Aṅguttara Nikāya

The Book of the Gradual Sayings

Translated from the Pali
by F.L. Woodward, M.A.
and E.M. Hare

Aṅguttara-Nikāya

The Book of the Gradual Sayings
or
More-Numbered Suttas

Translated from the Pali by
F.L. Woodward, M.A. and E.M. Hare

e-Book Version 2.0 — 2025 Dec 25

Copyright The Pali Text Society
Commercial Rights Reserved
Creative Commons License
(cc) BY-NC

Namo tassa Bhagavato arahato Sammā-sambuddhassa

Honour to that Exalted One, Arahant, the Fully Enlightened One

Credits

Original Texts: Pali Text Society (PTS)

This collection of e-books has been compiled from the ongoing and continuously updated HTML source files found on BuddhaDust.net . Although there may be errors related to the Optical Character Recognition (OCR) that was used to scan the original books, it was felt that this edition of the e-book was good enough for release in its current state. If there are any doubts concerning the changes made by the editors, the original scans can also be found here on the website.

There have been some good faith alterations to the original hard copy text, and many of the suttas which were abridged originally have been fully rolled out. Some archaic word spellings have been modernized, but most words were left as they were in the original. Certain editorial comments contained in the text and made by the BuddhaDust editor are identified by [Ed.:] in the footnotes.

This December 2025 edition includes minor spelling corrections, formatting consistency improvements, and some additional rolled-out sections that were abridged in the previous edition.

I give much appreciation and gratitude to Stephen J. Torrence, who spent many tedious hours writing RegEx macros to transform the Buddhadust.net website into a proper e-book. Stephen also did the covers and many other action items including manually creating the Tables of Contents for the SN and AN. Without his help, this project would probably never have come to fruition or would have been far from the professional “look and feel” I believe we have achieved.

I would also like to thank Brad Garrison, Michael Rickicki, and Peter N for helping with the spell checking process, and especially Lean Lim who checked several batches I sent her. It is also worthe noting that the most

recent updates were facilitated by AI tools Google's Gemini and Anthropic's Claude.

May all beings share in the fruits of this great merit!

— *Bhante Bhikkhu Subhūti*

The original scanned texts (in image format) can be found at:
http://buddhadust.net/backmatter/indexes/idx_downloads.htm#pts_pdfs

Issues or mistakes may be reported on
https://github.com/bksubhuti/buddhadust/issues

Recent versions can be found at
https://github.com/bksubhuti/buddhadust/tree/master/pts-ebooks

Table of Contents

Title
Credits
Table of Contents

I. The Book of the Ones
II. The Book of the Twos
III. The Book of the Threes
IV. The Book of the Fours
V. The Book of the Fives
VI. The Book of the Sixes
VII. The Book of the Sevens
VIII. The Book of the Eights
IX. The Book of the Nines
X. The Book of the Tens
XI. The Book of the Elevens

Table of Contents

← Back

I. The Book of the Ones
Suttas 1-97
Suttas 98-187
Suttas 188-210
Suttas 211-234
Suttas 235-247
Suttas 248-257
Suttas 258-295
Suttas 296-393
Suttas 394-494
Suttas 495-584
Suttas 585-654

Table of Contents

← Back

II. The Book of the Twos
I. Punishments | Suttas 1-10
II. Disputes | Suttas 11-20
III. The Fool | Suttas 21-30
IV. Of Tranquil Mind | Suttas 31-40
V. On Companies | Suttas 41-50
VI. On Persons | Suttas 51-62
VII. Pleasures | Suttas 63-75
VIII. On Characteristics | Suttas 76-85
IX. Conditions | Suttas 86-96
X. On Fools | Suttas 97-116
XI. Longings | Suttas 117-128
XII. Aspiration | Suttas 129-139
XIII. Gifts | Suttas 140-149
XIV. Greetings, etc. | Suttas 150-161
XV. Conditions, etc. | Suttas 162-178
XVI. Conditions, etc. | Suttas 179-278
XVII. Results | Suttas 279-748
XVII. Results | Suttas 289-578

Table of Contents

← Back

III. The Book of the Threes
I. The Fool | Suttas 1-10
II. The Wheelwright | Suttas 11-20
III. On Persons | Suttas 21-30
IV. Messengers of the Devas | Suttas 31-40
V. The Minor Section | Suttas 41-50
VI. The Brāhmins | Suttas 51-60
VII. The Great Chapter | Suttas 61-70
VIII. About Ānanda | Suttas 71-80
IX. The Recluse | Suttas 81-90
X. A Grain of Salt | Suttas 91-100
XI. Enlightenment | Suttas 101-110
XII. The Downfall | Suttas 111-120
XIII. At Kusināra | Suttas 121-130
XIV. The Fighting-Man | Suttas 131-140
XV. Good Auspices | Suttas 141-150
XVI. The Unclothed | Suttas 151-163

Table of Contents

← Back

IV. The Book of the Fours
I: At Bhaṇḍagāma | Suttas 1-10
II: Deportment | Suttas 11-20
III: Uruvelā | Suttas 21-30
IV: The Wheel | Suttas 31-40
V. Rohitassa | Suttas 41-50
VI: Flood of Merit | Suttas 51-60
VII: Deeds of Merit | Suttas 61-70
VIII: The Sure | Suttas 71-80
IX: Unshaken | Suttas 81-90
X: Asuras | Suttas 91-100
XI: Rain-Cloud | Suttas 101-110
XII: Kesi | Suttas 110-120
XIII: Fears | Suttas 121-130
XIV: On Persons | Suttas 131-140
XV: Splendour | Suttas 141-150
XVI: Controlling Powers | Suttas 151-160
XVII: Modes of Progress | Suttas 161-170
XVIII: Intentional | Suttas 171-180
XIX: Fighting Man | Suttas 181-190
XX: The Great Chapter | Suttas 191-200
XXI: The Worthy Man | Suttas 201-210
XXII: Corrupting | Suttas 211-220
XXIII: Good Conduct | Suttas 221-230
XXIV: The Deed | Suttas 231-240
XXV: Fear of Offence | Suttas 241-250
XXVI: Higher Knowledge | Suttas 251-260
XXVII: Path of Action | Suttas 261-262
XXVIII: Passion (and the Rest) | Suttas 271-780

Table of Contents

← Back

V. The Book of the Fives
I: The Learner's Powers | Suttas 1-10
II: The Powers | Suttas 11-20
III: The Fivefold | Suttas 21-30
IV: Sumanā | Suttas 31-40
V. Rajah Muṇḍa | Suttas 41-50
VI: The Hindrances | Suttas 51-60
VII: Thoughts | Suttas 61-70
VIII. The Warrior | Suttas 71-80
IX. The Elder | Suttas 81-90
X: Kakudha | Suttas 91-100
XI: The Abodes of Comfort | Suttas 101-110
XII: Andhakavinda | Suttas 111-120
XIII: The Sick | Suttas 121-130
XIV: The Rajah | Suttas 131-140
XV: Three-thorn Grove | Suttas 141-150
XVI: Saddhamma | Suttas 151-160
XVII: Malice | Suttas 161-170
XVIII: The Lay-Disciple | Suttas 171-180
XIX: The Forest | Suttas 181-190
XX: The Brāman | Suttas 191-200
XXI: Kimbila | Suttas 201-210
XXII: The Abuser | Suttas 211-220
XXIII: Wandering Afield | Suttas 221-230
XXIV: In Residence | Suttas 231-240
XXV: Walking in Evil | Suttas 241-250
XXVI: Acceptance
Suttas 251-263
Suttas 264-271
Suttas 272-277
Suttas 278-282

Suttas 283-287
Suttas 288-292
Suttas 293-297
Suttas 298-302
Suttas 303-307
Suttas 308-312
Suttas 313-317
Suttas 318-322
Suttas 323-327
Suttas 328-332
Suttas 333-337
Suttas 338-342
Suttas 361-410
Suttas 361-400
Suttas 461-510
Suttas 511-560
Suttas 561-610
Suttas 611-660
Suttas 661-710
Suttas 711-760
Suttas 761-810
Suttas 811-860
Suttas 861-910
Suttas 911-960
Suttas 961-1010
Suttas 1011-1060
Suttas 1061-1110
Suttas 1111-1160
Suttas 1161-1210

Table of Contents

← Back

VI. The Book of the Sixes
I: The Worthy | Suttas 1-10
II: Be Considerate | Suttas 11-20
III: Above All | Suttas 21-30
IV: The Devas | Suttas 31-42
V: Dhammika | Suttas 43-54
VI: The Great Chapter | Suttas 55-64
VII: The Devas | Suttas 65-74
VIII: Arahantship | Suttas 75-84
IX: The Cool | Suttas 85-95
X: Advantages | Suttas 96-106
XI: The Threes | Suttas 107-116
Chapter XII: The Recital
Suttas 117-132
Suttas 131-151 [PTS Pali #119-120]
Suttas 152-154
Suttas 155-181
Suttas 182-661

Table of Contents

← Back

VII. The Book of the Sevens
I: Treasures | Suttas 1-10
II: Leanings | Suttas 11-18
III: The Vajjians | Suttas 19-30
IV: Devas | Suttas 31-40
V: The Great Sacrifice | Suttas 41-50
VI: The Unexplained | Suttas 51-60
VII. The Great Chapter | Suttas 61-70
VIII: The Discipline | Suttas 71-80
IX. The Recital I | Suttas 81-90
IX. The Recital II
Suttas 91-98
Suttas 99-106
Suttas 107-114
Suttas 115-122
Suttas 123-130
Suttas 131-138
Suttas 139-146
Suttas 147-154
Suttas 155-162
Suttas 163-610
Suttas 611-1120

Table of Contents

← Back

VIII. The Book of the Eights
I. On Amity | Suttas 1-10
II. The Great Chapter | Suttas 11-20
III: On Householders | Suttas 21-30
IV: On Giving | Suttas 31-40
V: The Observance Day | Suttas 41-50
VI: The Gotamid | Suttas 51-60
VII: On Earthquakes | Suttas 61-70
VIII: The Pairs | Suttas 71-80
IX: Mindfulness | Suttas 81-90
X: Passion
Suttas 94-120
Suttas 121-600

Table of Contents

← Back

IX. The Book of the Nines
I: The Awakening | Suttas 1-10
II: The Lion Roar | Suttas 11-20
III: Spheres of Beings | Suttas 21-31
IV: The Great Chapter | Suttas 32-41
V. The Pañcāla Chapter | Suttas 42-51
VI. The Security | Suttas 52-62
VII: The Arisings of Mindfulness | Suttas 63-72
VIII: Right Effort | Suttas 73-82
IX: Psychic Power
Suttas 83-92
Suttas 93-432

Table of Contents

← Back

X. The Book of the Tens
I. Profit | Suttas 1-10
II: Things Making for Warding | Suttas 11-20
III: The Great Chapter | Suttas 21-30
IV: Upāli and Ānanda | Suttas 31-40
V: Reviling | Suttas 41-50
VI: One's Own Thoughts | Suttas 51-60
VII: The Pairs | Suttas 61-70
VIII: On Wishes | Suttas 71-80
IX: The Elders | Suttas 81-90
X: The Lay-followers | Suttas 91-100
XI: Ideas of a Recluse | Suttas 101-112
XII: The Descent | Suttas 113-122
XIII: Perfect Purity | Suttas 123-133
XIV: The Seemly (a) | Suttas 134-144
XV: The Ariyan Way (a) | Suttas 145-154
XVI: Persons (a) | Suttas 155-166
XVII: Jāṇussoṇi | Suttas 167-177
XVIII: The Seemly (b) | Suttas 178-188
XIX: The Ariyan Way (b) | Suttas 189-198
XX: Persons (b) | Sutta 199
XXI: The Body Born of Deeds | Suttas 200-209
XXII: Characteristics | Suttas 210-728

Table of Contents

← Back

XI. The Book of the Elevens
I. Dependence | Suttas 1-11
II. Recollection | Suttas 12-22
III. Recapitulation | Suttas 23-25

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 1-97

---

[1]

Chapter I.
Form and the rest.

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

'Lord,' replied those monks to the Exalted One.

The Exalted One said:

"Monks, I know of no other single form
by which a man's heart is so enslaved
as it is by that of a woman.

Monks, a woman's form obsesses[1] a man's heart.

[2] Monks, I know of no other single sound
by which a man's heart is so enslaved
as it is by the voice of a woman.

Monks, a woman's voice obsesses a man's heart.

[3] Monks, I know of no other single scent
by which a man's heart is so enslaved
as it is by the scent of a woman.

Monks, the scent of a woman obsess a man's heart.

[4] Monks, I know of no other single savour
by which a man's heart is so enslaved
as it is by the savour of a woman.

Monks, the savour of a woman obsess a man's heart.

[5] Monks, I know of no other single touch
by which a man's heart is so enslaved
as it is by the touch of a woman.

Monks, the touch of a woman obsess a man's heart.

[6] Monks, I know of no other single form
by which a woman's heart is so enslaved
as it is by the form of a man.

Monks, a man's form obesses a woman's heart.'

[7] Monks, I know of no other single sound
by which a woman's heart is so enslaved
as it is by the voice of a man.

Monks, the voice of a man obesses a woman's heart.'

[8] Monks, I know of no other single scent
by which a woman's heart is so enslaved
as it is by the scent of a man.

Monks, a man's scent obesses a woman's heart.'

[9] Monks, I know of no other single savour
by which a woman's heart is so enslaved
as it is by the savour of a man.

Monks, the savour of a man obesses a woman's heart.'**[2]**

[10] Monks, I know of no other single touch
by which a woman's heart is so enslaved
as it is by the touch of a man.

Monks, the touch of a man obsesses a woman's heart.'

Chapter II
Abandoning the hindrances

[11] 'Monks, I know not of any other single thing
of such power to cause the arising of sensual lust,[2]
if not already arisen, or, if arisen,
to cause its more-becoming and increase,
as the feature of beauty (in things).[3]

In him who pays not systematic attention[4]
to the feature of beauty,
sensual lust, if not already arisen, arises:
or, if already arisen, is liable to more-becoming and increase.

[12] Monks, I know not of any other single thing
of such power to cause the arising of malevolence,
if not already arisen, or, if arisen,
to cause its more-becoming and increase,
as the repulsive feature (of things).[5]

In him who pays not systematic attention
to the repulsive feature,
malevolence, if not already arisen, arises:
or, if arisen, it is liable to more-becoming and increase.

[13] Monks, I know not of any other single thing
of such power to cause the arising of sloth-and-torpor,
if not already arisen,
or, if arisen,
to cause its more-becoming and increase,
as regret, drowsiness, languor,
surfeit after meals
and torpidity of mind.

In him who is of torpid mind,
sloth-and-torpor,
if not already arisen, arises,
and, if arisen,
is liable to more-becoming and increase.

[14] Monks, I know not of any other single thing
of such power to cause the arising of excitement-and-flurry,
if not already arisen:
or, if arisen,
to cause its more-becoming and increase,
as non-tranquillity of mind.

[3] In him who is of troubled mind
arises excitement-and-flurry,
if not already arisen:
or, if arisen,
it is liable to more-becoming and increase.

[15] Monks, I know not of any other single thing
of such power to cause the arising of doubt-and-wavering,
if not already arisen:
or, if arisen,
to cause its more-becoming and increase,
as unsystematic attention.

In him who gives not systematic attention
arises doubt-and-wavering,
if not already arisen:
or, if arisen,
it is liable to more-becoming and increase.

[16] Monks, I know not of any other single thing
of such power to prevent the arising of sensual lust,
if not already arisen:
or, if arisen,
to cause its abandonment,
as the feature of uglinness (in things).[6]

In him who gives systematic attention
to the feature of ugliness (in things)
sensual lust, if not already arisen, arises not:
or, if arisen, it is abandoned.

[17] Monks, I know not of any other single thing
of such power to prevent the arising of malevolence,
if not already arisen:
or, if arisen,
to cause its abandonment,
as the heart's release through amity.[7]

In him who gives systematic attention
to amity which releases the heart
malevolence, if not already arisen, arises not:
or, if arisen, it is abandoned.

[18] Monks, I know not of any other single thing
of such power to prevent the arising of sloth-and-torpor,
if not already arisen:
or, if arisen,
to cause its abandonment,

as the element of putting forth effort,
of exertion, of advancing.[8]

In him who energetically strives,
sloth-and-torpor arises not:
or, if arisen, it is abandoned.

[19] Monks, I know not of any other single thing
of such power **[4]** to prevent the arising of excitement-and-flurry,
if not already arisen:
or, if arisen, to cause its abandonment,
as tranquillity of mind.

In the tranquil-minded excitement-and-flurry arises not:
or, if arisen, it is abandoned.

[20] Monks, I know not of any other single thing
of such power to prevent the arising of doubt-and-wavering,
if not already arisen:
or, if arisen, to cause its abandonment,
as systematic attention.

In him who gives systematic attention
doubt-and-wavering arises not:
or, if arisen, it is abandoned.'

Chapter III
The intractable

[21] 'Monks, I know not of any other single thing
so intractable[9] as the uncultivated mind.

The uncultivated mind
is indeed a thing intractable.

[22] Monks, I know not of any other single thing
so tractable as the cultivated mind.

The cultivated mind
is indeed a tractable thing.

[23] Monks, I know not of any other single thing
so conducive to great loss
as the uncultivated mind.

The uncultivated mind
indeed conduces to great loss.

[24] Monks, I know not of any other single thing
so conducive to great profit
as the cultivated mind.

The cultivated mind
indeed conduces to great profit.

[25] Monks, I know not of any other single thing
so conducive to great loss
as the mind that is uncultivated,
not made lucid.[10]

The uncultivated mind
indeed conduces to great loss.

[5] [26] Monks, I know not of any other single thing
so conducive to great profit
as the mind that is cultivated,
made lucid.

The cultivated mind
indeed conduces to great profit.

[27] Monks, I know not of any other single thing
so conducive to great loss
as the mind that is uncultivated,
not made much of.

The uncultivated mind
indeed conduces to great loss.

[28] Monks, I know not of any other single thing
so conducive to great profit
as the mind that is cultivated,
made much of.

The cultivated mind
indeed conduces to great profit.

[29] Monks, I know not of any other single thing
that brings such woe[11]
as the mind that is uncultivated,
not made much of.

The mind that is uncultivated,
not made much of,
indeed brings great woe.

[30] Monks, I know not of any other single thing
that brings such bliss
as the mind that is cultivated,
made much of.

Such a mind indeed brings great bliss.'

Chapter IV
The untamed

[31] 'Monks, I know not of any other single thing
so intractable as the untamed mind.

The untamed mind
is indeed a thing intractable.

[32] Monks, I know not of any other single thing
so tractable as the tamed mind.

The tamed mind
is indeed a tractable thing.

[33] Monks, I know not of any other single thing
so conducive to great loss
as the uncontrolled mind.

The uncontrolled mind
indeed conduces to great loss.

[34] Monks, I know not of any other single thing
so conducive to great profit
as the controlled mind.

The controlled mind
indeed conduces to great profit.

[35] Monks, I know not of any other single thing
so conducive to great loss
as the mind that is unguarded,
not made lucid.

The unguarded mind
indeed conduces to great loss.

[36] Monks, I know not of any other single thing
so conducive to great profit

as the mind that is guarded,
made lucid.

The guarded mind
indeed conduces to great profit.

[37] Monks, I know not of any other single thing
so conducive to great loss
as the mind that is unrestrained,
not made much of.

The unrestrained mind
indeed conduces to great loss.

[38] Monks, I know not of any other single thing
so conducive to great profit
as the mind that is restrained,
made much of.

The restrained mind
indeed conduces to great profit.

[39] Monks, I know not of any other single thing
that brings such woe
as the mind that is untamed,
uncontrolled,
unguarded
and unrestrained.

The mind that is untamed,
uncontrolled,
unguarded
and unrestrained
indeed brings great woe.

[40] Monks, I know not of any other single thing
that brings such bliss

as the mind that is tamed,
controlled,
guarded
and restrained.

The tamed,
controlled,
guarded
and restrained mind
indeed brings great bliss.'

Chapter V
(The mind) Directed and Pellucid[12]

[41] 'Suppose, monks, the spike of bearded wheat or bearded barley[13] be ill directed.
When pressed by hand or foot
it cannot possibly pierce hand or foot or draw blood.
Why not?
Because the spike is ill directed.

[6] Just so, monks, it cannot be
that a monk of ill directed mind
will pierce ignorance, draw knowledge, realize Nibbāna.
Why not?
Because his mind is ill directed.

[42] But suppose, monks,
the spike of bearded wheat or bearded barley is well directed.
When pressed by hand or foot
it is certain that it will pierce hand or foot and draw blood.
Why so?
Because, monks, the spike is well directed.

Just so, monks,
it is certain that the monk with a mind that is well directed

will pierce ignorance, draw knowledge, realize Nibbāna.
Why so?
Because, monks, his mind is well directed.

[43] Now here, monks, with my own thought embracing his,[14]
I am aware of a monk whose mind is corrupt.
If at this very time he were to make an end,
he would be put into Purgatory according to his deserts.[15]
Why so?
Because of his corrupt mind.

In like manner, monks,
it is owing to a corrupt mind
that some beings in this world,
when body breaks up, after death
are reborn in the Waste, the Woeful Way,
the Downfall, in Purgatory.

[44] Now here, monks,
with my own thought embracing his,
I am aware of a monk whose mind is pure.[16]
If at this very time he were to make an end,
he would be put into heaven according to his deserts.
Why so?
Because of the purity of his mind.

In like manner, monks,
it is owing to a pure mind
that some beings in this world,
when body breaks up, after death
are reborn in the Happy Lot,
in the Heaven World.

[45] Suppose, monks, a pool of water,
turbid, stirred up and **[7]** muddied.
Then a man who has eyes to see stands upon the bank.

He could not see the oysters and the shells,
the pebbles and the gravel as they lie,
or the shoals of fish that dart about.[17]
Why not?
Because of the turbid state of the water.

Just so it is impossible for that monk of whom I speak
to understand with his turbid mind[18]
either his own profit or that of others:
impossible for him to understand
both his own profit and that of others,
or to realize states surpassing those of ordinary men,
the excellence of truly Ariyan knowledge and insight.[19]
What is the cause of that?
It is the turbid nature of his mind, monks.

[46] But suppose, monks, a pool of water,
pellucid, tranquil and unstirred.
Then a man who has eyes to see,
while standing on the bank,
could see the oysters and the shells,
the pebbles and the gravel as they lie,
and the shoals of fish that dart about.
Why so?
Because of the untroubled nature of the water, monks.

Just so it is possible for that monk of whom I speak
with his untroubled mind
to understand either his own profit or that of others,
both his own profit and that of others:
it is possible for him to realize states surpassing those of ordinary men,
the excellence of truly Ariyan knowledge and insight.
What is the cause of that?
The untroubled nature of his mind, monks.

[47] Just as, monks,
of all the different sorts of trees
the *phandana*[20] is reckoned chief
for pliability and adaptability,
even so do I know of no other single condition
so conducive to its pliability and adaptability
as the cultivation and making much of the mind.
Indeed, monks, the mind that is cultivated and made much of
becomes pliable and adaptable.

[48] Monks, I know not of any other single thing
so quick to **[8]** change[21] as the mind:
insomuch that it is no easy thing to illustrate
how quick to change it is.

[49] This mind, monks, is luminous,[22]
but it is defiled by taints that come from without;
[50][ed1] That mind, monks, is luminous,
but it is cleansed of taints that come from without.'[23]

Chapter VI
The finger-snap

[51] This mind, monks, is luminous,
but it is defiled by taints that come from without.
But this the uneducated manyfolk understands not as it really is.
Wherefore for the uneducated manyfolk
there is no cultivation of the mind,
I declare.

[52] That mind, monks, is luminous,
but it is cleansed of taints that come from without.
This the educated Ariyan disciple understands as it really is.
Wherefore, for the educated Ariyan disciple

there is cultivation of the mind,
I declare.

[53] Monks, if for just the lasting of a finger-snap[24]
a monk indulges a thought of goodwill,
such an one is to be called a monk.
Not empty of result is his musing.[25]
He abides doing the Master's bidding.
He is one who takes good advice,
and he eats the country's alms-food to some purpose.
What then should I say
of those who make much of such a thought?

[54] Monks, if for just the lasting of a finger-snap
a monk cultivates a thought of goodwill,
such an one is to be called a monk.
Not empty of result is his musing.
He abides doing the Master's bidding.
He is one who takes advice,
and he eats the country's alms-food to some purpose.[26]
What **[9]** then should I say
of those who make much of such a thought?

[55] Monks, if for just the lasting of a finger-snap
a monk gives attention to a thought of goodwill,
such an one is to be called a monk.
Not empty of result is his musing.
He dwells doing the Master's bidding.
He is one who takes adivice,
and he eats the country's alms-food to some purpose.
What then should I say
of those who make much of such a thought?

[56] Monks, whatsoever things are evil,
have part in evil,
are on the side of evil:

— all such have mind for their causing.
First arises mind as the forerunner of them,
and those evil things follow after.[27]

[57][ed2] Monks, whatsoever things are good,
have part in good,
are on the side of good:
— all such have mind for their causing.
First arises mind as the forerunner of them,
and those good things follow after.

[58] Monks, I know not of any other single thing
of such power to cause the arising of evil states,
if not yet arisen,
or to cause the waning of good states,
if already arisen,
as negligence.

In him who is negligent
evil states, if not already arisen, do arise,
and good states, if arisen, do wane.

[59] Monks, I know not of any other single thing
of such power to cause the arising of good states,
if not yet arisen,
or to cause the waning of evil states,
if already arisen,
as earnestness.

In him who is earnest
good states, if not yet arisen, do arise,
and evil states, if arisen, do wane.

[60] Monks, I know not of any other single thing
of such power to cause the arising of evil states,
if not yet arisen,

or to cause the waning of good states,
if arisen,
as indolence.

In him who is indolent
evil states, not yet arisen, do arise,
and good states, if arisen, do wane.'

Chapter VII
Energetic Effort

[61] Monks, I know not of any other single thing
of such power to cause the arising
of good states not yet arisen
or the waning
of evil states already arisen
as energetic effort.[28]

In him who **[10]** makes energetic effort[29]
good states not yet arisen do arise
and evil states arisen do wane.

[62] Monks, I know not of any other single thing
of such power cause the arising
of evil states not yet arisen
or the waning
of good states already arisen
as greediness.

In him who is greedy
evil states not yet arisen do arise
and good states arisen do wane.

[63] Monks, I know not of any other single thing
of such power cause the arising
of good states not yet arisen

or the waning
of evil states already arisen
as wanting little.

In him who wants little
good states not yet arisen do arise
and evil states arisen do wane.

[64] Monks, I know not of any other single thing
of such power cause the arising
of evil states not yet arisen
or the waning
of good states already arisen
as discontent.

In him who is discontent
evil states not yet arisen do arise
and good states arisen do wane.

[65] Monks, I know not of any other single thing
of such power cause the arising
of good states not yet arisen
or the waning
of evil states already arisen
as contentment.

In him who is content
good states not yet arisen do arise
and evil states arisen do wane.

[66] Monks, I know not of any other single thing
of such power cause the arising
of evil states not yet arisen
or the waning
of good states already arisen
as unsystematic attention.

In him of unsystematic attention
evil states not yet arisen do arise
and good states arisen do wane.

[67] Monks, I know not of any other single thing
of such power cause the arising
of good states not yet arisen
or the waning
of evil states already arisen
as systematic attention.

In him of systematic attention
good states not yet arisen do arise
and evil states arisen do wane.

[68] Monks, I know not of any other single thing
of such power cause the arising
of evil states not yet arisen
or the waning
of good states already arisen
as discomposure.

In him who is discomposed
evil states not yet arisen do arise
and good states arisen do wane.

[69] Monks, I know not of any other single thing
of such power cause the arising
of good states not yet arisen
or the waning
of evil states already arisen
as composure.

In him who is composed
good states not yet arisen do arise
and evil states arisen do wane.

[70] Monks, I know not of any other single thing
of such power cause the arising
of evil states not yet arisen
or the waning
of good states already arisen
as bad company.

Monks, in him who keeps bad company
evil states not yet arisen do arise
and good states already arisen do wane.'

Chapter VIII
Friendship with the Lovely

[71] 'Monks, I know not of any other single thing
of such power to cause the arising
of good states if not yet arisen,
or the waning
of evil states already arisen,
as friendship with the lovely.[30]

In one who is a friend of what is lovely
good states not arisen do arise
and evil states already arisen wane.

[72] 'Monks, I know not of any other single thing
of such power to cause the arising
evil states if not yet arisen,
or the waning
of good states already arisen,
as devotion to evil states,
and lack of devotion to good states.

In one who is devoted to evil states
and lacks devotion to good states,

evil states not arisen do arise
and good states already arisen wane.

[73] 'Monks, I know not of any other single thing
of such power to cause the arising
good states if not yet arisen,
or the waning
of evil states already arisen,
as devotion to good states,
and lack of devotion to evil states.

In one who is devoted to good states
and lacks devotion to evil states,
good states not arisen do arise
and evil states already arisen wane.

[74] Monks, I know not of any other single thing
of such power to prevent the arising of the limbs of wisdom,[31]
if not yet arisen,
or, if they have already arisen,
to prevent their reaching fulfilment
by cultivation thereof,
as unsystematic attention.

In him who practises unsystematic attention, monks,
the limbs of wisdom if not yet arisen, arise not:
and if arisen they reach not fulfilment
by cultivation thereof.

[75] Monks, I know not of any other single thing
of such power to cause the arising of the limbs of wisdom,
if not yet arisen,
or, if they have already arisen,
to cause their reaching fulfilment
by cultivation thereof,
as systematic attention.

In him who practises systematic attention, monks,
the limbs of wisdom if not yet arisen, arise:
and if arisen they reach fulfilment
by cultivation thereof.

[76] Of slight account, monks,
is the loss of such things as relatives.
Miserable[32] indeed among losses
is the loss of wisdom.[33]

[11] [77] Of slight account, monks,
is the increase of such things as relatives.
Chief of all the increases
is that of wisdom.

Wherefore I say, monks,
ye should train yourselves thus:
We will increase in wisdom.
Ye must train yourselves to win that.

[78] Of slight account, monks,
is the loss of such things as wealth.
Miserable indeed among losses
is the loss of wisdom.

[79] Of slight account, monks,
is the increase of such things as wealth.
Chief of all the increases
is that of wisdom.

Wherefore I say, monks,
thus must ye train yourselves:
We will increase in wisdom.
Ye must train yourselves to win that.

[80] Of slight aecount, monks,
is the loss of such things as reputation.
Miserable indeed among losses
is the loss of wisdom.'

Chapter IX
Earnestness, etc

[81] Of slight account, monks,
is the increase of such things as reputation.[34]
Chief of all the increases
is that of wisdom.

Wherefore I say, monks,
thus should ye train yourselves:
We will increase in wisdom.
Ye must train yourselves to win that.

[82] Monks, I know not of any other single thing
that conduces to such great loss
as does negligence.

Negligence indeed conduces to great loss.

[83] Monks, I know not of any other single thing
that conduces to such great profit
as does earnestness.

Earnestness indeed conduces to great profit.

[84] Monks, I know not of any other single thing
that conduces to such great loss
as does indolence.

Indolence indeed conduces to great loss.

[85] Monks, I know not of any other single thing
that conduces to such great profit
as does energetic effort.

Energetic effort indeed conduces to great profit.

[86] Monks, I know not of any other single thing
that conduces to such great loss
as does wanting much.

Wanting much indeed conduces to great loss.

[87] Monks, I know not of any other single thing
that conduces to such great profit
as does wanting little.

Wanting little indeed conduces to great profit.

[88] Monks, I know not of any other single thing
that conduces to such great loss
as does discontent.

Discontent indeed conduces to great loss.

[89] Monks, I know not of any other single thing
that conduces to such great profit
as does contentment.

Contentment indeed conduces to great profit.

[90] Monks, I know not of any other single thing
that conduces to such great loss
as does unsystematic attention.

Unsystematic attention indeed conduces to great loss.

[91] Monks, I know not of any other single thing
that conduces to such great profit

as does systematic attention.

Systematic attention indeed conduces to great profit.

[92] Monks, I know not of any other single thing
that conduces to such great loss
as does *asampajaññaṃ*[ed3]

Asampajaññaṃ indeed conduces to great loss.

[93] Monks, I know not of any other single thing
that conduces to such great profit
as does *sampajaññaṃ*

*Sampajaññaṃ*indeed conduces to great profit.

[94] Monks, I know not of any other single thing
that conduces to such great loss
as does keeping bad company.[ed4]

Keeping bad company indeed conduces to great loss.

[95] Monks, I know not of any other single thing
that conduces to such great profit
as does friendship with the lovely.

Friendship with the lovely indeed conduces to great profit.

[96] Monks, I know not of any other single thing
that conduces to such great loss
as does devotion to evil things
and non-devotion to good thigs.

Devotion to evil things,
and non-devotion to good things
indeed conduces to great loss.

[97] Monks, I know not of any other single thing
that conduces to such great profit
as does devotion to good things
and non-devotion to evil things.

Devotion to good things
and non-devotion to evil things
indeed conduces to great profit.

---

[1]*Cittaṇ pariyādāya tiṭṭhati Cf. S.* ii, 235; *K.S,* iii, 17 *n.*

[2]*Kāma-cchando,* par. by *Comy.* as *kāmesu ... kāma-rāgo, kāma-nandi, kāma-taṇhā.*

[3]*Subha-nimitta,* par. by *Comy.* as *rāga-ṭṭhānīyaṇ ārammaṇaṇ. Cf. S.* v, 64 *ff.; K.S.* v, 52 *n.*; *Pts. of C., App.* 387.

[4]*Yoniso manasikāro. Cf. Buddh. Psychology,* 123; *K.S.* i, 131.

[5]*Paṭigha-nimitta* (*cf. asubha-n.*)=*anitthaṇ. Comy.*

[6]*Asubha-nimittaṇ Cf. Vis. Magg.* 247 *ff.; Buddh. Psych. Eth.* 69-70 (*The Foul Things*).

[7]*Mettā ceto-vimutti,* 'spreading abroad the welfare of all beings.' *Comy. Cf. S.* ii, 265 and the formula of the *brahma-vihāras.*

[8]*Ārambha-, nikkama-, parakkama-dhātu. Cf. K.S.* v, 54; *VM.* i, 131-3.

[9]*Akammanīya. Kamm'akkhamaṇ kamma-yoggaṇ na hoti. Comy. Cf. Dhp.* cap. 3 (*Citta-Vagga*).

[10]*Agātubhūtaṇ,* acc. to *Comy.* 'a mind involved in the round of rebirth, incapable of leaping up to, of taking delight in, unworldly things, such as the Way, Nibbāna.' *Comy.* quotes the Elder Phussamitta. as saying: 'The mind that is on the Way is cultivated, made lucid or manifest.'

[11]Reading with *Comy. dukkhāvahaṇ:* the variant is *adhivāhaṇ. Cf. S.* iv. 70.

[12]*Acchanna* = 'without covermg.' Here it would refer to water without scum on its surface, as in the simile given below.

[13]*Cf. S.* v. 10; *K.S.* v. 9 (of view, rightly or wrongly directed).

[14]*Cetasā ceto-paricca.*

[15]*Yathbhataṇ = yathā āharitvā ṭhapito. Comy. Cf.* also *M.* i, 71, where *Comy.* also interprets *yathā niraya-pālehi āharitvā niraye ṭhapito,* 'just as brought by the guardians of P.' *Cf. S.* iv, 325, *yathāhataṇ,* where *Comy.* is silent. Gooneratna, followed by Jayasundera (*A.* ii, 71), trans. 'like a load laid down.' In translating 'according to his deserts' (as if it were *yathārahaṇ*') I follow the Pāli Dict. *s.v.,* but the word is obscure. At text 292 I have noted that it may refer to the casting of a true die.

[16]*Saddhā-pasādena pasannaṇ. Comy.*

[17]*Cf. D.* i, 84.

[18]*Comy.* 'overgrown by the five hindrances.'

[19]*Uttariṇ manussa-dhammā, i.e.* the fruits of trance, insight and Way. *Comy.*

[20]Reading *phandana* with MSS. and *Comy.* for *candana* (sandalwood) of text and Tīka. G. calls it *Adina cordifolia* (Sinhalese *Kolom*).

[21]*Lahu-parivaṭṭa. Cf. Buddh. Psych.* (2nd ad.) 222; *Expos.* i, 81; *Pts. of Contr.* 125; *Mil.* 104, 106.

[22]*Expos*. i, 91, 185.

[23]*Āgantukehi*, 'adventitious.' This, that: *idaṇ, idaṇ cf*. *K.S*. ii, p. 23.

[24]*Comy*. refers to *Mil*. 102.

[25]*A-ritta-jjhāno = atuccha-, apariccatta-jjhāno*. *Comy*.

[26]*Amoghaṇ*= 'not in vain.' *Comy*. *Cf*. *Itiv*. 90; *Dhp*. 308:

Better for him who lives unworthily
A red-hot ball to swallow
Than eat the food the country gives in charity';

and below chap. xx.

[27]*Cf*. *Dhp*. i-iii

[28]*Viriyārambho*.

[29]*Āraddha-viriya*.

[30]*Cf*. *S*. v, 29-35.

[31]The *bojjhangā* are seven. *Cf*. *S*. v, 63-140; *K.S*. v, 51 *ff*.

[32]*Paṭikitthaṇ = pacchimaṇ, lāmakaṇ*. *Comy*.

[33]*Paññā*.

[34]I think this paragraph, like the first of the previous sections, should belong to the one before. Each chapter is cut up into ten paragraphs, and the method seems regardless of context.

[ed1]Woodward combines suttas 49 and 50.

[ed2]Woodward omits this sutta. I follow Woodward's pattern, where he translates *akusala* as 'evil', in translating *kusala* as 'good'. See sutta #61.

[ed3]*Sampajaññaṃ*. PED: attention, consideration, discrimination, comprehension, circumspection. Woodward omits this and it's opposite and has, essentially, two versions of the next two. Confusion caused apparently by translation of *kusala* as 'good', so he has no option for *Pāpa* in *pāpamittatā*. See next.

[ed4] *Pāpamittatā*. PED: bad company, association with wicked people. Translation picked up from Ch. VII #70.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 98-187

---

[12]

Chapter X (a).
In A Fourfold Way

[98] "Monks, as a matter concerning the self[35]
I know not of any other single factor
so conducive to great loss
as negligence.

Negligence indeed conduces to great loss.

[99] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great gain
as earnestness.

Earnestness indeed conduces to great gain.

[100] 'Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great loss
as indolence.

Indolence indeed conduces to great loss.

[101] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great gain
as energetic effort.

Energetic effort indeed conduces to great gain.

[102] 'Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great loss
as wanting much.

Wanting much indeed conduces to great loss.

[103] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great gain
as wanting little.

Wanting little indeed conduces to great gain.

[104] 'Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great loss
as discontent.

Discontent indeed conduces to great loss.

[105] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great gain
as contentment.

Contentment indeed conduces to great gain.

[106] 'Monks, as a matter concerning the self
I know not of any other single factor

so conducive to great loss
as unsystematic attention.

Unsystematic attention indeed conduces to great loss.

[107] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great gain
as systematic attention.

Systematic attention indeed conduces to great gain.

[108] 'Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great loss
as discomposure.

Discomposure indeed conduces to great loss.

[109] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great gain
as composure.

Composure indeed conduces to great gain.

[110] Monks, as a matter concerning the outside[36]
I know not of any other single factor
so conducive to great loss
as friendship with the evil.

Friendship with the evil
indeed conduces to great loss.

[111] Monks, as a matter concerning the outside
I know not of any other single factor

so conducive to great profit
as friendship with the lovely.

Indeed friendship with the lovely
conduces to great profit.

[112] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great loss
as devotion to things evil
and non-devotion to good things.

Devotion to things evil
and non-devotion to good things
indeed conduces to great loss.

[113] Monks, as a matter concerning the self
I know not of any other single factor
so conducive to great profit
as friendship with the lovely.

Indeed friendship with the lovely
conduces to great profit.

[114] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does negligence.[37]

Negligence indeed conduces to the confusion
and disappearance of true Dhamma.

[115] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as earnestness.

Earnestness indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[116] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does indolence.

Indolence indeed conduces to the confusion
and disappearance of true Dhamma.

[117] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as energetic effort.

Energetic effort indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[118] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does greediness.

Greediness indeed conduces to the confusion
and disappearance of true Dhamma.

[119] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as wanting little.

Wanting little indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[120] Monks, I know not of any other single thing
that conduces to the confusion,

to the disappearance, of true Dhamma,
as does discontent.

Discontent indeed conduces to the confusion
and disappearance of true Dhamma.

[121] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as contentment.

Contentment indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[122] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does unsystematic attention.

Unsystematic attention indeed conduces to the confusion
and disappearance of true Dhamma.

[123] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as systematic attention.

Systematic attention indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[124] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does discomposure.

Discomposure indeed conduces to the confusion
and disappearance of true Dhamma.

[125] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as composure.

Composure indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[126] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does friendship with the evil.

Friendship with the evil indeed conduces to the confusion
and disappearance of true Dhamma.

[127] Monks, I know not of any other single thing
so conducive to the establishment,
to the non-disappearance of true Dhamma
as friendship with the lovely.

Friendship with the lovely indeed conduces to the establishment,
to the non-disappearance of true Dhamma.

[128] Monks, I know not of any other single thing
that conduces to the confusion,
to the disappearance, of true Dhamma,
as does devotion to evil things
and non-devotion to good things.

Devotion to evil things and
non-devotion to good things
indeed conduces to the confusion
and disappearance of true Dhamma.

[129] Monks, I know not of any other single thing
so conducive to the establishment,

to the non-disappearance of true Dhamma
as devotion to good things
and non-devotion to evil things.

Devotion to good things
and non-devotion to evil things
indeed conduces to the establishment,
to the non-disappearance of true Dhamma.'

[13]

Chapter X (b)
Not Dhamma (a).

[130] 'Monks, those monks who point out
what is not Dhamma[38] as Dhamma,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[131] Those monks who point to
Dhamma as not Dhamma,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit

and cause the disappearance
of this true Dhamma.

[132] Those monks who point to
what is not the Discipline as the Discipline,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[133] Those monks who point to
what is the Discipline as not the Discipline,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[134] Those monks who point out
things not uttered and proclaimed by the Tathāgata
as having been uttered and proclaimed by him,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[135] Those monks who point out
what was uttered and proclaimed by him
as not having been so uttered and proclaimed,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[136] Those monks who point out
something not practised by the Tathāgata
as having been practised by him,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[137] Those monks who point out
something practised by the Tathāgata
as having been not practised by him,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[138] Those monks who point out
what was not ordained by the Tathāgata
as having been ordained by him,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[139] Those monks who point out
what was ordained by the Tathāgata
as having been not ordained by him,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.'

Chapter XI
Not Dhamma (b).

[140] 'Those monks who point out
what is not Dhamma as not Dhamma,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.

Moreover, such monks beget great merit
and establish this true Dhamma.

[141] Those monks who point to Dhamma as **[14]** Dhamma,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[142] Those monks who point to
what is not the Discipline
as not the Discipline,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[143] Those monks who point to
what is the Discipline as the Discipline,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[144] Those monks who point out
things not uttered and proclaimed by the Tathāgata
as not having been uttered and proclaimed by him,

— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[145] Those monks who point out
what was uttered and proclaimed by him
as having been so uttered and proclaimed,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[146] Those monks who point out
something not practised by the Tathāgata
as having been not practised by him,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[147] Those monks who point out
something practised by the Tathāgata
as having been practised by him,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,

to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[148] Those monks who point out
what was not ordained by the Tathāgata
as having been not ordained by him,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[149] Those monks who point out
what was ordained by the Tathāgata
as having been ordained by him,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.'

Chapter XII
On unpardonable offences, etc.

[150] 'Those monks who point to
what is not an offence as being an offence,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery

of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[151] 'Those monks who point to
an offence as not being such,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[152] 'Those monks who point to
a slight offence as being a serious offence,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[153] 'Those monks who point to
a serious offence as being slight,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit

and cause the disappearance
of this true Dhamma.

[154] 'Those monks who point to
an offence against chastity[39] as not being such,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[155] 'Those monks who point to
what is no offence against chastity
as an offence against chastity,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[156] 'Those monks who point to
a partial offence as a complete one[40],
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[157] 'Those monks who point to
a complete offence as a partial one,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[158] 'Those monks who point to
a pardonable offence as unpardonable,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[159] 'Those monks who point to
an unpardonable offence as pardonable,
— such conduct of theirs
is to the loss of many folk,
to the misery of many folk,
to the loss, the injury, the misery
of devas and mankind.
Moreover, such beget great demerit
and cause the disappearance
of this true Dhamma.

[160] 'But those monks who point to
what is no offence as no offence,
— such conduct of theirs

is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[161] 'Those monks who point to
an offence as being such,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[162] 'Those monks who point to
a slight offence as being a slight offence,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[163] 'Those monks who point to
a serious offence as being a serious offence,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[164] 'Those monks who point to
an offence against chastity as being such,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[165] 'Those monks who point to
what is no offence against chastity
as no offence against chastity,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[166] 'Those monks who point to
a partial offence as a partial offence,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[167] 'Those monks who point to
a complete offence as a complete one,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,

to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[168] 'Those monks who point to
a pardonable offence as pardonable,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

[169] 'Those monks who point to
an unpardonable offence as unpardonable,
— such conduct of theirs
is to the profit of many folk,
to the happiness of many folk,
to the good, profit and happiness
of devas and mankind.
Moreover, such monks beget great merit
and establish this true Dhamma.

Chapter XIII
The one person.[41]

[170] 'Monks, there is one person
whose birth into the world
is for the welfare of many folk,
for the happiness of many folk:
who is born out of compassion for the world,
for the profit, welfare and happiness
of devas and mankind.

Who is that one person?

It is a Tathāgata
who is **[15]** Arahant,
a fully Enlightened One.

This, monks, is that one person.

[171] Monks, the manifestation of one person
is hard to be found in the world.
Of what person?
Of a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[172] Monks, one person born into the world
is an extraordinary man.
What person?

A Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[173] Monks, the death of one person
is to be regretted by many folk.
Of what person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[174] Monks, there is one person
born into the world
who is unique,
without a peer,
without counterpart,
incomparable,
unequalled,
matchless,[42]
unrivalled,
best of bipeds he.[43]
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[175] Monks, the manifestation of one person
is the manifestation of a mighty eye.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[176] Monks, the manifestation of one person
is the manifestation of a mighty light.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[177] Monks, the manifestation of one person
is the manifestation of a mighty radiance.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[178] Monks, the manifestation of one person
is the manifestation of six things unsurpassed.[44]
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[179] Monks, the manifestation of one person
is the realization of the four branches of logical analysis.[45]
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[180] Monks, the manifestation of one person
is the penetration of the various elements.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[181] Monks, the manifestation of one person
is the penetration of the diversity of elements.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[182] Monks, the manifestation of one person
is the realization of the fruits
of knowledge and release.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[183] Monks, the manifestation of one person
is the realization of the fruits
of stream-winning.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[184] Monks, the manifestation of one person
is the realization of once-returning.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[185] Monks, the manifestation of one person
is the realization of the fruits
of non-return.
Who is that one person?

It is a Tathāgata
who is Arahant,
a fully Enlightened One.

This, monks, is that one person.

[186] Monks, the manifestation of one person
is the realization of the fruits
of arahantship.
Of what person?

[187] Monks, I know not of any other single person
who so perfectly keeps rolling
the wheel[46] supreme of Dhamma
set rolling by the Tathāgata
as doth Sāriputta.

Sāriputta, monks,
is the one who perfectly keeps rolling
the wheel supreme of Dhamma
set rolling by the Tathāgata."

[35] *Ajjhattikaṇ angan ti karitvā*. *Cf*. *S*. v, 101; *It*. 9. Angaṇ (the personal factor) = *kāraṇaṇ*. *Comy*. *Cf*. p. 58 *ff*.

[36] *Bāhiraṃ angaṇ*. *Comy*. on *S*. v, 101 seems to regard the difference thus: Your own person, hair, nails, cleanliness, etc., are *ajjhattikaṇ* Your robe, lodging, etc., are *bakiraṃ*.

[37] *Infra,* text 58.

[38] *Adhammo*. *Comy*. devotes much space to describing how Dhamma may be misinterpreted, and the order in which books of the Tipiṭaks disappear in time to come. Much of this is in the *Anāgatavaṇsa* (trans. Warren, *Buddhism in Translations*, p. 481).

[39] *Duṭṭhulla, infra,* text 88.

[40] *Sāvasesa* and *anavasesa-āpatti*. *Cf*. *Mil*. 28. *Comy*. defines it as equal to *appaṭikamma-* and *sappaṭikammāpatti* (of the next phrase). The latter ruins the status of a bhikkhu: the former may be atoned for, and he may be reinstated.

[41] Quoted *Pts*. *of Contr*. 60; *Mil*. ii, 56.

[42] *Appaṭibhāgo* (omitted in our list).

[43] *Cf*. *S*. i, 6 (*K*.*S*. i, 10).

[44] *Anuttariyā:* pre-eminence in sight, hearing, possessions, education, service, mindfulness.

[45] *Paṭisambhidā:* of meanings, causal relations, definitions, wisdom.

[46] *Dhamma-cakkaṇ anuppavatteti*. *Cf*. *S*. i, 101 (*K*.*S*. i, 242), where the B. says to Sāriputta: 'Even as the eldest son of a king, whose is the wheel of conquest, rightly turns the wheel as his father hath turned it, so Sāriputta,

dost thou rightly turn the wheel supreme of Dhamma even as I have turned it.'

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 188-210

---

[16]

Chapter XIV.
(a) Pre-eminent ones.[47]

[188] 'Monks, chief among my disciples
who are monks of long standing
is Aññā Kondañña.[48]

■

[189] Chief among those of great wisdom
is Sāriputta.[49]

■

[190] Chief among those of supernormal powers
is Great Moggallāna.[50]

■

[191] Chief among those who uphold minute observance of forms
is Kassapa the Great.[51]

■

[192] Chief of my disciples who are monks,
among those who are clairvoyant,

is Anuruddha.[52]

■

[193] Chief of my disciples
among those who are of high caste
is Bhaddiya, Kaligodhā's son.[53]

■

[194] **[17]** Chief of my disciples
who are of sweet voice
is Bhaddiya the Dwarf.[54]

■

[195] Chief of my disciples
who are lion-roarers
is Bhāradvāja the Scrap-hunter.[55]

■

[196] Chief of my disciples
who are Dhamma-teachers
is Puñña, Mantāni's son.[56]

■

[197] Chief of my disciples
who are expounders in full
of brief sayings
is Great Kaccāna.[57]

(b).

■

[198] 'Chief among my disciples
who are monks skilled in creating forms by mind-power
is Culla-Panthaka.[58]

■

[199] Chief of my disciples who are skilled in mental evolution[59]
is Culla-Panthaka.

■

[200] Chief of my disciples who are skilled in the evolution of consciousness[60]
is Panthaka the Great.[61]

■

[201] Chief of my disciples of those who live (remote) in peace
is Subhūti.[62]

■

[202] Chief of my disciples of those worthy of offerings
is Subhūti.

■

[203] Chief of my disciples who are forest-dwellers
is Revata, the Acacia-wood-lander.[63]

■

[204] Chief of my disciples of meditative power
is Revata the Doubter.[1]

■

[205] Chief of my disciples who strive energetically
is Soṇa of the Kola-vīsa clan.[65]

■

[206] Chief of my disciples of clear utterance
is Soṇa-Kuṭikañña.[66]

■

[207] Chief of my disciples who receive offerings
is Sīvali.[67]

■

[208] Chief of my disciples who are of implicit faith
is Vakkali.[68]

(c).

■

[209] 'Monks, chief among my disciples who are monks anxious for training
is Rāhula.[69]

■

[210] Monks, chief among my disciples who went forth in faith
is Raṭṭhapāla.[70]

---

[47] The greater part of *Comy.*, vol. i, is taken up with long accounts of these 'great ones,' their previous lives and the events which led to their success in this last life. It is impossible here to do more than give references. *Thera-*

and *Therī-gāthā* (*Psalms of Brethren and Sisters,*) contain a short summary of each, according to Dhammapāla Ācariya who does not, however, refer to the Commentary he quotes from as Buddhaghosa's Manoratha-Pūraṇī, probably a recast of other and older traditions and Commentaries. Of the twenty-eight monks here named all but two have verses ascribed to them in *Theragāthā*. This chapter is called *Etad Aggaṇ* ('this is the top, the cream of'). The tradition, and probably no more than that, was that these disciples were thus singled out for honour at the Jetavana 'Great Minster,' some fourteen years after the Great Enlightenment. *Cf. K.S.* ii, 108 for five of them.

page 417 (Appendix): Page 284: Read Annā Kondañña. It is interesting to note that the Burmese MS. of the Commentary, when commencing his legend, retains the original form Aññāsi-Kondañña. The Buddha, namely, when he had convinced this, his first disciple, is said to have exclaimed, *Aññasi vato bho Kondañño!* (Truly Kondañña has perceived!), and the latter became known as Aññāta-Kondañña ("Kondañña who has that which is perceived") (*Vinaya Texts,* i. 98). In subsequent allusions the Commentary calls him simply Kondañña, or Kondañña-mānava. In *Milinda,* ii., 44, where the eight brahmins names are given, he is called Yañña. *Cf. Buddhist Birth Stories (Nidāna-Kathā),* p. 72 f., 113, where he is called Yañña, and Aññā-Kondañña respectively.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 211-234

(c) [continued]

■

[211] Monks, chief among my disciples
who are first to receive food-tickets
is Kuṇḍa-Dhāna.[71]

■

[212] Monks, chief among my disciples
who are pre-eminent for ready wit
is Vangīsa.[72]

■

[213] Monks, chief among my disciples
who are altogether charming[73]
is Upasena, Vanganta's son.

■

[214] Monks, chief among my disciples
who assign quarters
is Dabba of the Mallas.[74]

■

[215] Monks, chief among my disciples
who are dear and delightful to the devas
is Pilindavaccha.[75]

■

[216] Monks, chief among my disciples
who are quick to win abnormal powers
is Bāhiya the Bark-clad.[76]

■

[217] Monks, chief among my disciples
who are brilliant speakers
is Kassapa the Boy.[77]

■

[218] Monks, chief among my disciples
who are masters of logical analysis
is Koṭṭhita the Great.[78]

(d).

■

[219] 'Monks, chief among my disciples,
monks who are of wide knowledge,
is Ānanda.[79]

■

[220] 'Monks, chief among my disciples,
monks who are of retentive memory,[80]
is Ānanda

■

[221] 'Monks, chief among my disciples,
monks who are of good behaviour,[81]
is Ānanda.

■

[222] 'Monks, chief among my disciples,
monks who are who are resolute,[82]
is Ānanda

■

[223] 'Monks, chief among my disciples,
monks who are personal attendants,
is Ānanda.

■

[224] 'Monks, chief among my disciples,
monks who are of large followings,
is Kassapa of Uruveḷā.[83]

■

[225] 'Monks, chief among my disciples,
monks who are good at reconciling families,
is Kāludāyin.[84]

■

[226] 'Monks, chief among my disciples,
monks who are of good health,
is Bakkula.[85]

■

[227] 'Monks, chief among my disciples,
monks who are able to recall past existences,
is Sobhita.[86]

■

[228] 'Monks, chief among my disciples,
monks who know the disciplinary rules by heart,
is Upāli.[87]

■

[229] 'Monks, chief among my disciples,
monks who are admonishers of the nuns,
is Nandaka.[88]

■

[230] 'Monks, chief among my disciples,
monks who guard the doors of sense,
is Nanda.[89]

■

[231] 'Monks, chief among my disciples,
monks who are admonishers of the monks,
is Kappina the Great.[90]

■

[232] 'Monks, chief among my disciples,
monks good at contemplation of the heat-element,
is Sāgata.[91]

■

[233] 'Monks, chief among my disciples,
monks impromptu speakers,
is Rādha.[92]

■

[234] 'Monks, chief among my disciples,
monks wearers of coarse robes,
is Mogharājan.[93]

---

[71] *Cf*. *Brethr*. 19; *Ap*. 81. The name is that of a town of the Koliyans (*UdA*. 122). Kuṇḍa was a *yakkha* who lived in a forest. *Comy*. calls him Dhāna-Koṇḍa (? crooked, cripple). *Cf*. *SA*. ii on *S*. iv, 63 (Puṇṇa).

[72] *Cf*. *Brethr*. 395; *Ap*. 495. A 'skull-tapper' or psychometrizer of dead men's skulls. The story is told at *Comy*. on *Dhp*. v, 419. His name gives the title to *S*. i, viii (*K.S*. i, 234).

[73] *Sāmanta-pasādīkā* (also the title of the *Vinaya Comy*.), *Cf*. *Brethr*. 261, 422; *UdA*. 266, acc. to which he was younger brother of Sāriputta. He was complimented by the Master on his charming retinue: *Ap*. 62.

[74] *Cf*. *Brethr*. l0; *Ap*. 471, *senāsanaṇ paññāpayiṇ hāsayitvāna; Vin*. ii. 305. He appears to have been a skilled major domo, and is credited with having lighted the brethren to their quarters by his magically illuminated thumb. *Cf*. *Gotama the Man,* 178.

[75] *Cf*. *Brethr*. 14; *Ap*. 59; *UdA*. 192. Pilinda his name, Vaccha his clan. He was waited on by a former disciple, reborn as a deva.

[76] *Cf*. *UdA*. 77; *Ap*. 475. He was of Bahiya and wore robes of fibrous bark (*dārucīra*). Acc. to our *Comy*. he attained arahantship just on hearing an address, without previous study: hence the title. It is curious that he is not mentioned in Theragāthā. Verse 101 of *Dhp*. is ascribed to him.

[77] *Cf*. *Brethr*. 147; *Ap*. 473. So called because he joined the Order young.

[78] *Cf*. *Brethr*. 6; *Ap*. 479; *S*. ii, 112. For *paṭisambhidā* see *supra,* § 13 *n*. See also refs. below on p. 118 of text.

[79] *Cf. Brethr.* 349; *Ap.* 52. The loyal disciple, cousin and constant attendant for twenty years of the Master. So called at birth: 'born to bliss.' He is said to have become Arahant after the Buddha's death and just before the First Council.

[80] *Satimant*. He could remember all the Buddha said.

[81] *Gatimant*. Acc. to Dhammapāla 'good at walking.'

[82] *Dhitimant*.

[83] *Cf. Brethr.* 206; *Ap.* 481. One of three brothers of this name.

[84] *Cf. Brethr.* 248; *Ap.* 85, 500. Born on the same day as the Buddha, and his play-fellow. So called from his dark complexion. He was able to induce the Buddha to visit his father Suddhodana.

[85] Or Bākula. *Cf. Brethr.* 159. *Comy.* derives the name from *bā-kula* (two families); *bi-kin,* as Mrs. Rhys Davids turns it. Swallowed as a child by a fish (a Jonah), he was cut out and brought up by a fisherman's wife. The parents and foster-parents therefore shared him by the king's command. Living eighty years on a 'two-finger' allowance of rice he never had the slightest ailment. *Ap.* 330, *deva-bhūto manusso vā appābādho bhavissati*.

[86] *Cf. Brethr.* 131; *Ap.* 163.

[87] *Cf. Brethr.* 168; *Ap.* 37, 91. A barber's son and follower of Anuruddha (but see *Gotama the Man,* 215). At the First Council he was chosen to recite Vinaya.

[88] Of Sīvatthī. *Cf. infra,* text 193; *Brethr.* 178; *Ap.* 499. He converted 500 women at one sermon. *Cf. Majjh.* iii, 270.

[89] Younger brother of Gotama. Ordained against his wish on the day of his marriage by the Master. Evidently a fop and strongly attached to worldly things, he is afterwards admonished at *K.S.* ii, 191. *Cf. Brethr.* 126; *Ap.* 57.

[90] *Cf*. *Brethr*. 254; *Ap*. 468. One of the twelve 'great disciples'; '(?) pale, thin, with a prominent nose' (*K.S*. ii, 194), he succeeded his father as *rājah* and renounced his realm to follow the Master. See *Sakya*, or *Buddhist Origins*, p. 140.

[91] *Cf*. *Ap*. 83, *tejo-dhātūsu kovido*. No verses of *Thag*. are assigned to him. At one time he was personal attendant of the Master. *Cf*. *Brethr*. 350; *UdA*. 217. For the concentration on *tejo-dhātū Cf*. *VM*. 171, 363.

[92] *Cf*. *Brethr*. 115; *S*. iii, 79 (*K.S*. iii, 66; iv, 25); *Ap*. 484. Similar eminence is ascribed to Vangīsa above.

[93] *Cf*. *Brethr*. 151. Born a brāhmin, he became an ascetic and made robes of rags roughly cut, sewn and dyed. *Cf*. *Ap*. 87, 486.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 235-247

---

[21]

(e) Women disciples.

■

[235] 'Monks, chief among my women disciples,
who are nuns of long standing,
is Great Pajāpatī the Gotamid.[94]

■

[236] 'Monks, chief among my women disciples
who are nuns of great wisdom,
is Khemā.[95]

■

[237] 'Monks, chief among my women disciples
of supernormal powers,
is Uppalavaṇṇā.[96]

■

[238] 'Monks, chief among my women disciples
proficient in the rules of discipline,
is Paṭacārā.[97]

■

[239] 'Monks, chief among my women disciples
among Dhamma-teachers,
is Dhammadinnā.[98]

■

[240] 'Monks, chief among my women disciples
of meditative powers,
is Nandā.[99]

■

[241] 'Monks, chief among my women disciples
who strive energetically,
is Soṇā.[100]

■

[242] 'Monks, chief among my women disciples
who are clairvoyant,
is Sakulā.[101]

■

[243] **[22]** 'Monks, chief among my women disciples
quick to win abnormal powers,
is Bhaddā of the curly hair.[102]

■

[244] 'Monks, chief among my women disciples
able to remember past births,
is Bhaddā of the Kapilās.[103]

■

[245] 'Monks, chief among my women disciples
of those who attained great supernormal powers,
is Bhaddā Kaccāna.[104]

■

[246] 'Monks, chief among my women disciples
of the wearers of coarse robes,
is Gotamī the Lean.[105]

■

[247] 'Monks, chief among my women disciples
of those released by faith,
is Sigāla's mother.[106]

---

[94] *Cf. Sisters,* 87; *A*. iv, 274, 358; *Vin*. ii, 253; *Ap*. 529. Aunt to the Buddha and his foster mother. One of the wives of Suddhodana, she was the foundress of the Order of Nuns. In the past she was one of the seven sisters, daughters of Kiki, rājah of Benares (*Kāsī*).

[95] *Cf. Sisters,* 81; *Ap*. 543. Often of royal birth in the past, she was, in this life wife of the rājah Bimbisāra, famous for her beauty, and was converted by the Master, who conjured up a māyā of a lovely nymph, by which he showed the process of decay.

[96] *Cf. Sisters,* 111; *Ap*. 551. Her body was said to resemble in hue the matrix of a blue lotus.

[97] *Cf. Sisters,* 73; *Ap*. 557. She was Vinaya-piṭake ciṇṇa vasī (adept), and had many women disciples.

[98] *Cf. Sisters,* 16; *M*. i, 299 (Culla-vedalla-sutta); *Ap*. 567.

[99] *Cf. Sisters,* 55; *Ap*. 572. She was called Sundarī Nandā or Janapada-kalyāṇī, 'the fairest lady in the land.' Like Khemā she was converted by the Master by a māyā (? the Abhirūpa-Nandā of *Ap*. 608.)

[100] *Cf. Sisters,* 61; *Ap*. 576. The Master appeared before her in māyāvi-rūpa and repeated *Dhp*. v, 115; whereupon she won Arahantship.

[101] *Cf. Sisters,* 60; *M*. ii, 125; *Ap*. 569. By Dhammapāla she is called Pakulā, and Bakulā in Burmese MSS. of our *Comy*.

[102] *Cf. Sisters,* 63; *Ap*. 560. Having entered the sect of the Jain Nigaṇṭhās, she had her hair torn out. It grew again in thick curls. Hence her name (Kuṇḍala-kesā). Dissatisfied with their lack of wisdom she left the Jains, and on attaining Arahantship entered the Order.

[103] *Cf. Sisters,* 47; *Ap*. 578 (Kāpilānī). Daughter of the brāhmin Kapila. (acc. to Apadāna), and ordained by Mahāpajāpatī.

[104] Burmese MSS. read Kañcanā. *Comy*. says she was so called from her golden hue, and afterwards called Kaccānā. She was mother (Yasodharā) of Gotama's son Rāhula, but this name is not mentioned here, nor is there reference to her in Therīgatā, or Apadāna (there is one of this name at *Ap*. 684). It is noticeable that in the above list of the monks none has such a title. *Comy*. says: 'Of one Buddha four disciples only have great abnormal powers. The remainder can recall 100,000 kalpas, not beyond that: but those who have attained great abnormal powers can recall incalculable eras. Under our Teacher's rule the two Great Disciples and the elder Bakkula and Bhaddā Kaccānā., just these four, had this power' (Bakkula, however, in the list above is only credited with good health).

[105] *Cf. Sisters,* 106; *Ap*. 564: 'Of the Gotamas.' The story of her dead child and the grain of mustard seed she sought in vain from house to house is well known. *Cf. DhpA*. ii, 270; *SA*. on *S*. i, 129.

[106] Burmese MSS. *Pingala-*. Not mentioned in Sisters. She was just called Sigāla's mother. In *Ap*. ii, 603 she is called Singālaka- and Sigālaka-mātā.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 248-257

---

[22]

(f) Lay-followers, men.

[248] 'Monks, chief among my disciples,
lay-followers of those who first took refuge (in my teaching),
are the merchants Tapassu and Bhalluka.[107]

■

[249] **[23]** 'Monks, chief among my disciples,
lay-followers who are alms-givers,
is Sudatta, the housefather Anāthapiṇḍika.[108]

■

[250] 'Monks, chief among my disciples,
lay-followers who are Dhamma-teachers,
is Citta, the housefather of Macchikāsaṇḍa.[109]

■

[251] 'Monks, chief among my disciples,
lay-followers who gather a following
by the four bases of sympathy,
is Hatthaka of Āḷavī.[110]

■

[252] 'Monks, chief among my disciples,
lay-followers who give choice alms-food,
is Mahānāma the Sakyan.[111]

■

[253] 'Monks, chief among my disciples,
lay-followers who give pleasant gifts,
is Ugga, the housefather of Vesālī.[112]

■

[254] 'Monks, chief among my disciples,
lay-followers who wait on the Order,
is Uggata the housefather.[113]

■

[255] 'Monks, chief among my disciples,
lay-followers of unwavering loyalty,
is Sūra Ambaṭṭha.[114]

■

[256] **[24]** 'Monks, chief among my disciples,
lay-followers who are liked by people,
is Jīvaka the Prince-fed.[115]

■

[257] 'Monks, chief among my disciples,
lay-followers who converse intimately,
is Nakulapitar the housefather.[116]

[107] For their story *Cf*. *UdA*. 54. *Comy*. spells Tapassa-Bhallika; Burmese MSS. Taphusso, Tapussa. At *A*. iv, 438, Tapussa.

[108] 'Feeder of the destitute.' *Cf*. *Vin*. ii, 6, 4; *Vin*. *Texts,* iii, 179; *S*. i, 211. His story is well known. He bought Jeta Grove at the price of its own surface covered with gold pieces from Prince Jeta, its owner, and presented it to the Buddha for the use of the Order. For his death and subsequent apparition *Cf*. *M*. iii, 262; *S*. i, 55.

[109]This layman, eminent for his knowledge of Dhamma, is fully described in the *Citta-Saṃyutta*, *S*. iv (*K.S*. iv, 190 *ff*.). Text has *Macchika-; A*. iii, 451, *Macchikā-*.

[110]Exposed in childhood as food for a *yakkha,* whom the Master converted, he was handed by the former to the latter, who returned him. Then, delivered over to the king's messenger (*hatthato hatthaṇ gahetvā*), being thus 'handed from hand to hand,' he was given this nickname. When he grew up he entered the Paths and gathered a large following by the four *vatthū* of liberality, kind speech, a useful life and equal treatment to all alike. *Cf*. *SA*. on *S*. i, 213; *SnA*. 217; *infra,* text 88, 136, 278.

[111]*Cf*. *infra,* text 277, etc.; *S*. v, 327, 371, 375, 395, 408.

[112]So called because he was tall and his morals were lofty (*uggatā*). *Cf*. *K.S*. iv, 67; *A*. iii, 49 *ff*. (*Ugga-sutta*).

[113]*Comy*. calls him *Hatthigāmaka* because of his house in Elephant Town. *Cf*. *K.S*. iv, 67. Burmese MSS. *Uggatā*.

[114]Acc. to Burmese MSS. *Sūrabuddho* and *Sūrabandho*. The only other mention of him in the Nikāyas appears to be at *A*. iii, 451 (B. *Sūro Kammaṭho*), where the same list of laymen occurs. After hearing a sermon of the Master on the impermanence of all *skandhas* he was at first deceived by Māra, the 'Evil One,' who personated the Buddha and said: '*Some skandhas* are permanent.' His loyalty made him see through the deception.'

[115]Exposed at birth on a rubbish-heap at Rājagaha, he was found by the prince Abhaya, who brought him up: hence the name. In his sixteenth year he went to Takkasilā, the famous-university, to study medicine, was honoured by the rājah Bimbisāra, and cured the rājah Candapajjota. He lived on Vulture's Peak and also cured the Master of a sickness. *Cf*. *Vin*. i, 268 ff.

[116]*Cf*. *K.S*. iii, 1; iv, 73; *A*. ii, 61; iii, 295-7. On first seeing the Master he is said to have greeted him as his son. According to the legend he had been the Buddha's father or other relative in 500 births, while Nakulamātā had been his mother, etc. The couple attained the Paths together.
(The list referred to at *A*. iii 451 contains ten other laymen — viz., Tavakaṇṇika, Pūraṇa, Isidatta, Sandhāna, Vijaya, Vajjiyamahita, Meṇḍaka, the housefathers; and Vāseṭṭha, Ariṭṭha, Sāragga, lay followers; who realized the Deathless through unwavering loyalty to the Buddha, Dhamma and Order, and through Ariyan morality, knowledge and release.)

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 258-295

---

[24]

(g) Lay-followers, women.

[258] 'Monks, chief among my women disciples
who are layfollowers
of those who first took refuge (in my teaching),
is Sujātā, Senāni's daughter.[117]

■

[259] 'Monks, chief among my women disciples
who are layfollowers who minister to the Order,
is Visākhā, Migāra's mother.[118]

■

[260] 'Monks, chief among my women disciples
who are layfollowers of wide knowledge,
is Khujjuttarā.[119]

■

[261] 'Monks, chief among my women disciples
who are layfollowers who live in kindliness,
is Sāmāvatī.[120]

■

[262] 'Monks, chief among my women disciples
who are layfollowers of meditative power,
is Uttarā, Nanda's mother.[121]

■

[263] **[25]** 'Monks, chief among my women disciples
who are layfollowers who give choice alms-food,
is Suppavāsā of the Koliyans.[122]

■

[264] 'Monks, chief among my women disciples
who are layfollowers who nurse the sick,
is Suppiyā, the lay-follower.[123]

■

[265] 'Monks, chief among my women disciples
who are layfollowers of unwavering loyalty,
is Kātiyānī.[124]

■

[266] 'Monks, chief among my women disciples
who are layfollowers who converse intimately,
is Nakula's mother.[125]

■

[267] 'Monks, chief among my women disciples
who are layfollowers who believe,
even from hearsay,
is Kāḷī, the lay-follower of Kurara-ghara.[126]

Chapter XV

§§ 1-28. The impossible.

[268] 'It is impossible, monks,
it cannot come to pass,[127]
that a person who is possessed of (right) view
should regard anyone phenomenon[128]
as permanent.

But, monks, it is quite possible
for the uneducated manyfolk to do so.

■

[269] It is impossible, monks,
it cannot come to pass,
that a person who is possessed of (right) view
should regard anyone phenomenon
as happiness.

But monks, it is qnite possible
for the uneducated manyfolk to do so.

■

[270] It is impossible, monks,
it cannot come to pass,
that a person who is possessed of (right) view
should regard any one thing[129]
as the self.

But, monks, it is quite possible
for the uneducated manyfolk to do so.

■

[271] **[26]** It is impossible, monks,
it cannot come to pass,

for a person who is possessed of (right) view
to slay his mother.

But it is quite possible
for the uneducated manyfolk to do so.

■

[272] It is impossible, monks,
it cannot come to pass,
for a person who is possessed of (right) view
to slay his father.

But it is quite possible
for the uneducated manyfolk to do so.

■

[273] It is impossible, monks,
it cannot come to pass,
for a person who is possessed of (right) view
to slay an Arahant.

But it is quite possible
for the uneducated manyfolk to do so.

■

[274] It is impossible, monks,
it cannot come to pass,
for a person who is possessed of (right) view
with evil intent
to draw the blood of a Tathāgata.

But it is quite possible
for the uneducated manyfolk to do so.

■

[275] It is impossible, monks,
it cannot come to pass,
for a person who is possessed of (right) view
to cause schism in the Order.

But it is quite possible
for the uneducated manyfolk to do so.

■

[276] It is impossible, monks,
it cannot come to pass,
for a person who is possessed of (right) view
to proclaim some other teacher.

But it is quite possible
for the uneducated manyfolk to do so.

■

[277] It is impossible, monks,
it cannot come to pass,
that in one world-system
at one and the same time[130]
there should arise two Arahants[131]
who are Fully Enlightened Ones.

But, monks, it is quite possible
for a single Arahant,
a Fully Enlightened One,
to arise.

■

[278] It is impossible, monks,
it cannot come to pass,
that in one world-system
at one and the same time
there should arise two universal monarchs.

But, monks, it is quite possible
for one to do so.

■

[279] It is impossible, monks,
it cannot come to pass,
that a woman should be an Arahant
who is a Fully Enlightened One.

But, monks, it is quite possible
for a man to be one.

■

[280] It is impossible, monks,
it cannot come to pass,
that a woman should be an universal monarch.

But, monks, it is quite possible
for a man to be one.

■

[281] It is impossible, monks,
it cannot come to pass,
that a woman should be a Sakka.

But, monks, it is quite possible
for a man to be one.

■

[282] It is impossible, monks,
it cannot come to pass,
that a woman should be a Māra.

But, monks, it is quite possible
for a man to be one.

■

[283] It is impossible, monks,
it cannot come to pass,
that a woman should be a Brahmā.

But, monks, it is quite possible
for a man to be one.

■

[284] It is impossible, monks,
it cannot come to pass,
that the fruit of a deed ill done by body
should be pleasant, dear, delightful.

But that it should be quite otherwise
is possible indeed.

■

[285] It is impossible, monks,
it cannot come to pass,
that the fruit of a deed ill done by speech
should be pleasant, dear, delightful.

But that it should be quite otherwise
is possible indeed.

■

[286] It is impossible, monks,
it cannot come to pass,
that the fruit of a deed ill done by thought
should be pleasant, dear, delightful.

But that it should be quite otherwise
is possible indeed.

■

[287] It is impossible, monks,
it cannot come to pass,
that the fruit of a deed well done by body
should have a result
that is unpleasant, hateful, distasteful.

But that it should be otherwise is quite possible.

■

[288] It is impossible, monks,
it cannot come to pass,
that the fruit of a deed well done by speech
should have a result
that is unpleasant, hateful, distasteful.

But that it should be otherwise
is quite possible.

■

[289] It is impossible, monks,
it cannot come to pass,
that the fruit of a deed well done by thought

should have a result
that is unpleasant, hateful, distasteful.

But that it should be otherwise
is quite possible.

■

[290] It is impossible, monks,
it cannot come to pass,
that one addicted to ill deeds of body,
should, consequent on that,
as a result of that,
when body breaks up, after death
be reborn in the Happy Lot,
in the Heaven World.

But that it should be otherwise
may well be.

■

[291] It is impossible, monks,
it cannot come to pass,
that one addicted to ill deeds of speech
should, consequent on that,
as a result of that,
when body breaks up, after death
be reborn in the Happy Lot,
in the Heaven World.

But that it should be otherwise
may well be.

■

[292] It is impossible, monks,
it cannot come to pass,
that one addicted to ill deeds of thought
should, consequent on that,
as a result of that,
when body breaks up, after death
be reborn in the Happy Lot,
in the Heaven World.

But that it should be otherwise
may well be.

■

[293] **[27]** It is impossible, monks,
it cannot come to pass,
that one addicted to good deeds of body,
should consequent on that,
as a result of that,
when body breaks up, after death
be reborn in the Waste,
and the Way of Woe,
in the Downfall,
in Purgatory.

But the opposite may well be.'

■

[294] It is impossible, monks,
it cannot come to pass,
that one addicted to good deeds of speech,
should consequent on that,
as a result of that,
when body breaks up, after death
be reborn in the Waste,
and the Way of Woe,

in the Downfall,
in Purgatory.

But the opposite may well be.'

■

[295] It is impossible, monks,
it cannot come to pass,
that one addicted to good deeds of thought
should consequent on that,
as a result of that,
when body breaks up, after death
be reborn in the Waste,
and the Way of Woe,
in the Downfall,
in Purgatory.

But the opposite may well be.'

---

117 *Cf. JA.* i, 68 ff.; *Sisters,* 4. She gave milk to Gotama, which gave him renewed strength in his striving for illumination.

118 Daughter of Dhanañjaya and daughter-in-law of Migāra. Henceforth he called her 'mother.' She was one of the seven famous sisters in *Ap.* 546; *Sisters,* 16; *infra,* text 205.

119 'Nanda's mother. *Cf. Ap.* 429. She was so called because she was hump-backed (*khujja*).

120 *Cf. Sisters,* 32. Friend of the nun Sāmā, whom her death induced to renounce the world. Not mentioned in *Ap. Comy.* gives an example of the miraculous power of her metta. *Cf. Path of Purity,* ii, 441.

[121] Not in *Ap*. *Cf*. *VvA*. 63. Neither *Comy*. makes any mention of Nanda, of which name there were several. *PvA*. 244 makes her the mother of Nandaka.

[122] Not in *Ap*. At *Ud*. ii, 8; *UdA*. 126, 156. she was pregnant for seven years and by her faith relieved by the Master, in return for which she gave seven meals to the Order. Our *Comy*. says nothing of this, but that her son was the thera Sīvalī. *Cf*. *A*. iii, 42. [?]

[123] Not in *Ap*. *Cf*. *UdA*. 127; *DA*. 1, 258; *SnA*. 352. She fed a sick monk, who was craving for a meal of meat, with flesh from her own thigh, fell ill herself, and on a message from the Master rose up cured.

[124] Not in *Ap*.

[125] Not in *Ap*. Wife of Nakulapitar (*supra*).

[126] A close friend of Kātiyānī (*supra*). While awaiting her confinement, she overheard the "two yakkha's Sātāgiri and Hemavata (*cf*. *UdA*. 64) praising the Triple Gem, and was there and then established in the fruits of Stream-winning.

[At this point ends the first volume of the Commentary (Pāli Text S. ed.).]

[127] *Aṭṭhānaṇ anavakāso = hetu-paccaya*-denial. *Comy*. *M*. iii, 64 *f*.; *Vbh*. 335.

[128] *Sankhārā*, the four elemental compounds.

[129] *Dhammaṇ*.

[130] *Apubbam acarimaṇ*.

[131] In this connexion 'arahant' is not in the usual sense of an ordinary person who has completed the four transcendental paths.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 296-393

---

[27]

Chapter XVI. The one thing

[296] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind[132] the Buddha.

This one thing conduces to Nibbāna.'

■

[297] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind the Dhamma.

This one thing conduces to Nibbāna.'

■

[298] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind the Order.

This one thing conduces to Nibbāna.'

■

[299] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind the moralities.

This one thing conduces to Nibbāna.'

■

[300] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,

to Nibbāna.
What is that one thing?

It is calling to mind giving up.

This one thing conduces to Nibbāna.'

■

[301] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind the devas.

This one thing conduces to Nibbāna.'

■

[302] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind in-breathing and out-breathing.

This one thing conduces to Nibbāna.'

■

[303] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind death.

This one thing conduces to Nibbāna.'

■

[304] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind the bodily constituents.

This one thing conduces to Nibbāna.'

■

[305] 'Monks, there is one thing which,
if practised and made much of,
conduces to downright revulsion and disgust,
to ending, tranquillity, full comprehension,
to perfect enlightenment,
to Nibbāna.
What is that one thing?

It is calling to mind tranquillity.

This one thing conduces to Nibbāna.'

Chapter XVII The seed

[306] 'Monks, I know not of any other single thing
so apt to cause the arising
of evil states not yet arisen,
or, if arisen,
to cause their more-becoming and increase,
as perverted view.

Monks, in one of perverted view
evil states not yet arisen do arise,
and, if arisen,
are apt to grow and grow.

■

[307] 'Monks, I know not of any other single thing
so apt to cause the arising
of good states not yet arisen,
or, if arisen,
to cause their more-becoming and increase,
as right view.

Monks, in one of right view
good states not yet arisen do arise,
and, if arisen,
are apt to grow and grow.

■

[308] Monks, I know not of any other single thing
so apt to cause the non-arising
of good states not yet arisen,
or, if arisen,

to cause their waning,
as perverted view.

Monks, in one of perverted view
good states not yet arisen arise not,
or, if arisen,
waste away.

■

[309] Monks, I know not of any other single thing
so apt to cause the non-arising
of evil states not yet arisen,
or, if arisen,
to cause their waning,
as right view.

Monks, in one of right view
evil states not yet arisen arise not,
or, if arisen,
waste away.

■

[310] Monks, I know not of any other single thing
so apt to cause **[28]** the arising
of perverted view,
if not yet arisen,
or the increase of perverted view,
if already arisen,
as unsystematic attention.

In him who gives not systematic attention
perverted view,
if not arisen,
does arise,

or, if already arisen,
does increase.

■

[311] Monks, I know not of any other single thing
so apt to cause the arising
of right view,
if not yet arisen,
or the increase of right view,
if already arisen,
as systematic attention.

In him who gives systematic attention
right view,
if not arisen,
does arise,
or, if already arisen,
does increase.

■

[312] Monks, I know not of any other single thing
so apt, when body breaks up after death,
to cause the rebirth of beings
in the Waste,
the Way of Woe,
the Downfall,
in Purgatory,
as perverted view.

Possessed of perverted view, monks,
beings are reborn
in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

■

[313] Monks, I know not of any other single thing
so apt, when body breaks up after death,
to cause the rebirth of beings
in the Happy Lot,
in the Heaven World
as right view.

Possessed of right view, monks,
beings are reborn
in the Happy Lot,
in the Heaven World.

■

[314] Monks, in a man of perverted view
all deeds whatsoever of body
done according to that view,
all deeds whatsoever of speech
done according to that view,
all deeds whatsoever of thought
done according to that view,
all intentions,[133] aspirations and resolves,
all activities whatsoever,
— all such things conduce to the unpleasant,
the distasteful, the repulsive, the unprofitable,
in short, to Ill.

What is the cause of that?

Monks, it is perverted view.

Suppose, monks, a nimb-seed[134]
or a seed of creeper[135] or, cucumber[136]
be planted in moist soil.

Whatsoever essence it derives
from earth or water,
all that conduces to its bitterness,
its acridity, its unpleasantness.

What is the cause of that?

The ill nature of the seed.

Just so, monks, in a man of perverted view
all deeds whatsoever of body
done according to that view,
all deeds whatsoever of speech
done according to that view,
all deeds whatsoever of thought
done according to that view,
all intentions, aspirations and resolves,
all activities whatsoever,
— all such things conduce to the unpleasant,
the distasteful, the repulsive, the unprofitable,
in short, to Ill.

■

[315] Monks, in a man of right view all deeds whatsoever of body
done according to that view,
all deeds whatsoever of speech
done according to that view,
all deeds whatsoever of thought
done according to that view,
all intentions, aspirations and resolves,
— all **[29]** activities whatsoever,
all such things conduce to the pleasant,
the dear and delightful,
the profitable,
in short, to happiness.

What is the cause of that?

Monks, it is his happy[137] view.

Suppose, monks, a seed of sugar-cane
or paddy or grape[138]
be planted in moist soil.

Whatsoever essence it derives
from earth or water,
all that conduces to its sweetness,
pleasantness and delicious flavour.

What is the cause of that?

The happy nature of the seed.

Just so, monks, in a man of right view
all deeds whatsoever of body
done according to that view,
all deeds whatsoever of speech
done according to that view,
all deeds whatsoever of thought
done according to that view,
all intentions, aspirations and resolves,
— all activities whatsoever,
all such things conduce to the pleasant,
the dear and delightful,
the profitable,
in short, to happiness.

Chapter XVIII Makkhali.

[316] 'Monks, one person born into the world
is born to the loss of many folk,
to the discomfort of many folk,

to the loss, discomfort and sorrow
of devas and mankind.
What person?

One who has perverted view.

He of distorted view
leads many folk astray from righteousness
and plants them in unrighteousness.

This is the one.

■

[317] Monks, one person born into the world
is born for the profit of many folk,
for the happiness of many folk,
for the profit, comfort and happiness
of devas and mankind.
What person?

One who has right view.

He of correct view
leads many folk from unrighteousness
and plants them in righteousness.

This is the one.

■

[318] Monks, I know not of any other single thing
so greatly to be blamed
as perverted view.

Perverted views, monks,
at their worst[139]

are greatly to be blamed.

■

[319] 'Monks, I know not of any other single person
fraught with such loss to many folk,
such discomfort to many folk,
with such loss, discomfort and sorrow
to devas and mankind,
as Makkhali,[140] that infatuated man.

■

[30] Just as, monks, at a river-mouth
one sets a fish-trap,[141]
to the discomfort, suffering, distress and destruction of many fish:
even so Makkhali, that infatuated man,
was born into the world, methinks,
to be a man-trap,
for the discomfort, suffering, distress and destruction of many beings.

■

[320] Monks, both he who urges adherence[142]
to a doctrine and discipline that are wrongly expounded,
and he whom he thus urges,
and he who, thus urged, walks accordantly therein,
— all alike beget much demerit.

What is the cause of that?

It is the wrong exposition of doctrine.

■

[321] Monks, both he who urges adherence
to a doctrine and discipline rightly expounded,

and he whom he thus urges,
and he who, thus urged, walks accordantly therein,
— all alike beget much merit.

What is the cause of that?

It is the right exposition of doctrine.

■

[322] Monks, when doctrine and discipline
are wrongly expounded,
the measure[143] of a gift
is to be known by the giver,
not by the receiver.[144]

What is the cause of that?

The wrong exposition of doctrine.

■

[323] Monks, when doctrine and discipline
are rightly expounded,
the measure of a gift
is to be known by the receiver,
not by the giver.

■

[324] Monks, when doctrine and discipline
are wrongly expounded,
he who strives energetically
lives a miserable life.[145]
Why so?

Because of wrong exposition of doctrine.

■

[325] Monks, when doctrine and discipline
are rightly expounded,
it is the sluggard who lives a miserable life.
Why so?

Because of the right exposition of doctrine.

■

[326] Monks, when doctrine and discipline
are wrongly expounded
[31] it is the sluggard who lives happily.
Why so?

Because of the wrong exposition of doctrine.

■

[327] Monks, when doctrine and discipline
are rightly expounded,
he who strives energetically lives happily.
Why so?

Because of the right exposition of doctrine.

■

[328] Monks, just as even a trifling bit of dung
has an ill smell,
so likewise do I not favour becoming
even for a trifling time,
not even for the lasting of a finger-snap.

■

[329] Just as even a mere drop of urine
has an ill smell,
so likewise do I not favour becoming
even for a trifling time,
not even for the lasting of a finger-snap.

■

[330] Just as even a mere drop of spittle
has an ill smell,
so likewise do I not favour becoming
even for a trifling time,
not even for the lasting of a finger-snap.

■

[331] Just as even a mere drop of pus
has an ill smell,
so likewise do I not favour becoming
even for a trifling time,
not even for the lasting of a finger-snap.

■

[332] Just as even a mere drop of blood
has an ill smell,
so do I not favour becoming
even for a trifling time,
not even for the lasting of a finger-snap.'

Chapter XIX (a) Trifling

[333] 'Even as, monks, in this Rose-apple Land[146]
trifling in number
are the pleasant parks,
the pleasant groves,

the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number
are those beings
that are born on land:
more numerous are the beings
that are born in water.

■

[334] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are the beings
that are reborn among men:
more numerous are the beings
that are born among others than men.[147]

■

[335] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,

while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that are reborn in the middle districts:
more numerous are those reborn
in the outlying districts,
among the undiscerning barbarians.[148]

■

[336] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that are wise, quick-witted,[149] not deaf or dumb,
competent to judge the meaning
of what is spoken well or ill:
more numerous are those beings
[32] that are foolish, slow-witted, deaf or dumb,[150]
incompetent to judge the meaning
of what is spoken well or ill.

■

[337] 'Even as, monks, in this Rose-apple Land
trifling in number

are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that are possessed
of the Ariyan eye[151] of wisdom:
more numerous are those
sunk in ignorance and bewilderment.

■

[338] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that get the chance
of seeing a Tathāgata:
more numerous are they that do not.

■

[339] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,

the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that welcome, when they hear it,
the Dhamma-Discipline
set forth by a Tathāgata:
more numerous are they that do not.

■

[340] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that, on hearing Dhamma,
learn it by heart:
more numerous are they that do not.

■

[341] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,

the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that examine the meaning
of the doctrines they have learned by heart.

■

[342] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that, understanding the meaning
and understanding the doctrine,
live in accordance therewith[152].

■

[343] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,

unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that are stirred by stirring topics[153].

■

[344] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that, being stirred,
strive systematically.

■

[345] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that, making resolution their object,

win concentration,
win one-pointedness of mind.

■

[346] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that gain the best of food and condiments:
more numerous are they that do not,
but just exist on gathered scraps
and food collected in a bowl.

■

[347] 'Even as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains,
— just so few in number are those beings
that are winners of the essence of the meaning,

the essence of Dhamma,
the essence of release:[154] more numerous are those that do not.

Wherefore I say unto you, monks,
thus must ye train yourselves:
We will become winners of the essence of the meaning,
of the essence of Dhamma,
of the essence of release.
That is how ye must train yourselves.'

[33]

(b)[ed1]

■

[348-377] 'Just as, monks, in this Rose-apple Land
trifling in number
are the pleasant parks,
the pleasant groves,
the pleasant grounds and lakes,
while more numerous
are the steep, precipitous places,
unfordable rivers,
dense thickets of stakes and thorns,
and inaccessible mountains

■

— just so few in number are those beings
who, deceasing as men,
are reborn among men.
More numerous are those beings who,
deceasing as men,
are reborn in Purgatory

who are reborn in the wombs of animals
who are reborn in the Realm of Ghosts.[155]

■

— just so few in number are those beings
who, deceasing as men,
are reborn among the devas
More numerous are those beings who,
who, deceasing as men,
are reborn in Purgatory
who are reborn in the wombs of animals
who are reborn in the Realm of Ghosts.

■

— just so few in number are those beings
who, deceasing as devas,
are reborn among the devas
More numerous are those beings who,
deceasing as devas
are reborn in Purgatory
who are reborn in the wombs of animals
who are reborn in the Realm of Ghosts.

■

— just so few in number are those beings
who, deceasing as devas,
are reborn among men
More numerous are those beings who,
deceasing as devas
are reborn in Purgatory
who are reborn in the wombs of animals
who are reborn in the Realm of Ghosts.

■

— just so few are those beings
who, deceasing from Purgatory,
are reborn among men:
more numerous are they
who, deceasing from Purgatory,
who are reborn in Purgatory,
who are reborn in the wombs of animals,
who are reborn in the Realm of Ghosts.

■

— just so few are they
who, deceasing from Purgatory,
are reborn among the devas:
more numerous are they
who, deceasing from Purgatory,
are reborn in Purgatory,
who are reborn in the wombs of animals,
who are reborn in the Realm of Ghosts.

■

— just so few are they
who, deceasing from the wombs of animals,
are reborn among men:
more numerous are they
who, deceasing from the womb of animals,
are reborn in Purgatory,
who are reborn in the wombs of animals,
who are reborn in the Realm of Ghosts.

■

— just so few are they
who, deceasing from the wombs of animals,
are reborn among the devas:
more numerous are they who

who, deceasing from the womb of animals,
are reborn in Purgatory,
who are reborn in the wombs of animals,
who are reborn in the Realm of Ghosts.

■

— just so few are those beings
who, deceasing from the Realm of Ghosts,
are reborn among men:
more numerous are they
who, deceasing from the Realm of Ghosts,
are reborn in Purgatory,
who are reborn in the wombs of animals,
who are reborn in the Realm of Ghosts.

■

— just so few in number, monks,
are those beings
who, deceasing from the Realm of Ghosts,
are reborn among the devas:
[34] more numerous are those beings
who, deceasing from the Realm of Ghosts,
are reborn in Purgatory,
are reborn in the wombs of animals,
are reborn in the Realm of Ghosts.'[156]

Chapter XX On Musing (a)

[378] 'Of a truth,[157] monks, this is[ed2] to be reckoned among gains: — Forest-dwelling.

■

[379] 'Of a truth, monks, this is to be reckoned among gains: — living on alms.

■

[380] 'Of a truth, monks, this is to be reckoned among gains: — wearing rag-robes.

■

[381] 'Of a truth, monks, this is to be reckoned among gains: — wearing three robes only.

■

[382] 'Of a truth, monks, this is to be reckoned among gains: — talking of Dhamma.

■

[383] 'Of a truth, monks, this is to be reckoned among gains: — mastery of the Discipline.

■

[384] 'Of a truth, monks, this is to be reckoned among gains: — wide knowledge.

■

[385] 'Of a truth, monks, this is to be reckoned among gains: — the rank of an elder.[158]

■

[386] 'Of a truth, monks, this is to be reckoned among gains: — the blessing of true deportment.

■

[387] 'Of a truth, monks, this is to be reckoned among gains: — the blessing of a following.[159]

■

[388] 'Of a truth, monks, this is to be reckoned among gains: — the blessing of a large following.

■

[389] 'Of a truth, monks, this is to be reckoned among gains: — as a man of good family.[160].

■

[390] 'Of a truth, monks, this is to be reckoned among gains: — a fair complexion.

■

[391] 'Of a truth, monks, this is to be reckoned among gains: — pleasant speech.

■

[392] 'Of a truth, monks, this is to be reckoned among gains: — to be content with little.

■

[393] 'Of a truth, monks, this is to be reckoned among gains: — freedom from sickness.

[132] *Anussati*. *Cf*. *Buddh*. *Psych*. 90.

[133] *Cetanā*.

[134] *Nimba* is (acc. to Pāli Dict.) *Azadirackta Indica,* a tree of hard wood and bitter leaf. For the figure see *A*. v, 212.

[135] *Kosātakī*. A sort of creeper.

[136] *Tittaka-lābu*. Bitter pumpkin.

[137] *Bhaddakā* (text *bhaddikā*) as opposed to *pāpa* is 'lucky.'

[138] *Muddikā*.

[139] *Paramāni*.

[140] Makkhali Gosāla (of the cow-pen). One of the six well-known "heretics.' *Cf*. *Dialog*. i, 71; *K.S*. i, 90; iii, 61 *n*. He was *ahetu-vādin,* non-causationist.'

[141] *Khipaṇ = kuminaṇ Comy*. It was probably a sort of wicker eel-pot.

[142] *Samādapeti*.

[143] *Mattā = pamāṇa*.

[144] Acc. to *Comy*. in perverted systems of teaching the giver should know how much he has to give. But in this true Dhamma the almsman must be contented if he gets little, and if he gets in excess he must use only what is necessary. *Cf*. *K.S*. ii, 135.

[145] This refers to the self-torture of *hatha-yogis*, such as Gotama himself underwent in the early days.

[146] *Jambudīpa*. One of the four 'great islands,' of which the southern-most includes India.

147 *Comy*. 'in the four ways of woe.'

148 'The non-Ariyans, such as Tamils, etc.' *Comy*. *Cf*. *S*. v, 466 (*K.S*. v, 391 *n*.); *DA*, i, 177.

149 *Ajaḷā*.

150 *Eḷa-mūgā*. *Comy*. however takes this word to mean 'with saliva trickling from the mouth,' as at *JA*. iii, 347 (*e'a mukhato na galati*).

151 The path, with insight. *Comy*.

152 *Anuloma-paṭpadaṇ pūrenti*. *Comy*.

153 *Saṇvejanīyesu ṭhānesu*.

154 The four fruits of recluseship; the four paths; the deathless Nibbāna. *Comy*.

155 *Cf*. *S*. v, 466; *K.S*. v, 391; *Buddh*. *Psych*. 151.

156 It is difficult to think the Buddha responsible for all these 'combinations and permutations.'

157 *Addhaṇ* (generally *addhā) = ekaṇsādhivaccanaṇ = addhā idaṇ lābhānaṇ ekaṇso, esa lābhānaṇ*. *Comy*.

158 *Thāvareyyaṇ*. G. following *Comy*. (*cira-pabbajitattāya thāvarappatta-bhāvo*) takes it as 'seniority.'

159 *Comy*. takes it as *suci-parivāra* (a fine following).

160 *Kolaputti = kula-putta-bhāvo*. *Comy*. Pāli Dict. quotes *Nid*. i, 80, where this is reckoned one of the ten qualifications of personal superiority.

ed1 This section is certainly mangled. The Woodward translation has here been left as originally presented; as one sutta [numbering indicates the suttas encompassed]. Sutta Numbers reflect our version of the Pali. I think Woodward did not much care for this style [a wheel] of sutta (see n156). For further discussion and suggested reconstruction see the Mike Olds translation, note 12.

ed2 This whole section is one sentence here; it has been broken up into separate suttas following the BJT Pali Text, so 'these are' is changed to 'this is'.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 394-494

Chapter XX. [continued]
On Musing

---

[34]

[394] Monks, if even for the lasting of a finger-snap
a monk should practise the first musing,
such an one may be called a monk.
Not empty of result is his musing;[161]
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of the first musing?

■

[395] Monks, if even for the lasting of a finger-snap
a monk should practise the second musing,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.

What could I not say
of one who makes much of the second musing?

■

[396] Monks, if even for the lasting of a finger-snap
a monk should practise the third musing,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of the third musing?

■

[397] Monks, if even for the lasting of a finger-snap
a monk should practise the fourth musing,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of the fourth musing?

■

[398] Monks, if even for the lasting of a finger-snap
a monk should practise the good-will
which is the heart's release,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;

he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of
the good-will which is the heart's release.

■

[399] Monks, if even for the lasting of a finger-snap
a monk should practise the compassion
which is the heart's release,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of
the compassion which is the heart's release.

■

[39] [400] Monks, if even for the lasting of a finger-snap
a monk should practise the selfless love[162]
which is the heart's release,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of
the selfless love which is the heart's release.

■

[401] Monks, if even for the lasting of a finger-snap
a monk should practise **[35]** the equanimity
which is the heart's release,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much of
the equanimity which is the heart's release.

■

[402] Monks, if even for the lasting of a finger-snap
a monk should dwell in body contemplating body,[163]
ardent, mindful, composed,
restraining the dejection in the world
which arises from coveting,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?[ed1]

■

[403] Monks, if even for the lasting of a finger-snap
a monk should dwell in feelings contemplating feelings,

ardent, mindful, composed,
restraining the dejection in the world
which arises from coveting,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[404] Monks, if even for the lasting of a finger-snap
a monk should dwell in mind contemplating mind,
ardent, mindful, composed,
restraining the dejection in the world
which arises from coveting,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[405] Monks, if even for the lasting of a finger-snap
a monk should dwell in mind-states contemplating mind-states,
ardent, mindful, composed,
restraining the dejection in the world

which arises from coveting,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[406] Monks, if even for the lasting of a finger-snap
a monk generates desire,[164]
makes an effort,
begins to strive,
applies and strains his mind
to prevent the arising
of evil, unprofitable states not yet arisen,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[407] Monks, if even for the lasting of a finger-snap
a monk, as to evil, unprofitable states that have arisen,
generates desire,
makes an effort,

begins to strive,
applies and strains his mind
to destroy them,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[408] Monks, if even for the lasting of a finger-snap
a monk, as to profitable states not yet arisen,
generates desire,
makes an effort,
begins to strive,
applies and strains his mind
for their arising,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[409] Monks, if even for the lasting of a finger-snap
a monk, as to profitable states that have arisen,

generates desire,
makes an effort,
begins to strive,
applies and strains his mind
for their continuance,
for their ordering,
for their betterment,
increase, culture and fulfilment,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[410] Monks, if even for the lasting of a finger-snap
a monk cultivate the basis of psychic power[165]
of which the features are desire,
together with the co-factors
of concentration and struggle,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[411] Monks, if even for the lasting of a finger-snap
a monk cultivate the basis of psychic power
of which the features are energy;
together with the co-factors
of concentration and struggle,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[412] Monks, if even for the lasting of a finger-snap
a monk cultivate the basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[413] Monks, if even for the lasting of a finger-snap
a monk cultivate the basis of psychic power

of which the features are investigation,
together with the co-factors
of concentration and struggle,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[414] Monks, if even for the lasting of a finger-snap
a monk cultivate the faculty of faith[166],
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[415] Monks, if even for the lasting of a finger-snap
a monk cultivate the faculty of energy,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[416] Monks, if even for the lasting of a finger-snap
a monk cultivate the faculty of mindfulness,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[417] Monks, if even for the lasting of a finger-snap
a monk cultivate the faculty of concentration,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[418] Monks, if even for the lasting of a finger-snap
a monk cultivate the faculty of insight,

such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[419] Monks, if even for the lasting of a finger-snap
a monk cultivate the power of faith,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[420] Monks, if even for the lasting of a finger-snap
a monk cultivate the power of energy,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[421] Monks, if even for the lasting of a finger-snap
a monk cultivate the power of mindfulness,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[422] Monks, if even for the lasting of a finger-snap
a monk cultivate the power of concentration,
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[423] Monks, if even for the lasting of a finger-snap
a monk cultivate the power of insight,
such an one may be called a monk.
Not empty of result is his musing;

he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[424] **[36]** Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom
that is mindfulness[167]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[425] Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom
that is investigation of Dhamma
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[426] Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom
that is energy
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[427] Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom
that is zest
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[428] Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom

that is tranquillity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[429] Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom
that is concentration
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[430] Monks, if even for the lasting of a finger-snap
a monk cultivate the limb of wisdom
that is equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[431] Monks, if even for the lasting of a finger-snap
a monk cultivate right view[168]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[432] Monks, if even for the lasting of a finger-snap
a monk cultivate right aim
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[433] Monks, if even for the lasting of a finger-snap
a monk cultivate right speech
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[434] Monks, if even for the lasting of a finger-snap
a monk cultivate right action
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[435] Monks, if even for the lasting of a finger-snap
a monk cultivate right living
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.

What could I not say
of one who makes much
of such a thing?

■

[436] Monks, if even for the lasting of a finger-snap
a monk cultivate right effort
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[437] Monks, if even for the lasting of a finger-snap
a monk cultivate right mindfulness
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[438] Monks, if even for the lasting of a finger-snap
a monk cultivate right concentration
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[439] Monks, if[169] even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
conscious[170] of material quality
in his own person,
he sees objects external to himself
to be limited and fair or foul,
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[440] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
conscious of material quality in his own person,
he sees objects external to himself
to be boundless[171]
and fair or foul,
and, having masteed them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[441] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
unconscious of material quality in his own person,
he sees objects external to himself
to be limited and fair or foul,
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[442] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
unnconscious of material quality in his own person,
he sees objects external to himself
to be boundless
and fair or **[37]** foul,
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[443] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
unconscious of material qnality in his own person,
he sees objects external to himself
to be blue-green,[172]
bluegreen in colour,
blue-green to look at (as a whole),
blue-green as a shimmering (mass),
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[444] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
unconscious of material quality in his own person,
he sees objects external to himself
to be yellow,
yellow in colour,
yellow to look at (as a whole),
yellow as a shimmering (mass),
and, having mastered them with the thought:

I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[445] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
unconscious of material quality in his own person,
he sees objects external to himself
to be red,
red in colour,
red to look at (as a whole),
red as a shimmering (mass),
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.

What could I not say
of one who makes much
of such a thing?

■

[446] Monks, if, even for the lasting of a finger-snap
a monk (to attain the form-world,
he cultivates the path thereto and)
unconscious of material quality in his own person,
he sees objects external to himself
to be white,
white in colour,
white to look at (as a whole),
white as a shimmering (mass),
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[447] Monks, if, even for the lasting of a finger-snap
a monk (that he may attain to the form-world,
he cultivates the path thereto and)
having material qualities,

he beholds material forms[173]
whether fair or foul
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings[ed2])
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[448] Monks, if, even for the lasting of a finger-snap
a monk, unconscious of material quality
in his own person,
he sees objects external to himself
whether fair or foul
and, having mastered them with the thought:
I know: I see,
is thus conscious
(of knowing and seeing,
and so enters the musings)
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[449] Monks, if, even for the lasting of a finger-snap
a monk, unconscious of material quality
in his own person,
he sees objects external to himself
whether fair or foul
and, having mastered them with the thought:
How fair![174]
he gains release
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[450] Monks, if, even for the lasting of a finger-snap
a monk, passing utterly beyond[175]
consciousness of material qualities,
by the destruction of consciousness of reaction,
by disregarding consciousness of diversity,
thinking:
Infinite is space,
he attains and abides in
the sphere of infinite space
such an one may be called a monk.
Not empty of result is his musing;

he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[451] Monks, if, even for the lasting of a finger-snap
a monk, passing utterly beyond
the sphere of infinite space,
thinking:
Infinite is consciousness,
he attains and abides in
the sphere of infinite consciousness
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[452] Monks, if, even for the lasting of a finger-snap
a monk, passing utterly beyond
the sphere of infinite consciousness,
thinking:
There is nothing at all,
he attains and abides in
the sphere of nothingness

such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[453] **[38]** Monks, if, even for the lasting of a finger-snap
a monk, passing utterly beyond
the sphere of nothingness,
thinking:
There is neither consciousness nor unconsciousness,
he attains and abides in
the sphere where consciousness and unconsciousness are not
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[454] Monks, if, even for the lasting of a finger-snap
a monk, passing utterly beyond
the sphere of neither-consciousness-nor-unconsciousness,
he attains and abides in
the sphere where both consciousness and sensation cease

such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[455] (§ 63) Monks, if, even for the lasting of a finger-snap
a monk practise the earth-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[456] Monks, if, even for the lasting of a finger-snap
a monk practise the water-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[457] Monks, if, even for the lasting of a finger-snap
a monk practise the fire-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[458] Monks, if, even for the lasting of a finger-snap
a monk practise the air-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[459] Monks, if, even for the lasting of a finger-snap
a monk practise the blue-green-device
such an one may be called a monk.
Not empty of result is his musing;

he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[460] Monks, if, even for the lasting of a finger-snap
a monk practise the yellow-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[461] Monks, if, even for the lasting of a finger-snap
a monk practise the red-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[462] Monks, if, even for the lasting of a finger-snap
a monk practise the white-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[463] Monks, if, even for the lasting of a finger-snap
a monk practise the space-device
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[464] Monks, if, even for the lasting of a finger-snap
a monk practise the intellection-device[176]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,

and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[465](§ 73) Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the foul
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[466] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of death
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[467] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the repulsiveness of food
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[468] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of non-delight in all the world
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[469] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of impermanence
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.

What could I not say
of one who makes much
of such a thing?

■

[470] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the Ill in impermanence
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[471] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the non-existence of the self in impermanence
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[472] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of abandoning

such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[473] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of revulsion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[474] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of ending
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[475] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of impermanence[ed3]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[476] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of not-self[ed4]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[477] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of death[ed5]
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[478] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of repulsiveness in food[ed6]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[479] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of non-delight in all the world[ed7]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[480] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the skeleton[177]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[481] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the worm-eaten corpse
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[482] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the discoloured corpse
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,

and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[483] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of the dismembered corpse
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[484] Monks, if, even for the lasting of a finger-snap
a monk practise consciousness of of the bloated corpse[178]
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[485] (§ 93) Monks, if, even for the lasting of a finger-snap
a monk practise recollection of the Buddha
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[486] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of the Dhamma
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[487] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of the Order
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.

What could I not say
of one who makes much
of such a thing?

■

[488] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of morality
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[489] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of self-surrender
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[490] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of the devas
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[491] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of in-breathing and out-breathing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[492] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of death
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[493] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of recollection of the body
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[494] Monks, if, even for the lasting of a finger-snap
a monk practise recollection of tranquillity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

---

[161] *Cf.* I. *n*5 (text, p. 10) *aritta-jjhāno*. I have abandoned the word trance.'

[162] These three aspects of *mettā, karuṇā, muditā* (active, preventive and disinterested love), with the fourth quality, are meditated on in the *brahma-vihāras* (best way of life) and break up the hardness of the heart.

[163] The following processes are described in the Way-section, *S*. v, 9 *ff*.

[164] The Four Best Efforts (*padhānā*).

[165] The Bases of Psychic Power (*iddhipādā*). *Cf*. *S*. v, 263 *ff*.

[166] On these Faculties and the Powers see *S*. v, 197 *ff*.

[167] For these Seven Limbs of Wisdom see *S*. v, 63 *ff*. (*Bojjhangā*).

[168] For the Eightfold Way see *S*. v, 1 *ff*. The editors of this sutta seem to have been determined to insert all that has been said on the subject.

[169] This sectiun is to be found at *Dhammasangani,* § 223; *Pts*. ii, 38 *ff*., for the former of which see Mrs. Rhys Davids's trans. in *Buddh*. *Psych*. *Ethics*, p. 61 *ff*., and its Commentary (*Atthasaā'iṇī* 188) trans. in *Expositor,* 252 *ff*. They are the Eight Stations of Mastery (*Abhibhāyatana = abhibhū + āyatana,* as here in our text). They are referred to at *K*.*S*. iv, 45, where six are mentioned. To elucidate the difficulties of the compressed sentences I have translated and bracketed the parts omitted.

[170] In our text and *Comy*. the first two sections have *rūpasaññī,* whereas the other works quoted have *arūpasaññī* in all eight sections.

[171] *Dhs*., § 225.

[172] *Nīla*. *Cf*. *Manual of a Mystic,* 9 *n*. 7; *Buddh*. *Psych*. *Eth*. 62 *n*. (where Mrs. Rhys Davids has 'blue-black'). But it is Kipling's 'nameless blue,' now blue, now green, as water, a paddy-field, etc. *Cf*. *Expos*. i, 254.

[173] This section deals with the Deliverances. *Rūpī rūpāni passati*. *Buddh*. *Psych*. 64; *cf*. *Pts*. ii, 39; *Asl*. 191; *Expos*. 255.

[174] *Subhan ti adhimutto*. 'By the culture of *mettā*' (*Asl*.).

[175] *Cf*. *S*. v, 318: *K*.*S*. v, 282.

176 *Viññāṇa-Kasiṇa*, but *cf*. *VM*. 176.

177 *Cf*. *S*. v, 129 (*K.S*. v, 110).

178 These 'foul things' (*asubhā* are generally ten in number. *Cf*. *Buddh*. *Psych*. *Eth*. 69.

---

ed1 Woodward concludes the previous with the name of the thing practiced. The Pali has: *bahulīkaronti:* 'makes much of such'. Since Woodward abbreviates the remainder of the suttas in this collection and concludes with "make much of (all) these things?" I am fleshing out these suttas with 'makes much of such a thing.'

ed2 Woodward has 'and so abides in the first musing' which is not indicated by the Pali which just has *jānāmi*.

ed3 A duplicate of #469. PTS does not remark.

ed4 Woodward has: 'the not-self'. An example of the trouble we can get into using abbreviations.

ed5 A duplicate of #466. PTS notes it's #466 is not in T. or Ph.

ed6 A duplicate of #467.

ed7 A duplicate of #468.

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 495-584

---

[38]

[495] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[496] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[497] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[498] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[499] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight

together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[500] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[501] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[502] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[503] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[504] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with the first musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[505] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[506] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;

he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[507] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[508] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[509] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[510] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[511] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with the second musing
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[512] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[513] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[514] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with the second musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[515] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[516] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy

together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[517] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[518] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[519] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[520] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[521] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[522] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[523] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;

he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[524] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with the third musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[525] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[526] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[527] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[528] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with the fourth musing
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[529] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[530] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[531] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[532] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[533] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration

together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[534] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with the fourth musing
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[535] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[536] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[537] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[538] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[539] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[540] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;

he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[541] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[542] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[543] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[544] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with goodwill
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[545] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with compassion
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[546] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[547] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[548] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[549] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[550] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith

together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[551] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[552] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[553] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[554] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with compassion
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[555] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[556] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[557] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;

he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[558] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[559] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[560] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[561] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[562] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with selfless love
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[563] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[564] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with selfless love
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say

of one who makes much
of such a thing?

■

[565] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[566] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[567] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness

together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[568] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[569] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food

to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[570] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[571] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[572] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[573] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[574] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
together with equanimity
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;

he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[575] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of faith
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[576] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of energy
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[577] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of mindfulness
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[578] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of concentration
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[579] Monks, if, even for the lasting of a finger-snap
a monk practise the faculty of insight
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.

What could I not say
of one who makes much
of such a thing?

■

[580] Monks, if, even for the lasting of a finger-snap
a monk practise the power of faith
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[581] Monks, if, even for the lasting of a finger-snap
a monk practise the power of energy
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[582] Monks, if, even for the lasting of a finger-snap
a monk practise the power of mindfulness
such an one may be called a monk.

Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[583] Monks, if, even for the lasting of a finger-snap
a monk practise the power of concentration
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

■

[584] Monks, if, even for the lasting of a finger-snap
a monk practise the power of insight
such an one may be called a monk.
Not empty of result is his musing;
he abides doing the Master's bidding;
he is one who takes advice,
and he eats the country's alms-food
to some purpose.
What could I not say
of one who makes much
of such a thing?

Aṇguttara-Nikāya
I. Ekanipāta

I. The Book of the Ones

Suttas 585-654 end

---

[39]

Chapter XXI. On Musing[179] (b).

[585] 'Even as one, monks,
who embraces with his mind's eye[180]
the mighty ocean
includes therewith
all the rivulets whatsoever
that run into the ocean;
just so, monks,
by whomsoever mindfulness relating to body is practised,
made much of and plunged into,
— in him exist all good states whatsoever
that have part in wisdom.[181]

■

[586] Monks, one thing,
if practised and made much of,
conduces to great thrill.

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to great thrill.

■

[587] Monks, one thing,
if practised and made much of,
conduces to great profit.

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to great profit.

■

[588] Monks, one thing
if practised and made much of,
conduces to great security after the toil,[182].

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to great security after the toil.

■

[589] Monks, one thing
if practised and made much of,
conduces to mindfulness and self-possession.

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to mindfulness and self-possession.

■

[590] Monks, one thing
if practised and made much of,
conduces to the winning of knowledge and insight.

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to winning of knowledge and insight.

■

[591] Monks, one thing
if practised and made much of,
conduces to pleasant living in this very life.

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to pleasant living in this very life.

■

[592] Monks, one thing
if practised and made much of,
conduces to the realization of the fruit
of release by knowledge.

What is that one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to realization of the fruit
of release by knowledge.

■

[593] Monks, if one thing
be practised and made much of,
body is calmed.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
body is calmed.[ed1]

■

[594] Monks, if one thing
be practised and made much of,
mind is calmed.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
mind is calmed.

■

[595] Monks, if one thing
be practised and made much of,
discursive thought comes to rest.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
discursive thought comes to rest.

■

[596] Monks, if one thing
be practised and made much of,
all good states
that have part in wisdom
reach fullness of culture.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
all good states
that have part in wisdom
reach fullness of culture.

■

[597] Monks, if one thing
be practised and made much of,
ill states not arisen arise not.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
ill states not arisen arise not.

■

[598] Monks, if one thing
be practised and made much of,
ill states already arisen are abandoned.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
ill states already arisen are abandoned.

■

[599] Monks, if one thing
be practised and made much of,
Good states not yet arisen arise.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,

Good states not yet arisen arise.

■

[600] Monks, if one thing
be practised and made much of,
good states already arisen
are likely to reach more-becoming and fulfilment.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
good states already arisen
are likely to reach more-becoming and fulfilment.

■

[601] Monks, if one thing
be practised and made much of,
ignorance is abandoned.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
ignorance is abandoned.[ed2]

■

[602] Monks, if one thing
be practised and made much of,
knowledge arises.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
knowledge arises.

■

[603] Monks, if one thing
be practised and made much of,
the conceit of "I"[183] is abandoned.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
the conceit of "I" is abandoned.

■

[604] Monks, if one thing
be practised and made much of,
the lurking tendencies[184] come to be rooted up.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
the lurking tendencies come to be rooted up.

■

[605] Monks, if one thing
be practised and made much of,
the fetters are abandoned.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
the fetters are abandoned.

■

[606] Monks, one thing
if practised and made much of,
conduces to the opening up of insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to the opening up of insight.

■

[607] Monks, one thing
if practised and made much of,
conduces to utter passing away without attachment.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,

conduces to utter passing away without attachment.

■

[608] Monks, if one thing
be practised and made much of,
there is penetration of divers elements.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
there is penetration of divers elements.

■

[609] Monks, if one thing
be practised and made much of,
there is discriminating knowledge[185] of countless elements.

What one thing?

It is mindfulness centred on body.

Monks, if this one thing,
be practised and made much of,
there is discriminating knowledge of countless elements.

■

[610][Omitted in PTS]

■

[611] Monks, one thing,
if practised and made much of,

conduces to the realization of the fruits of stream-winning.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to the realization of the fruits of stream-winning.

■

[612] Monks, one thing,
if practised and made much of,
conduces to the realization of the fruits of once-returning.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to the realization of the fruits of once-returning.

■

[613] Monks, one thing,
if practised and made much of,
conduces to the realization of the fruits of non-returning.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to the realization of the fruits of non-returning.

■

[614] Monks, one thing,
if practised and made much of,
conduces to the realization of the fruits of arahantship.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to the realization of the fruits of arahantship.

■

[615] Monks, one thing,
if practised and made much of,
conduces to winning[186] insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to winning insight.

■

[616] Monks, one thing,
if practised and made much of,
conduces to the growth of insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to growth of insight.

■

[617] Monks, one thing,
if practised and made much of,
conduces to the full growth of insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to the full growth of insight.

■

[617a] Monks, one thing,
if practised and made much of,
conduces to comprehensive insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to comprehensive insight.

■

[618] Monks, one thing,
if practised and made much of,
conduces to insight that is great.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to insight that is great.

■

[619] Monks, one thing,
if practised and made much of,
conduces to far-spread insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to far-spread insight.

■

[620] Monks, one thing,
if practised and made much of,
conduces to abundant insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to abundant insight.

■

[621] Monks, one thing,
if practised and made much of,
conduces to profound insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to profound insight.

■

[622] Monks, one thing,
if practised and made much of,
conduces to unparalleled[187] insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to unparalleled insight.

■

[623] Monks, one thing,
if practised and made much of,
conduces to subtle[188] insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to subtle insight.

■

[624] Monks, one thing,
if practised and made much of,
conduces to abounding insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to abounding insight.

■

[625] Monks, one thing,
if practised and made much of,
conduces to swift insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to swift insight.

■

[626] Monks, one thing,
if practised and made much of,
conduces to buoyant[189] insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to buoyant insight.

■

[627] Monks, one thing,
if practised and made much of,
conduces to bright insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to bright insight.

■

[628] Monks, one thing,
if practised and made much of,
conduces to instant insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to instant insight.

■

[629] Monks, one thing,
if practised and made much of,
conduces to sharp insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to sharp insight.

■

[630] Monks, one thing,
if practised and made much of,
conduces to fastidious insight.

What one thing?

It is mindfulness centred on body.

Monks, this one thing,
if practised and made much of,
conduces to fastidious insight.

■

[631] Monks, they partake not[190]
of the Deathless
who partake not
of mindfulness centred on body.

■

[632] Monks, they who partake
[41] of mindfulness centred on body

do indeed partake
of the Deathless.

■

[633] Monks, the Deathless is not shared
by those who share not
mindfulness centred on body.

■

[634] Monks, the Deathless is shared
by those who share
mindfulness centred on body.

■

[635] Monks, the Deathless wanes
in those who partake not
of mindfulness centered on body.

■

[636] Monks, the Deathless waxes
in those who partake
of mindfulness centered on body.

■

[637] Monks, The Deathless is not established
in those who establish not
mindfulness centered on body.

■

[638] Monks, The Deathless is established
in those who establish
mindfulness centered on body.

■

[639] Monks, they have neglected the Deathless
who have neglected
mindfulness centred on body.

■

[640] Monks, they have not neglected the Deathless
who have not neglected
mindfulness centered on body.

■

[641] Monks, the Deathless has been abandoned
by those who have abandoned
mindfulness centered on body.

■

[642] Monks, the Deathless has not been abandoned
by those who have not abandoned
mindfulness centered on body.

■

[643] Monks, the Deathless has not been pursued
by those who have not pursued
mindfulness centered on body.

■

[644] Monks, the Deathless has been pursued
by those who have pursued
mindfulness centered on body.

■

[645] Monks, the Deathless has not been cultivated
by those who have not cultivated
mindfulness centered on body.

■

[646] Monks, the Deathless has been cultivated
by those who have cultivated
mindfulness centered on body.

■

[647] Monks, the Deathless has not been made much of
by those who have not made much of
mindfulness centered on body.

■

[648] Monks, the Deathless has been made much of
by those who have made much of
mindfulness centered on body.

■

[649] Monks, the Deathless has not been comprehended
by those who have not comprehended
mindfulness centered on body.

■

[650] Monks, the Deathless has been comprehended
by those who have comprehended
mindfulness centered on body.

■

[651] Monks, the Deathless has not been thoroughly understood
by those who have not thoroughly understood

mindfulness centered on body.

■

[652] Monks, the Deathless has been thoroughly understood
by those who have thoroughly understood
mindfulness centered on body.

■

[653] Monks, the Deathless not been realized
by those who have not realized
mindfulness centered on body.

■

[654] Monks, the Deathless has been realized
by those who have realized
mindfulness centred on body.'

Here ends the Tkousand-sutta of the Section of Ones.

---

[179] In MSS. and *Comy.* this forms part of Chap. XX.

[180] *Cetasā phuto* (from *pharati*), lit. 'is pervaded by mind,' clairvoyantly acc. to *Comy.*

[181] *Cf. A.* iii, 334. There are six — viz., Consciousness of impermanence, of the Ill therein, of the non-self in Ill, of abandoning, revulsion, cessation. *Cf. Buddh. Psych. Eth.* 338 *n.* (*Vijjābhāgiyā* is like *pakkhiyā* with *bodhi-*).

[182] *Yoga-khema. Cf. K.S.* ii, 132: iv, 51. *Comy.* calls it 'the fruit's of the life of a recluse.'

183 *Asmi-māna*.

184 *Anuaayā*. Of varying number, but in *A*. iv, seven (as *Comy*. here notes). *Cf*. *K.S*. iv, 13.

185 *Paṭisambhidā*.

186 These qualities are applied in full to Sāriputta, *K.S*. i, 87, 88 *n.; Cf*. *Pts*. ii, 189 *ff.; K.S*. v, 351.

187 *Asāmanta*. B. MSS. have *asampatta*. *Comy*. does not notice it, but *Pts*. ii, 189 has *assāmanta* (? for *appamatta;* MSS. *asamatta*).

188 *Bhūri, cf*. *K.S*. iv, 121.

189 *Lahu*.

190 *Amataṇ paribhuñjanti*. *Cf*. *Pts*. *of Contr*. 107.

---

ed1 PTS does not provide Woodward's conclusion to these suttas; they have been reconstructed according to his vocabulary.

ed2 Woodward has two entries for what could be either 617 or 618...most likely 617.

Aṇguttara-Nikāya
II. Duka-Nipāta
I. Kamma-Karana Vagga

Punishments

Suttas 1-10

---

[42]

Chapter I.

§§ 1-10. Punishments.[1]

Sutta 1. Untitled

[1] THUS have I heard:

Once the Exalted One was staying near Sāvatthī at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

'Lord,' replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these two faults.[2]

What two?

That which has its result
in this very life,
and that which has its result
in some future life.

Now, monks, what is a fault
that has its result
in this very life?

In this connexion, monks,
one sees rulers seize a robber,
a miscreant,
and subjecting him
to divers forms of punishment:[3]

Flogging him with whips,
with canes,
with cudgels:[4]
cutting off his hand,
his foot,
hand and foot,
his ear,
nose,
ear and nose:
torturing him with the 'gruel-pot,'[5]
with the 'chankshave,'[6]
torturing him with 'Rāhu's mouth,'[7]
with the 'fire- **[43]** garland,'[8]
with the 'flaming hand,'[9]
with the 'hay-twist,'[10]
with the 'bark-dress,'[11]
with the 'antelope"[12]
with the 'flesh-hooking,'[13]

with the 'disc-slice,'[14]
with the 'pickling process,'[15]
with 'circling the pin,'[16]
with the 'straw mattress.'[17]

Then they spray him with boiling oil,
give him as food to dogs,
spit him alive on a stake,
or chop his head off.

The observer (of all this) thinks thus:

'If I were to do such deeds
as those for which the rulers seize a robber,
a miscreant,
and so treat him ...
they would surely treat me in like manner.'

Thus scared at the thought
of a fault (which has its result) in this very life,
he goes not about
plundering others' property.

This, monks, is called
'a fault with immediate retribution.'

And what is
a fault with future retribution?

In this connexion
someone may thus reflect:

'Evil in the future life
is the fruit of bodily offence.

Evil is the fruit of offence by word,
by 'thought,

in the future life.

If I offend in deed,
in word,
in thought,
should not I,
when body breaks up,
after death
be reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory?'

[44] Thus scared at the thought
of a fault to be atoned for
in a future life,
he abandons immorality
in deeds of body
and practises morality
in deeds of body:
abandons immorality
in the practice of speech and thought,
and cultivates morality therein
and conducts himself[18]
with utter purity.

This, monks, is called
'a fault with future retribution.'

These are the two faults.

Wherefore, monks, I say unto you:

Thus must ye train yourselves:

'We will fear faults with immediate retribution,
we will fear faults with future retribution.

We will shun[19] faults,
we will see danger in faults.'

Of one who does so, monks,
it may be expected
that he will be released from all faults."

§

Sutta 2. Untitled

[2] "Monks, these two struggles
are hard to undergo in the world.

What two?

The struggle of householders
who live at home
to provide clothing, food, lodging,
medicines for the sick,
and provision of necessaries;
and the struggle of those
who have gone forth from home to the homeless,
to renounce all substrates of rebirth.

These are the two struggles.

Of these two, monks,
the latter is the more important.

Wherefore I say unto you:

Thus must ye train yourselves:

'We will undertake the struggle
to renounce all substrates of rebirth.'

That is how ye must train yourselves, monks."

§

Sutta 3. Untitled

[3] Monks, there are these two things
that sear[20] (the conscience).

What two?

Herein a certain one
has done an immoral act of body:
he has done immoral acts
in speech and thought,
has omitted moral acts
in speech and thought.

He is seared (with remorse)
at the thought:
I have done wrong in body,
speech and thought.

I have left undone
the good deed in body,
speech and thought.

And he burns at the thought of it.

These, monks, are the two things
that sear (the conscience).

§

Sutta 4. Untitled

[4] **[45]** "Monks, there are these two things
that sear not (the conscience).

What two?

Herein a certain one
has done moral acts of body,
speech and thought:
has left undone immoral acts ...

His conscience is not seared
when he thinks:

'I have done moral deeds ...'

It is not seared
when he thinks:

'I have left undone
immoral deeds of body,
speech and thought.'

These are the two things
that sear not (the conscience)."

§

Sutta 5. Untitled

[5] Two things, monks,
I have realized:

To be discontented in good states and
not to shrink back from the struggle.[21]

Without shrinking back, monks,
I struggle on thus:

'Gladly[2] would I have
my skin and sinews and bones wither
and my body's flesh and blood dry up,
if only I may hold out
until I win what may be won
by human strength,
by human energy,
by human striving.'

By my earnest endeavour, monks,
I won enlightenment,
I won the unrivalled freedom from the bond.[23]

And ye too, monks, —
do not ye decline the contest,
but struggle on,
saying to yourselves:

'Gladly would I have
my skin and sinews and bones wither
and my body's flesh and blood dry up,

if only I may hold out
until I win what may be won
by human strength,
by human energy,
by human striving';

then ye too, monks,
in no long time
shall win that goal
for which the clansmen
rightly leave home
for the homeless life,
even that unrivalled goal
of righteous living,
realizing it for yourselves
even in this very life;
and having reached it
ye shall abide therein.

Wherefore I say unto you, monks:

Thus must ye train yourselves:

'We will not decline the contest,
but will struggle **[46]** on,
with this thought:

Let skin and sinews and bones wither
and my body's flesh and blood dry up,
if only I may hold out
until I win what may be won
by human strength,
by human energy,
by human striving.'

That is how ye must train yourselves, monks."

§

Sutta 6. Untitled

[6] Monks, there are these two things.
What two?

Looking with satisfaction[24]
on things which are as fetters that bind (to rebirth),
and looking with disgust thereon.

Monks, he who dwells
looking with satisfaction
on things that bind like fetters
abandons not lust,
abandons not hatred,
abandons not illusion.
He who abandons not these
is not released from rebirth,
from old age and decay,
from death, sorrow and grief,
from woe, lamentation and despair.
He is not released from Ill,
I declare.[25]

But, monks, he who dwells
looking with disgust
on things which are as fetters that bind,
abandons lust, hatred and delusion.
Abandoning these
he is released from old age and decay ...

he is released from Ill,
I declare.

These, monks, are the two things.

§

Sutta 7. Untitled

[7] Monks, these two states are dark.[26]
What two?

Shamelessness and recklessness.

These are the two states that are dark.

§

Sutta 8. Untitled

[8] Monks, there are two states that are bright.
What two?

Sense of shame and fear of blame.

These two states are bright.

§

Sutta 9. Untitled

[9][irel] Monks, these two bright states
protect the world.
What two?

Sense of shame[27] and fear of blame.
Monks, if these two states
did not protect the world,
then there would be seen[28]
no mother or mother's sister,
no uncle's wife nor teacher's wife,
nor wife of honourable men;
but the world would come to confusion,
— promiscuity such as exists
among goats and sheep,
fowls and swine,
dogs and jackals.

But, monks, since these two bright states
do protect the world,
therefore there are seen mothers ...
and the rest.

§

Sutta 10. Untitled

[10] Monks, there are two periods
of entering on residence[29]
during the rainy season.
What two?

The earlier and the later.

These are the two.'

---

[1] *Kamma-kāraṇa*.

[2] *Vajjāni,* def. at *Pts*. i, 122.

[3] These punishments may be read in full at *M*. I, 87 (*Further Dialogues* i, 61; *A*. ii, 122; *Mil*. *Pañh*. trans. i, 276).

[4] *Aḍḍha-daṇḍaka* (short sticks). Acc. to *Comy*. 'clubs; or, to produce more effective blows, a stick of four hands (? a cubit) is split in two by (?) cross-pieces.' It is evidently a birch-rod.

[5] *Bilanga-thālikaṇ* Acc. to *Comy*. they took off the top of the skull and, taking a red-hot iron ball with pincers, dropped it in so that the brains boiled over.

[6] *Sankha-mukhaṇ*. 'Sand-papering' the scalp with gravel till it was as smooth as a sea-shell.

[7] *Rāhu-mukhaṇ*. *Rāhu,* the Asura, was supposed to swallow the moon and cause its eclipse. They opened the culprit's mouth with a skewer and inserted oil and a wick and lit it.

[8] *Joti-mālikaṇ*. The body was smeared with oil and set alight.

[9] *Hattha-pajjotikaṇ*. The hand was made into a torch with oil-rags and set alight.

[10] *Eraka-vattikaṇ*. The skin was flayed from the neck downwards, twisted below the ankles into a band by which he was hung up.

[11] *Cīraka-vāsikaṇ*. The skin was cut into strips and tied up into a sort of garment.

[12] *Eneyyakaṇ*. The victim was trussed up and spitted to the ground with an iron pin and roasted alive.

[13] *Balisa-maṇsikaṇ*. He was flayed with double fish-hooks.

[14] *Kahāpaṇakaṇ*. Little discs of flesh of the size of a copper coin were cut off him.

[15] *Khārāpatacchikaṇ*. The body was beaten all over with cudgels, and the wounds rubbed with caustic solution by combs. It is not clear what *apatacchika* means. I suggest *khāra-āpa-tacchika* ('caustic-water-planing').

[16] *Paligha-parivattikaṇ*. The body was pinned to the ground through the ears and twirled round by the feet.

[17] *Palāla-pīṭhakaṇ*. The body was beaten till every bone was broken and it became as limp as a mattress.

[18] *Attānaṇ pariharati*.

[19] *Vajja-bhīruno (= bhīrukā*. Comy.).

[20] Tapanīyā. *It*. 24, 25. *Cf*. *Buddhism*, 202; *Expos*. ii, 498; *UdA*. 269; *Dhp*. v. 17.

[21] For this formula. *cf*. *M*. i, 481; *K.S*. ii, 24; *Compend*. 179. At *Buddh*. *Psych*. *Ethics*, 358, 'The phrase "And the not shrinking back in the struggle"

means the thorough and persevering and unresting performance, the absence of stagnation, the unfaltering volition, the unflinching endurance, the assiduous pursuit, exercise and repetition which attend the cultivation of good states.'

[22] *Kāmaṇ* (used adverbial1y) = libenter.

[23] *Yoga-khema*.

[24] *Anupassitā = passana-bhāvo*. *Comy*.

[25] *Cf*. *K.S*. iii, 142, etc.

[26] For *kaṇhā, and sukkā cf*. *M*. 1, 389; *It*. 36; *Dhp*. v. 87; *Mil*. 200; *Asl*. 129,389 (*Expos*. ii, 498); *Buddh*. *Psych*. *Eth*. 339.

[27] *Hiri* = conscientiousness.

[28] *Na paññāyetha*.

[29] *Vassūpanāyikā = vass'upagamanāni*. 'From the day after the full moon of *Āsā'hā* (June-July) for three months preceding the full moon of *Kattikā* (October-November) is the earlier three months' residence: from a month after the full moon of *Āsā'hā* for three months, ending after the full moon of *Kattikā*.' *Comy*. — *i.e*., to begin either in the last month of the dry season (*VvA*. 307) in India (but not in Ceylon), or the first month of the rains down to the end of the rains. For the practices followed by the monks in residence *cf*. *SA*. i, 291, 295, etc. In Ceylon there are two rainy seasons — viz., May, June, July, and October, November, December (the periods when the S.W. and N.E. monsoons are blowing).

Aṇguttara-Nikāya
II. Dukanipāta
II. Adhikaraṇa Vagga

Suttas 11-20

---

[47]

§

Sutta 11

[11] "Monks, there are these two powers.

What two?

The power of computation[31] and the power of cultivation.[32]

And what, monks, is
the power of computation?

Herein a certain one thus reflects:

'Evil is the fruit of immorality in body,
both in this life and in the life to come.

Evil is the fruit of immorality in speech,
both in this life and in the life to come.

Evil is the fruit off immorality in thought
both in this life and in the life to come.'

Thus reflecting
he abandons immorality
of deed in body, speech and thought,
and cultivates morality therein,
and so conducts himself in utter purity.

This, monks, is called
"the power of computation."

■

And what, monks, is
the power of cultivation?

In this case
the power of cultivation
pertains to those under training.[33]

By virtue of the power of training, monks,
he **[48]** abandons lust,
abandons hatred,
abandons delusion.

So doing, he does no ill deed,
he pursues not wickedness.

This, monks, is called
'the power of cultivation.'

These are the two powers."

§

Sutta 12

[12] "Monks, there are these two powers.

What two?

The power of computation and the power of cultivation.

And what, monks, is
the power of computation?

Herein a certain one thus reflects:

'Evil is the fruit of immorality in body,
both in this life and in the life to come.

Evil is the fruit of immorality in speech,
both in this life and in the life to come.

Evil is the fruit off immorality in thought
both in this life and in the life to come.'

Thus reflecting
he abandons immorality
of deed in body, speech and thought,
and cultivates morality therein,
and so conducts himself in utter purity.

This, monks, is called
"the power of computation."

■

And what, monks, is
the power of cultivation?

In this case a monk cultivates
the limb of wisdom[34] that is mindfulness,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

Likewise he cultivates
the limb of wisdom that is Dhamma-investigation,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

He cultivates
the limb of wisdom that is energy,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

He cultivates
the limb of wisdom that is zest,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

He cultivates
the limb of wisdom that is tranquillity,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

He cultivates
the limb of wisdom that is concentration,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

He cultivates
the limb of wisdom that is equanimity,
that is based on detachment,
based on passionlessness,
based on making to cease,
which ends in self-surrender.

This, monks, is called
'the power of cultivation.'

These are the two powers."

§

Sutta 13

[13] "Monks, there are these two powers.

What two?

The power of computation and the power of cultivation.

And what, monks, is
the power of computation?

Herein a certain one thus reflects:

'Evil is the fruit of immorality in body,
both in this life and in the life to come.

Evil is the fruit of immorality in speech,
both in this life and in the life to come.

Evil is the fruit off immorality in thought
both in this life and in the life to come.'

Thus reflecting
he abandons immorality
of deed in body, speech and thought,
and cultivates morality therein,
and so conducts himself in utter purity.

This, monks, is called
'the power of computation.'

■

And what, monks, is
the power of cultivation?

Herein a monk,
aloof from sensuality,
aloof from evil conditions,
having[35] entered on the first musing
which is accompanied by thought
directed and sustained,
that is born of seclusion,
zestful and easeful,
abides therein.

Then by the calming down of thought
directed and sustained,
entering on that inward calm,
that one-pointedness of mind

apart from thought
directed and sustained,
that is born of mental calmness,
zestful and easeful,
which is the second musing,
he abides therein.

Then, by the fading out of zest
he abides indifferent,
mindful and composed,
entering on the third musing,
which the Ariyans describe in these terms:
"He who is indifferent and mindful
dwells happily,"
he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the destruction
of the happiness and unhappiness
he had before,
having entered on that state
which is neither pleasant nor painful,
that utter purity of mindfulness
reached by indifference,
which is the fourth musing,
he abides therein.

[49] This, monks, is called
'the power of cultivation.'

These are the two powers."

§

Sutta 14

[14] "Monks, the Tathāgata has two ways of teaching.

What two?

The concise and the detailed.

These are the two ways of teaching."

§

Sutta 15

[15] "Monks, if in any dispute[36]
the offending monk
and the reproving monk
do not practise strict self-examination,[37]
it may be expected
that it will conduce
to protracted, bitter, contentious strife,
and the monks will be unable
to live at ease.

But when in any dispute
both the offending monk
and the reproving monk
do practise strict self-examination,
it may be expected
that it will not conduce

to protracted, bitter, contentious strife,
and that the monks will be able
to live at ease.[38]

And how do the two parties
practise strict self-examination?

Herein the offending monk thus reflects:

'I have fallen into some bodily offence.

Now yonder monk
saw some particular[39] occasion
of bodily offence
into which I had fallen.

Had I not so offended
he could not have seen it.

Since I so offended
he saw it.

Seeing it he was annoyed.

Being annoyed thereat
he gave utterance to his annoyance.

Thus rebuked by him in his annoyance
I also was annoyed
and told others of my annoyance.

So herein my fault overcame me,[40]
as in the case of one
who has to pay duty on his goods.'[41]

[50] That is how the offending monk
practises strict self-examination.

And how, monks,
does the reproving monk do likewise?

Herein the reproving monk thus reflects:

'This monk has fallen into some bodily offence.

Indeed I saw this monk
so falling into offence.

Had he not done so
I should not have seen him so doing.

As he did so
I saw him so doing.

At the sight of this
I was displeased thereat.

Being displeased
I expressed my displeasure to this monk.

Thus annoyed by my expression of annoyance
this monk told others of his annoyance.

So herein my fault overcame me,
as in the case of one
who has to pay duty on his goods.'

That is how the reproving monk
practises strict self-examination.

Now if both the offending and reproving monk
do not practise strict self-examination,
it may be expected
that it will conduce
to protracted, bitter, contentious strife,

and the monks
will be unable to live at ease.

But if on the contrary
they do so practise strict self-examination,
it may be expected that
it will not conduce
to protracted, bitter, contentious strife,
and the monks
will be able to live at ease."

§

Sutta 16

[16] Now a certain brāhmin
came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

So seated he said this to the Exalted One:

"Pray, master Gotama,
what is the reason,
what is the cause
why some beings,
when body breaks up, after death
are reborn in the Waste,
the Woeful Way,

the Downfall,
in Purgatory?"

"Because of unrighteousness
and walking crookedly, brāhmin.

That is why some beings are so reborn."

"But, master Gotama,
what is the reason,
what is the cause
why some beings,
when body breaks up, after death
are reborn in the Heaven World?"

"Because of righteousness
and walking straight,[42] brāhmin.

That is the reason."

"Excellent, master Gotama!

Excellent it is, master Gotama!

Even as one raises what is fallen
or shows forth what **[51]** is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness
so that they who have eyes may see objects,
— even so in divers ways
has Dhamma, been set forth
by master Gotama.

I myself go for refuge to Gotama,
the Exalted One,

to Dhamma
and the Order of monks.

May the worthy Gotama
accept me as a follower
from this day forth,
so long as life lasts,
as one who has so taken refuge."

§

Sutta 17

[17] Then the brāhmin Jānussoṇi[43] came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

So seated he said this to the Exalted One:

"Pray, master Gotama,
what is the reason,
what is the cause
why some beings here in this world,
when body breaks up, after death
are reborn in the Waste,
the Woeful Way,
the Downfall,
in Purgatory?"

"Owing to commission and omission,[44] brāhmin."

"But pray, master Gotama,
what is the reason,
what is the cause
why some beings here in this world,
when body breaks up, after death
are reborn in the Heaven World?"

"Owing to commission and omission, brāhmin."

"I do not understand the detailed meaning
of what has been concisely stated
by the worthy Gotama,
but not explained in detail.

Well for me
if the worthy Gotama
would teach me doctrine
in such a way
that I might understand
what has been concisely stated
by the worthy Gotama,
but not explained in detail."

"Then, brāhmin, do you listen.

Give careful attention
and I will speak."

"Very good, sir,"
replied the brāhmin Jānussoṇi
to the Exaalted One.

The Exalted One said this:

"Now in this connexion, brāhmin,
a certain one has committed bodily immoral acts,
and omitted bodily moral acts;

has committed immoral acts of speech,
and omitted moral acts of speech;
has committed immoral acts of thought,
and omitted moral acts of thought.

Thus, brāhmin,
it is owing to commission and omission
that beings here in this world,
when body breaks up, after death
are reborn in the Waste,
the Woeful Way,
the Downfall,
in Purgatory.

[52] Again, brāhmin,
a certain one has committed bodily moral acts,
but omitted bodily immoral acts;
has committed moral acts of speech,
but omitted immoral acts of speech;
has committed moral acts of thought,
but omitted immoral acts of thought.

Thus again it is owing to commission and omission
that beings here in this world,
when body breaks up, after death
are reborn in the Heaven World."

"Excellent, master Gotama!

Excellent it is, master Gotama!

Even as one raises what is fallen
or shows forth what is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness
so that they who have eyes may see objects,

— even so in divers ways
has Dhamma, been set forth
by master Gotama.‖ ‖

I myself go for refuge to Gotama,
the Exalted One,
to Dhamma
and the Order of monks.
May the worthy Gotama
accept me as a follower
from this day forth,
so long as life lasts,
as one who has so taken refuge."

§

Sutta 18

[18.1] Now the venerable Ānanda came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

As he sat at one side
the Exalted One said this to the venerable Ānanda:

"Ānanda, I have expressly declared
that immorality in deed, word and thought
is a thing not to be committed."

"Since the Exalted One has thus expressly declared,
what loss may one expect
from the commission of such forbidden things?"

"Since I have so declared, Ānanda,
this loss may be expected, to wit:[45]

The self upbraids the self therefor.[46]

On seeing it[47] the wise blame him.

An ill report of him goes abroad.

He dies with wits bewildered.

When body breaks up after death
he is reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.

Such, Ānanda, is the loss to be expected
from the commission of immorality
in deed, word and thought
which I have expressly declared
should not be committed.

But, Ānanda, I have expressly declared
that morality in deed, word and thought
is to be observed."

"As to that, lord,
what advantage may be looked for
in doing what ought to be done?"

"As to that, Ānanda,
this advantage may be looked for, to wit:

The self upbraids not the self therefor.

On seeing it the wise commend him.

A goodly report of him is spread abroad.

He dies with his wits about him,
and when body **[53]** breaks up after death
he is reborn in the Happy Lot,
in the Heaven World.

As to my express declaration
that morality in deed, word and thought
must be observed,
such is the advantage to be looked for
in doing what ought to be done."

§

Sutta 19

[19] "Monks, do ye abandon evil.

It can be done.

If it were impossible to abandon evil
I would not bid you do so.

But since it can be done,
therefore I say unto you:

'Abandon evil, monks.'

If this abandoning of evil
conduced to loss and sorrow,
I would not say
'Abandon evil.'

But since it conduces to profit and happiness
therefore do I say unto you,
'Monks, do ye abandon evil.'

Monks, do ye cultivate the good.

It can be done.

If it were impossible to cultivate the good
I would not bid you do so.

But since it can be done,
therefore I say unto you:

"Monks, do ye cultivate the good.'

If this cultivation of the good
conduced to loss and sorrow,
I would not say,
'Do ye cultivate the good.'

But since it conduces to profit and happiness,
therefore do I say unto you,
'Monks, do ye cultivate the good.'

§

Sutta 20

[20] "Monks, these two things
conduce to the confusion and disappearance
of true Dhamma.

What two?

The wrong expression of the letter (of the text)[48]
and wrong interpretation of the meaning of it.

For if the letter be wrongly expressed,
the interpretation of the meaning is also wrong.

These two things
conduce to the confusion and disappearance
of true Dhamma.

■

Monks, these two things
conduce to the establishment,
the non-confusion,
to the non-disappearance
of true Dhamma.

What two?

The right expression of the letter
and right interpretation of the meaning.

For if the letter be rightly expressed,
the interpretation of the meaning is also right.

These two things conduce to the establishment,
the non-confusion,
to the non-disappearance
of true Dhamma."

[30]*Adhikaraṇa-vagga*.

[31]*Paṭisankhāna*. *Cf*. *Buddh*. *Psych*. *Eth*. 354; Gotama the Man, 179. Comy. paraphrases as *paccavekkhanā*.

[32]*Bkāvanā = brūhana, vaḍḍhanā*. *Comy*. I have generally trans. *bhāveti* as 'cultivates.' It means 'making become.'

[33]Here text reads *sekhānam etaṇ, balaṇ sekhamhi:* but Comy. *sekkam etaṇ,* and paraphr. '*sattannaṇ* (i.e., of all on the Way except Arahants, who have passed the seven stages) *sekhānaṇ ñāṇa-balam etaṇ*': then continues, '*sekkaṇ hi so bhikkkave balaṇ*.' Thus I read *sekham ... balaṇ* (cf. *A*. ii, 150); *Buddh*. *Psych*. *Eth*. 264 n.

[34] *Cf*. *S*. v, 63 ff.; *K*.*S*. v, 51 ff.

[35] *Cf*. *S*. v, 318; *K*.*S*. v, 281 ff.

[36] *Cf*. *Vin*. ii, 88, where four subjects of dispute are referred to: quarrel, reproval, misconduct, duties (to be settled as at text, p. 99 infra).

[37]*Attanā va attānaṇ paccavekkhanti sādhucaṇ*.

[Note: The PTS text here reads: "na sādhukaṃ attanā va attānaṃ paccavekkhanti" — mo]

[38]*Comy*. instances the cases of students, celebrants of festivals and those who meditate. *Cf*. *infra,* text 80.

[39]*Kiñcid eva desaṇ*.

[40]Cf. *S*. ii, 127, etc.: *maṇ accayo accagamā*.

[41]*Sunka-dāyikam eva bhaṇḍasmiṇ*. *Comy*. paraphr. thus: Just as one liable to pay duties on goods he has bought and 'smuggled through the customs' is overwhelmed by is guilty act (does this ever happen?), and it is he who is the guilty one, not the Government, not the Government officials ... He who smuggles goods through the Customs-House is seized, cart and all, and own up to Government. It is not the fault of the Customs-House nor the authorities, nor of the officers, but of the smuggler himself. *Cf*. *Vin*. iii, 4 for Customs-House. Thus the reprover is to blame for his harsh words, the offender for getting angry and complaining to others.

[42]*Sama-cariya* as opp. to *visama-cariya*.

[43] *Cf*. *M*. i, 16 and *MA*. 1, 109; *S*. ii, 76; *K.S*. ii, 52n.; *S*. v, 4; *infra,* text 158; *A*. iv, 54. This name was not given by his parents, but seems to have been that of the royal chaplain's office, given as a title by a rājah. *Comy*.

[44]*Katattā ca akattatā ca*.

[45] *Cf*. *D*. ii, 85.

[46] *Cf*. *Buddh*. *Psych*. 29; *K.S*. iii, 103; iv, 24.

[47]*Anuvicca (anuvijja) = anupavisitvā (?)*. *Comy.:* but *cf*. Andersen, Pāli Gloss. s.v. on *Dhp*. v. 229 (*yañ ca viññū pasaṇsanti anuvicca*), where it must mean 'on observation' and not as in our *Comy*. 'on entry.' At *JA*. i. 459 it is explained as *jānitvā,* as at *DhpA*. *Cf*. *infra* on text 89.

[48] *Cf*. *A*. ii, 147 (where four reasons are stated); *Netti,* 21.

Aṇguttara-Nikāya
II. Duka Nipāta
III. Bāla Vagga

Suttas 21-30

The Fool

---

[54]

Sutta 21

[21.] "Monks, there are these two fools.

What two?

He who sees not his fault as such,
and he who does not pardon as he should
the fault confessed by another.

These are the two fools.

Monks, there are these two wise ones.

What two?

He who sees his own fault as such,
and he who pardons as he should
the fault confessed by another.

These are the two wise ones."

Sutta 22

[22.] "Monks, these two misrepresent the Tathāgata.[49]

What two?

The wicked one who is full of malice
and the believer by his wrong view.

These are the two."

Sutta 23

[23.] "Monks, these two misrepresent the Tathāgata.

What two?

He who proclaims,
as utterances of the Tathāgata,
what he never said or uttered,
and he who denies
what was said or uttered by the Tathāgata.

These are the two."

Sutta 24

[24.] "Monks, these two do not misrepresent the Tathāgata.

What two?

He who denies,
as utterances of the Tathāgata,
what he never said or uttered,
and he who proclaims
as utterances of the Tathāgata
what he did say and utter.

These are the two."

Sutta 25

[25.] "Monks, these two misrepresent the Tathiigata.

What two?

He who proclaims
as already explained
a discourse which needs explanation:
and he who proclaims
as needing explanation
a discourse already explained.

These are the two."

Sutta 26

[26.] "Monks, these two do not misrepresent the Tathāgata.

What two?

He who proclaims
as already explained
a discourse already explained:
and he who proclaims
as needing explanation
a discourse which needs explanation.

These are the two."

Sutta 27

'Overt' should be 'covert'; and the pair should be 'covert'/'overt'.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
II. Duka Nipāta
IV. Sama-Cittā Vagga

Suttas 31-40

---

[56]

Sutta 31

[31.1] "Monks, I will teach you
the condition of the unworthy[57]
and that of the worthy.

Do ye listen to it.

Attend closely and I will speak."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the unworthy man
is ungrateful,
forgetful of benefits.[58]

This ingratitude,
this forgetfulness
is congenial to mean people.[59]

It is altogether a feature
of unworthy people,

this ingratitude
and forgetfulness of benefits.

But, monks, the worthy person
is grateful
and mindful of benefits done to him.

This gratitude,
this mindfulness,
is congenial to the best people.

It is altogether a feature
of the best people,
this gratitude
and mindfulness of benefits.

Sutta 32

[32.1] "Monks, one can never repay two persons,
I declare.

What two?

Mother and father.

Even if one should carry about
his mother on one shoulder
and his father on the other,[60]
and so doing should live a hundred years,
attain a hundred years;
and if he should support them,[61]

anointing them with unguents,
kneading, bathing and rubbing their limbs,
and they meanwhile
should even void their excre- **[57]** ments upon him,
— even so could he not repay his parents.

Moreover, monks,
if he should establish his parents
in supreme authority,
in the absolute rule
over this mighty earth
abounding in the seven treasures,
— not even thus
could he repay his parents.

What is the cause of that?

Monks, parents do much for their children:
they bring them up,
they nourish them,
they introduce them[62] to this world.

Moreover, monks,
whoso incites his unbelieving parents,
settles and establishes them
in the faith;
whoso incites his immoral parents,
settles and establishes them
in morality;
whoso incites his stingy parents,
settles and establishes them
in liberality;
whoso incites his foolish parents,
settles and establishes them
in wisdom,
— such an one,

just by so doing,
does repay,
does more than repay
what is due to his parents."

Sutta 33

[33.1] Then a certain brāhmin
came to visit the Exalted One,
and on coming to him greeted him courteously.
Having greeted him courteously,
he took a seat to one side.

As he sat at one side
that brāhmin said this to the Exalted One:

"What view does the worthy Gotama hold and promulgate?"

"I hold the view of action
and I hold the view of inaction,[63] brāhmin."

"Pray in what way
does the worthy Gotama hold this view?"

"Thus, brāhmin, do I uphold inaction:

I uphold inaction in divers wicked, unprofitable things
for the immoral in deed, word and thought.

And I uphold action, brāhmin.

I uphold action in divers good, profitable things
for the moral in deed, word and thought.

Thus, brāhmin,
I hold the view of action and inaction."

"Excellent, master Gotama!

Excellent it is, master Gotama!

Even as one raises what is fallen
or shows forth what is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness
so that they who have eyes may see objects,
— even so in divers ways
has Dhamma, been set forth
by master Gotama.

I myself go for refuge to Gotama,
the Exalted One,
to Dhamma
and the Order of monks.

May the worthy Gotama
accept me as a follower
from this day forth,
so long as life lasts,
as one who has so taken refuge."

---

[58]

Sutta 34

[34.1] Now the housefather Anāthapiṇḍika came to visit the Exalted One and on coming to him greeted him courteously.

Having greeted him courteously,
he took a seat to one side.

So seated he said this to the Exalted One:

"Pray, lord, how many in the world
are worthy of offerings,
and where should an offering be made?"

"Two in the world, housefather,
are worthy of offerings,
the learner and the adept.

These two are worthy of offerings
in the world,
and here an offering should be made."

Thus spake the Exalted One.
Having thus said,
the Happy One added this as Teacher:

"Worthy of gifts from those that sacrifice
In this world are the learner and adept.
They walk upright in body, speech and mind,
A field of merit unto them that give:
And great the fruit of offerings unto them."

Sutta 35

[35.1] THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion
the venerable Sāriputta was staying near Sāvatthī, at East Park
in the terraced house of Migāra's mother.[64]

Then the venerable Sāriputta
addressed the monks, saying:

"Monks, reverend sirs!"

"Yes, reverend,"
replied those monks to the venerable Sāriputta.

The venerable Sāriputta said this:

"I will teach you about the person
who is fettered as to the self
and the person who is fettered outwardly.

Do ye listen to it.

Pay close attention and I will speak."

"Yes, reverend sir,"
replied those monks to the venerable Sāriputta,
who then said:

"Who is the person
that is fettered as to the self?[65]

Now herein a monk lives moral
and restrained with the restraint[66] of the obligations;
proficient in following the **[59]** practice

of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

When body breaks up after death
he is reborn in a certain company of devas.

Thence deceasing,
he is a returner,
he comes back to this state of things.

This one is called
'one fettered as to the self,
a returner,
one who comes back
to this state of things.'[67]

■

And who is the person
that is fettered outwardly?

Herein we have one
who lives moral and restrained
with the restraint of the obligations:
following the practice of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

When body breaks up after death
he is reborn in a certain company of devas.

Thence deceasing
he is a non-returner,
he comes not back to this state of things.

This is the one who is called
'one fettered outwardly,
a non-returner,
one who comes not back
to this state of things.'

Again, reverend sirs,
a monk lives moral and restrained
with the restraint of the obligations:
following the practice of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

He is proficient in his revulsion,
his dispassion for,
the ending of sensuality.

He is proficient in his revulsion,
his dispassion for,
the ending of any existence.[68]

When body breaks up after death
he is reborn in a certain company of devas.[69]

Thence deceasing
he is a non-returner,
he comes not back
to this state of things.

This, reverend sirs, is called
'a person fettered outwardly,
a non-returner,
who comes not back
to this state of things.'"

Sutta 35a[ed1]

[35a.1] Now a great number
of devas of tranquil mind[70]
came to visit the Exalted One,
and on coming to him
saluted the Exalted One
and stood at one side.

So standing
those devas said this to the Exalted One:

[60] "Lord, here is this venerable Sāriputta at East Park,
in the terraced house of Migāra's mother,
teaching the monks
about the person who is fettered inwardly
and the person fettered outwardly.

The company is delighted.

It were a good thing, lord,
if the Exalted One would pay a visit
to the venerable Sāriputta
out of compassion for him."[71]

The Exalted One consented by silence.

Then, even as a strong man
might straighten out his bent arm
or draw in his arm stretched out,
even so did the Exalted One

vanish from Jeta Grove
and appear in the presence of the venerable Sāriputta
at East Park
in the terraced house of Migāra's mother.

And the venerable Sāriputta
saluted the Exalted One
and sat down at one side.

As he thus sat
the Exalted One said this to the venerable Sāriputta:

"Sāriputta, a great number
of devas of tranquil mind
came to visit me and on coming to me
saluted me
and stood at one side.
So standing
those devas said this to me:

'Lord, here is this venerable Sāriputta at East Park,
in the terraced house of Migāra's mother,
teaching the monks
about the person who is fettered inwardly
and the person fettered outwardly.

The company is delighted.

It were a good thing, lord,
if the Exalted One would pay a visit
to the venerable Sāriputta
out of compassion for him.'

Now, Sāriputta, those devas,
though numbering ten, twenty, thirty, forty, fifty or sixty,
— yet they all stood in a space
not greater than that made

by the point of a gimlet,[72]
and that without crowding each other.

Now you may think, Sāriputta:

'Surely it was yonder[73] (in the heaven world)
that those devas' mind
must have been trained to this attainment, to wit:
that, though numbering ten, twenty, thirty, forty, fifty or sixty,
yet they all stood in a space
no greater than that made
by the point of a gimlet,
and that without crowding each other.'

But that is not how you must regard it, Sāriputta.

It was just[74] here, Sāriputta,
that their mind was trained to this attainment, to wit:
that, though numbering ten, twenty, thirty, forty, fifty or sixty,
yet they all stood in a space
no greater than that made
by the point of a gimlet,
and that without crowding each other.

[61] Wherefore, Sāriputta, thus must you train yourself:

'We will become tranquil in senses
and tranquil in mind.'

That is how you must train yourself.

Indeed, Sāriputta,
those who are thus tranquil in sense,
tranquil in mind,
their bodily action also will be tranquil.

And the same for speech and thought;
thus must you train yourself:

'We will present to our fellows in the righteous life
tranquillity of speech
and tranquillity of thought,[75]
— a present of tranquillity.'

That is how you must train yourself.

Those wanderers of other views, Sāriputta,
who have not heard this Dhamma-teaching,
are utterly discomfited."[76]

Sutta 36

[36.1] THUS have I heard:

On a certain occasion the venerable Kaccāna the Great was staying at Varaṇā
on the bank of Muddy Pool.[77]

Now a certain brāhmin named Ārāmadaṇḍa
came to visit the venerable Kaccāna[78] the Great,
and on coming to him greeted him courteously.
Having greeted him courteously,
he took a seat to one side.

So seated the brāhmin said this:

"Pray, master Kaccāna,
what is the reason,
what is the cause,
why nobles quarrel with nobles,
brāhmins with brāhmins,
and householders with householders?"

"They do so because of their
bondage and servitude to sensual lusts,
their greed for sensual lusts;
because they are possessed
by attachment[79] to the lusts of sensuality."

"But pray, master Kaccāna,
what is the reason,
what is the cause
why recluses quarrel with recluses?"

"They do so because of their
bondage and servitude to the lust of opinion,
their greed for the lust of opinion;
because they are possessed
by attachment to the lust of opinion."

"But pray, master Kaccāna,
is there anyone in the world **[62]**
who has passed beyond
this bondage and servitude to sensual lusts,
this greed for sensual lusts;
this being possessed
by attachment to the lust of sensuality;
this bondage and servitude
to the lust of opinion,
this greed for the lust of opinion;
this being possessed
by attachment to the lust of opinion?"

"There are such, brāhmin."

"Pray who are they?"

"There is a town called Sāvatthī, brāhmin,
in the eastern districts.

There now dwells that Exalted One,
that Arahant who is a Fully Enlightened One.

That Exalted One, brāhmin,
has passed beyond both of these lusts."

At these words Ārāmadaṇḍa the brāhmin
rose from his seat,
drew his robe over one shoulder and,
resting his right knee on the ground,
stretched out his joined palms
in the direction of the Exalted One,
and thrice uttered these solemn words:[80]

"Honour to him, the Exalted One,
the Arahant who is a Fully Enlightened One,
in that he hath transcended the bondage,
the servitude,
the attachment to the lust of sensuality:
in that he hath transcended the bondage,
the servitude,
the attachment to the lust of opinion!

Excellent, master Kaccāna!

Excellent it is, master Kaccāna!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way

to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes may see objects,
— even so in divers ways
hath the Norm been set forth
by the worthy Kaccāna.
I myself, master Kaccāna,
do go for refuge to that Exalted One,
to Gotama,
to Dhamma and to the Order of monks.

May the worthy Kaccāna accept me as a follower
from this day forth
so long as life shall last,
as one who hath so taken refuge."

Sutta 37

[37.1] On a certain occasion the venerable Kaccāna the Great was staying at Madhurā[81]
in Gundā Grove.

Then the brāhmin Kaṇḍarāyana
came to visit the venerable Kaccāna **[63]** the Great
and on coming to him greeted him courteously.

Having greeted him courteously,
he took a seat to one side.

So seated he said this to the venerable Kaccāna:

"I have heard it said, master Kaccāna,
that Kaccāna the recluse
does not salute broken-down old brāhmins,
who are aged,
far gone in years,
who have reached life's end:
nor does he stand up to greet them
or invite them to take a seat.

In so far as the master Kaccāna
does none of these things,
it is not well[82] done by him."

"Brāhmin, the standing of old age
and that of youth
have been set forth by the Exalted One,
who knows, who sees,
that Arahant who is a Fully Enlightened One:

'Even though a brāhmin be old,
eighty, ninety, a hundred years old,
yet, if he still takes pleasure in sense-desires
and dwells amid them,
if he burns with the burning of sense-desires,
is preyed on[83] by the imagination of them,
is eager in the quest for sense-desires,
— then such an one is reckoned a fool.

Even though a brāhmin be young,
a mere lad, blackhaired,
blessed with the luck of youth,[84]
in his early prime,
yet if he takes no pleasure in sense-desires,
dwells not amid them,
if he burns not with the burning of sense-desires,
is not preyed on by the imagination of them,

is not eager in the quest for sense-desires,
— then such an one is reckoned a wise man,
an elder.'"[85]

At these words the brāhmin Kaṇḍarāyana
rose up from his seat,
threw his robe over one shoulder
and worshipped with bis head
at the feet of the monks
who were mere[86] lads, saying:

"Your worships are in truth old men,
of the standing of old men.

It is I who am a youngster
and of the standing of a youngster!

Excellent, master Kaccāna!

Excellent it is, master Kaccāna!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way
to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes may see objects,
— even so in divers ways
hath the Norm been set forth
by the worthy Kaccāna.

I myself, master Kaccāna,
do go for refuge to that Exalted One,
to Gotama,
to Dhamma and to the Order of monks.

May the worthy Kac- **[64]** cāna accept me as a follower
from this day forth
so long as life shall last,
as one who hath so taken refuge."

Sutta 38

[38.1] "Monks, when robbers are strong
and rulers are weak,
at such time
it is not easy for rulers
to go out and about
or to supervise[87] the border townships:
nor is it easy for householders
to go out and about
or to inspect work done outside.

Just so, when depraved monks are strong,
well-conducted monks are weak.

At such time well-conducted monks
cower[88] silent,
without a word,
amid the Order;
or else they resort to the border townships.

This, monks, is to the loss of many folk,
to the discomfort of many folk,
to the loss, discomfort and sorrow
of devas and mankind.

But, monks, when rulers are strong,
robbers are weak.

At such time it is easy for rulers
to go out and about
or to supervise the border townships.

At such time it is easy for householders
to go out and about
and inspect work done outside.

Just so, monks, when well-conducted monks are strong,
at such time depraved monks are weak.

At such time depraved monks cower silent,
without a word, amid the Order,
or else depart in various ways.[89]

This, monks, is to the profit of many folk,
to the happiness of many folk,
to the welfare, profit and happiness
of devas and mankind."

Sutta 39

[39.1] "Monks, I praise not wrong conduct in two,
either householder or home-leaver.[90]

If wrongly conducted,
neither householder nor home-leaver
can win the true Method,

the **[65]** true Dhamma,
as result and consequence
of their wrong conduct.

Monks, I do praise right conduct in two,
whether householder or home-leaver.

If rightly conducted,
both householder and home-leaver
can win the true Method,
the true Dhamma,
as result and consequence
of their right conduct."

Sutta 40

[40.1] "Those monks who bar out
both the letter and the spirit,
by taking the discourses wrongly[91]
and interpreting according to the letter,[92]
— such are responsible
for the loss of many folk,
for the discomfort of many folk,
for the loss, discomfort and sorrow
of devas and mankind.

Moreover such monks beget demerit
and cause the disappearance
of this true Dhamma.

But those monks who,
by taking the discourses rightly
and interpreting according to the letter,
conform to both letter and spirit,
— such are responsible
for the profit, for the welfare of many folk,
for the profit, the welfare, the happiness
of devas and mankind.

Moreover such monks beget merit
and establish this true Dhamma."

---

[56] For the title (*Samacittā*) see §6.

[57] *Asappurisa-bhūmiṇ. Comy. paṭiṭṭhāna-ṭṭhānaṇ.*

[58] *Akata-vediṇ. Cf. Pugg.* § 20.

[59] *Asabbhi* (here instr. plur. of *sat*) *upaññātaṇ = vaṇṇitaṇ, thomitaṇ, pasaṭṭhaṇ.*

[60] Acc. to Comy. the mother would have the position of honour on the right shoulder.

[61] There is no verb here in MSS. Text supplies *paṭijaggeyya* from *Comy.* to complete the sense.

[62] *Dassetāro, cf. infra,* text 132.

[63] For *kiriya-vādī* and *akiriya-vādī cf. Vin.* i, 233 ff.; *Dialog.* i, 70, etc.; *K.S.* iii, 168. In their orthodox sense they mean the doctrine of Karma (retribution) and its opposite. Here the Buddha plays upon the words.

[64] She was Visakhā, also the mother of the Elder Migajāla.

[65] *Cf*. *Pugg*. 22. The former is one who has broken the five lower fetters (that bind the personality or lower self) of *kāma-rūpa* worlds. The latter, one who has broken the five superior fetters (which bind the individuality or higher self) of rūpa- and arūpa-worlds.

[66] *Pāṭimokkha*.

[67] *Itthattaṇ = ittha-bhāvaṇ* (not 'thusness' but 'this world '). *Cf*. *K.S*. i (App.), p. 318; *A*. ii, 160. For *āgantā Cf*. text, p. 159 (pl. *āgantāro*); *It*. 4.

[68] *I.e*. *kāma-, rūpa-, arūpa-bhava*.

[69] 'Of the Pure Abodes.' Comy.

[70] *Samacitta = cittassa sukhuma-bhāva-samatāya*. *Comy*. adding that they were not 'born so' but had created an appearance resembling their state of mind. *Cf*. note below.

[71] I take this to be (as generally) a formal phrase meaning 'be so good as to,' in spite of *Comy*.

"How many angels can dance on the head of a pin?" Wikipedia has a long article on this but within it there is no mention of the issue in the Pali. There is mention of another debate at the time which also resonates with a topic in the Pali: that is as to whether the angels are sexless or not. I suggest there is a strong possibility of cross-cultural influence going on that is being missed (suppressed) by the scholars.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
II. Dukanipāta
V. Parisā Vagga

Suttas 41-50

---

[65]

Sutta 41

[41.1] "Monks, there are these two companies.[93]

What two?

The shallow and the deep.

And what, monks, is the shallow company?

Herein, monks, in whatsoever company
the monks are frivolous,[94]
empty-headed,
busy-bodies,
of harsh speech,
loose in talk,
lacking concentration,
unsteady,
not composed,
of **[66]** lighty mind,[95]
with senses uncontrolled,
— that company is called 'shallow.'

And what, monks, is the deep company?

Herein, monks, in whatsoever company
the monks are not frivolous,
not empty-headed,
not busy-bodies,
not of harsh speech,
not loose in talk,
but concentrated in mind,
steady,
composed,
one-pointed in mind,
with controlled senses,
— that company is called 'deep.'

These, monks, are the two companies:
but of these two
the deep company
has the pre-eminence."

Sutta 42

[42.1] "Monks, there are these two companies.

What two?

The discordant and the harmonious.

And what is the discordant company?

Herein, monks, in whatsoever company
the monks dwell quarrelsome,[96]
wrangling,

disputatious,
wounding each other
with the weapons of the tongue,
— such a company is called 'discordant.'

And what, monks, is the harmonious company?

Herein, monks, in whatsoever company
the monks dwell in harmony,
courteous,
without quarrels,
like milk and water mixed,
looking on each other
with the eye of affection,
— such a company is called 'harmonious.'"

Sutta 43

[43.1] "Monks, there are these two companies.

What two?

The distinguished[97] and the ignoble.

And what, monks, is the ignoble company?

Herein, monks, in whatsoever company
the monks are luxurious,[98]
lax,
taking the lead in backsliding (to the worldly life),
shirking the burden[99] of the secluded life,

and make no effort to reach the unattained,
to win the goal not won,
to **[67]** realize the unrealized,
— the generation that follows
comes to depend upon their view.

That generation also is luxurious
takes the lead in backsliding
shirks the burden of the secluded life,
and makes no effort to realize the unrealized.

This company, monks, is called 'the ignoble.'

And what, monks, is the distinguished company?

Herein, monks, in whatsoever company
the senior monks are not luxurious,
not lax,
not taking the lead in backsliding
not shirking the burden of the secluded life
making effort to reach the unattained,
to win the goal not won,
to realize the unrealized
— the generation that follows them
comes to depend upon their view.

That generation also is not luxurious not lax,
not taking the lead in backsliding
not shirking the burden of the secluded life
making effort to reach the unattained,
to win the goal not won,
to realize the unrealized.

This company, monks, is called 'the distinguished.'

These are the two companies,
and of these two

the distinguished company
has the pre-eminence."

Sutta 44

[44.1] "Monks, there are these two companies.

What two?

The Ariyan and the un-Ariyan.[100]

And what, monks, is the un-Ariyan company?

Herein, monks, in whatsoever company
the monks understand not, as it really is,
the meaning of
'This is Ill';
understand not, as it really is,
the meaning of
'This is the arising of Ill';
understand not, as it really is,
the meaning of
'This is the ending of Ill';
understand not, as it really is,
the meaning of
'This is the practice
leading to the ending of Ill,'
— this company is called 'the un-Ariyan.'

And what, monks, is the Ariyan company?

Herein, monks, in whatsoever company
the monks understand, as it really is,
the meaning of
'This is Ill';
understand, as it really is,
the meaning of
'This is the arising of Ill';
understand, as it really is,
the meaning of
'This is the ending of Ill';
understand, as it really is,
the meaning of
'This is the practice
leading to the ending of Ill,'
— this company is called 'the Ariyan.'

These are the two companies,
and of these two
the Ariyan company
has the pre-eminence."

Sutta 45

[45.1] "Monks, there are these two companies.

What two?

The dregs[101]
and the cream.[102]

And what, monks, are the dregs?

Herein, monks, in whatsoever company
the monks pursue the wrong path
of impulse,[103] malice, delusion, and fear,
it is called 'the dregs.'

[68] And what, monks, is the cream?

Herein, monks, in whatsoever company
the monks do not pursue the wrong path
of impulse, malice, delusion, and fear, it is called 'the cream.'

These are the two,
and of these two
the company of the cream
has the pre-eminence."

Sutta 46

[46.1] "Monks, there are these two companies.

What two?

The company trained in bluster,[104]
not in discussion by inquiry,[105]
and the company trained in discussion by inquiry,
not in bluater.

And what, monks, is the company
trained in bluster, not inquiry?

Herein, monks, in whatsoever company
the monks listen not
to the discourses uttered by the Tathāgata,
discourses deep and deep in meaning,
transcendental,
dealing with the Void,
when they are recited;
where they lend not a ready ear to them;
apply not to them a mind
bent on understanding;[106]
consider not that those teachings
are something to be learned by heart and mastered:
but when those discourses made by poets,[107]
tricked out with fair-sounding phrases,[108]
discourses external to Dhamma
uttered by their followers,[109]
— when such are recited
they listen thereto,
lend a ready ear to them,
apply to them a mind
bent on understanding
and consider **[69]** that those teachings
are something to be learned by heart and mastered,
— and when they have mastered that teaching
they do not question each other about it,
do not open up a discussion[110] thus:

'What is this?

What is the meaning of this?'

— when they neither open up the unrevealed
nor explain the unexplained,
nor dispel doubts
on divers doubtful points of doctrine, —

such a company, monks,
is called 'trained in bluster,
not in inquiry.'

■

And what, monks, is the company
trained in inquiry, not trained in bluster?

Herein, monks, in whatsoever company
the monks listen not
to those discourses made by poets,
tricked out with fair-sounding phrases,
discourses external to Dhamma
uttered by their followers,
— when such are recited
they listen not thereto,
lend not a ready ear to them
apply not to them a mind
bent on understanding
and consider not that those teachings
are something to be learned by heart and masttered;
but to those uttered by the Tathāgata, discourses deep and deep in meaning,
transcendental,
dealing with the Void,
when they are recited,
they lend a ready ear to them,
apply to them a mind
bent on understanding,
consider that those teachings
are something to be learned by heart and mastered
and having mastered that teaching
question each other about it,
open up discussion thus:

'What is this?

What is the meaning of this?'

— when such open up the unrevealed,
explain the unexplained
and dispel doubts on divers doubtful points of doctrine, —
such a company is called
'trained in inquiry, not in bluster.'

These are the two companies,
and of these two
the latter has the pre-eminence."

Sutta 47

[47.1] "Monks, there are these two companies.

What two?

The company that honours carna1[111] things
and not true Dhamma:
and the company that honours true Dhamma,
and not carnal things.

And what, monks, is the former?

Herein, Monks, in whatsoever company
the monks, in the presence of the white-robed householders,
sing each other's praises, saying:

'Such and such a monk is freed-both-ways:
such and such a monk is freed-by-insight:
so and so by bodily testimony:[112]

so and so by reaching view:
so and so is freed-by-faith:
such and such a monk
lives in accordance with the Norm and faith:
so and so is moral and lovely in deportment:
[70] so and so is immoral and unlovely in deportment;'
— thereby winning profit
and, so doing, making use of it,
entangled[113] with greed and attachment thereto,
heedless of the danger therein
and blind to their escape therefrom, —
this company, monks, is called
'one honouring carnal things,
not true Dhamma.'

And what, monks, is the company that honours true Dhamma, not carnal things?

Herein, Monks, in whatsoever company
the monks, in the presence of the white-robed householders,
do not sing each other's praises, saying:
'Such and such a monk is freed-both-ways:
such and such a monk is freed-by-insight:
so and so by bodily testimony:
so and so by reaching view:
so and so is freed-by-faith:
such and such a monk
lives in accordance with the Norm and faith:
so and so is moral and lovely in deportment:
so and so is immoral and unlovely in deportment;'
— thereby winning profit
and, so doing, making use of it,
entangled with greed and attachment thereto,
heedless of the danger therein
and blind to their escape therefrom, —
this company, monks, is called

'one honouring true Dhamma,
not carnal things.'

These are the two companies,
and of the two
the latter has the pre-eminence."

Sutta 48

[48.1] "Monks, there are these two companies.

What two?

The crooked and the straight.

And what, monks, is the crooked company?

Herein in whatsoever company
lawless deeds prevail over lawful deeds,
unrestrained deeds over deeds restrained,
where lawless deeds and deeds unrestrained are conspicuous,
whereas lawful and restrained deeds are inconspicuous,
— such a company is called 'crooked.'

In the crooked company
these things prevail and are conspicuous.

And what, monks, is the straight company?

Herein in whatsoever company
lawlful deeds prevail over lawless deeds,
restrained deeds over deeds unrestrained,

where lawlful deeds and deeds restrained are conspicuous,
whereas lawless and unrestrained deeds are inconspicuous,
— such a company is called 'straight.'

These are the two companies
and of these
the straight company is pre-eminent."

Sutta 49

[49.1] "Monks, there are these two companies.

What two?

The righteous and unrighteous.

And what, monks, is the unrighteous company?

Herein in whatsoever company
lawless deeds prevail over lawful deeds,
unrestrained deeds over deeds restrained,
where lawless deeds and deeds unrestrained are conspicuous,
whereas lawful and restrained deeds are inconspicuous,
— such a company is called 'unrighteous.'

In the unrighteous company
these things prevail and are conspicuous.

And what, monks, is the righteous company?

Herein in whatsoever company
lawlful deeds prevail over lawless deeds,

restrained deeds over deeds unrestrained,
where lawlful deeds and deeds restrained are conspicuous,
whereas lawless and unrestrained deeds are inconspicuous,
— such a company is called 'righteous.'

These are the two companies
and of these
the righteous company is pre-eminent."

Sutta 50

[50.1] "Monks, there are these two companies.

What two?

That of unrighteous speech
and that of righteous speech.

And what is the company of unrighteous speech?

Herein, monks, in whatsoever company
the monks take up a quarrel,
whether lawful or unlawful,
and so doing
the sides do not inform each other,
do not meet together for investigation,
do not conciliate each other
nor take steps to do so:
then, by persisting more and more
in their refusal to inform and conci1iate each other
and renounce their quarrel,

they make **[71]** it more stubborn still
by the strong attachment[114] to their respective views, saying:
'This is the truth, all else is folly';
— then this company is called
'one of unrighteous speech.'

And what, monks, is the company of righteous speech?

Herein, monks, in whatsoever company
the monks take up a quarrel,
whether lawful or unlawful,
and so doing
the sides do inform each other,
do meet together for investigation,
do conciliate each other
or take steps to do so:
then, by persisting more and more
in their informing and conci1iating each other
and renouncing their quarrel,
they do not make it more stubborn still
by the strong attachment to their respective views, saying:
'This is the truth, all else is folly';
— then this company is called
'one of righteous speech.'

These are the two companies,
and of these
the latter is pre-eminent."

---

[93] *Cf*. *Pugg*. 46, the four types of pools of water; *A*. ii, 105.

[94] *Cf*. *M*. i, 32; *S*. i, 61 (*K.S*. i, 84); *S*. v, 269 (my trans. and notes at *K.S*. v, 241).

[95] *Vibbhanta-citta,* as opp. to *ekagga-citta* (one-pointed) in next §; *S*. i reads *vibhatta-*.

[96] *Cf*. *infra,* text 275; *S*. iv, 225; *K.S*. iv, 151.

[97] *Aggavatī (aggavant) = uttama-puggala-vatī*. *Comy*. (of personalities or deportment); again at text 243.

[98] *Cf*. *M*. i, 14; *A*. ii, 148.

[99] *Nikkhitta-dhurā*.

[100] *Comy*. distinguishes these as 'that of Ariyan disciples' and 'that of the manyfolk.'

[101] *Kasaṭo* (metathesis for *sakaṭo*, bitter) = *kacavara-*, *palāpaparisā* (sweepings of refuse). Comy.

[102] *Maṇḍa* (the cream) *pasanna-*, *sāroparisā*. Comy.

[103] *Cf*. *D*. iii, 133. *Chando* (desire to do) here in its lower sense.

[104] *Ukkācita* (*Comy*. reads *okk-*) *vinītā = dubbinītā*. *Comy*. Pāli Dict. takes it as from [root] *kac*. to shine = 'enlightened (?),' but the context requires just the opposite meaning, for the 'good' company is described as *no ukkācita-vinītā*. The explanation will be found in the contrast between 'showy' poets and deep Dhamma. (At *VM*. i, 27; *VibhA*. 483 *ukkācanā* (balancing) = *ukkhipitvā kācanā,* carrying on a shoulder-pole. The trans. here of *VM*. i, 32 is superficial only.) The word means 'bombast,' acc. to which I trans.

[105] For *paṭipucchā* text at 285 reads *paripucchā*. *Cf*. *S*. iii, 104 (*K.S*. iii, 88, where I mistranslated the phrase).

[106] *Aññā-cittaṇ* (not '*gnosis*' here).

[107] *Kavi-katā*. *Cf*. *S*. ii, 267 (*K.S*. ii, 179); *A*. iii, 107.

[108] *Citt'akkharā citta-vyañjanā,* lit. 'varied sounds of vowels and consonants.'

[109] *Bāhira-katā, sāvaka-bhāsitā*. Acc. to *Comy*. 'sprung up apart from the *sāsana,* respected by the disciples of the originator.'

[110] *Paṭivivaranti = pucchan'atthāya cārikaṇ na vivaranti*. *Comy*.

[111] *Āmisa-garu = catu-paccaya-garukā lokuttara-dhammaṇ lāmakato gahetvā*. *Comy*.

[112] *Kāya-sakkhī* 'has realized the truth about body.' For these seven classes *cf*. *D*. iii, 106 (*Dialog*. iii, 101); *Pugg*. 14; *Dialog*. i, 311.

[113] *Gathitā,* etc. *Cf*. *Dialog*. ii, 181; *K.S*. iv, 237; *UdA*. 120. *S*. reads *gadhitā*. See below text 274 and *UdA*. 365 for these phrases.

[114] *Thāmasa parāmassa abhinivissa (gerunds) = diṭṭhi-thāmena ca diṭṭhi-parāmasena ca abhinivisitvā*. *Comy*. *Cf*. *Dhs*., § 1175.

Aṇguttara-Nikāya
II. Dukanipāta
VI. Puggala Vagga

Suttas 51-62

---

[71]

Sutta 51

[51.1] "Monks, these two persons born into the world
are born to the profit and happiness of many,
to the profit, happiness and welfare of many folk.

What two?

A Tathāgata,
an Arahant who is a Fully Enlightened One,
and a world-ruling monarch.

These are the two so born."

Sutta 52

[52.1] "Monks, these two persons born into the world
are born as extraordinary men.

What two?

A Tathāgata,
an Arahant who is a Fully Enlightened One,
and a world-ruling monarch.

These are the two so born."

Sutta 53

[53.1] "Monks, the death of two persons is regretted by many folk.

Of what two?

A Tathāgata,
an Arahant who is a Fully Enlightened One,
and a world-ruling monarch.

These are the two so born."

Sutta 54

[54.1] "Monks, these two are worthy of a relic-shrine.[115]

What two?

A Tathāgata,
an Arahant who is a Fully Enlightened One,
and a world-ruling monarch."

Sutta 55

[55.1] "Monks, these two are enlightened.

What two?

A Tathāgata, an Arahant who is a Fully Enlighteoed One,
and one enlightened for himself."[116]

Sutta 56

[56.1] "Monks, these two tremble not at a thunder-clap.

What two?

A monk who has destroyed the āsavas,
and an elephant of noble breed.

These are the two that tremble not at a thunderclap."

---

[72]

Sutta 57

[57.1] "Monks, these two tremble not at a thunder-clap.

What two?

A monk who has destroyed the āsavas,
and a thoroughbred steed.

These are the two that tremble not at a thunderclap."

Sutta 58

[58.1] "Monks, these two tremble not at a thunder-clap.

What two?

A monk who has destroyed the āsavas,
and the lion, king of beasts.

These are the two that tremble not at a thunderclap."

Sutta 59

[59.1] "Monks, seeing two reasons for not doing so,
those who are non-human[117]
do not utter speech as men.

What two reasons?

Thinking: Let us not tell lies
nor slander others with untruth.

These are the two reasons."

Sutta 60

[60.1] "Monks, womenfolk end their life unsated and unreplete with two things.

What two?

Sexual intercourse and child-birth.

These are the two things."

Sutta 61

[61.1] "Monks, I will teach you about the social intercourse of the unworthy and that of the worthy.

Do ye listen to it.

Apply your minds and I will speak."

"Very good, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Now, monks, what is the social intercourse of the unworthy,
and how does the unworthy man associate with others?

In this connexion, suppose an elder monk to think thus:

'Let no elder monk or one of middle standing or a novice speak to me,
and I for my part will not speak to him.

Even if an elder monk were to speak to me,
he would do so with intent to harm me,
not to profit me.

I would say "No" to him:[118]
I would vex him,[119]
and on seeing (that he was in the right) I would **[73]** not act accordingly:[120]
and so with regard to a monk of middle standing
and a novice.'

Then a monk of middle standing thinks thus:

(*As before. The same for a novice*) ...

Such, monks, is the social intercourse of the unworthy,
and that is how the unworthy man associates with others.

§

Now what is the social intercourse of the worthy man,
and how does he associate with others?

Suppose an elder monk to think thus:

'If an elder monk,
or one of middle standing
or a novice were to speak to me,
I would reply to him.

For if an elder monk were to speak to me
he would do so for my profit,
not for my loss.

I would say to him:
"It is well."
I should not vex him;
and on seeing (that he was in the right)
I should act accordingly.'

And so with regard to a monk of middle standing and a novice.

Then a monk of middle standing thinks thus:

(*As before. So for a novice*) ...

Such, monks, is the social intercourse of the worthy,
and that is how the worthy man associates with others."

Sutta 62

[62.1] "Monks, when in a dispute there is wordy warfare[121] on both sides,
with tenacity of view,[122]
malice of heart,
sulkiness and discontent,
one's personality is ruffied.

Therefore, monks,
it may be expected that this will conduce to protracted, bitter, contentious strife,[123]
and the monks will be unable to live at ease.

But when in a dispute there is wordy warfare on both sides
... if one's personality is unruffied,
then (the opposite may be expected)."

---

[115] *Thūpa*.

[116] *Pacceka-Buddha*. one equal to a Buddha in attainments, but not a world-teacher.

[117] *Kimpurisā* (quisquis?). *Comy*. takes them to be the same as *kinnarā,* birds with men's heads, but sometimes described as men with horses' or horned heads. At *Manu,* i, 39 they are described as demigods in the service of Kubera (Vessavaṇa), the lord of treasure and gnomes. But to show that such can speak, *Comy*. tells a tale of how a *kinnara* was brought to the Emperor Asoka, who at first could not make it speak, but it was induced to do so by a trick.

[118] *Comy*. 'I would not do as he asked.'

[119] *Comy*. 'By not following his advice.'

[120] *Passam pi'ssa na paṭikareyyaṇ*. 'Even if I knew his advice to be right I would not follow it' (lit. 'imitate or satisfy him'). *Comy.*

[121] *Vacī-saṇsāra* (word-circulation).

[122] *Diṭṭhi-palāso*. *Cf*. *Pugg*. 18, 19.

[123] *Cf*. *supra,* text 53.

Aṇguttara-Nikāya
II. Duka Nipāta
VII. Sukha Vagga

Suttas 63-75

---

[74]

Sutta 63

[63.1] "Monks, there are these two pleasures.

What two?

That of home,
and that of home-leaving.[124]

These are the two pleasures.

Of these two pleasures
that of home-leaving has the pre-eminence."

Sutta 64

[64.1] "Monks, there are these two pleasures.‖ ‖

What two?

That of sensuality, and that of renunciation.

These are the two pleasures.

Of these two pleasures
that of renunciation has the pre-eminence."

Sutta 65

[65.1] "Monks, there are these two pleasures.

What two?

That of clinging[125] and that of not clinging to rebirth.

These are the two pleasures.

Of these two pleasures
that of not clinging to rebirth has the pre-eminence."

Sutta 66

[66.1] "Monks, there are these two pleasures.

What two?

That of the pleasure which attends the āsavas and that which attends freedom from the āsavas.

These are the two pleasures.

Of these two pleasures
that which attends freedom from the āsavas
has the pre-eminence."

Sutta 67

[67.1] "Monks, there are these two pleasures.

What two?

That of the carnal pleasures and that of the non-carnal pleasures[126].

These are the two pleasures.

Of these two pleasures
that of the non-carnal pleasures
has the pre-eminence."

Sutta 68

[68.1] "Monks, there are these two pleasures.

What two?

That which is Ariyan and that which is non-Ariyan.

These are the two pleasures.

Of these two pleasures
that which is Ariyan has the pre-eminence."

Sutta 69

[69.1] "Monks, there are these two pleasures.

What two?

That which is bodily
and that which is mental.[127].

These are the two pleasures.

Of these two pleasures
that which is mental has the pre-eminence."

Sutta 70

[70.1] "Monks, there are these two pleasures.

What two?

That of pleasures with zest[128]
and that of those without zest.

These are the two pleasures.

Of these two pleasures
that of those without zest
has the pre-eminence."

Sutta 71

[71.1] "Monks, there are these two pleasures.

What two?

That of delight
and that of indifference.

These are the two pleasures.

Of these two pleasures
that of indifference has the pre-eminence."

Sutta 72

[72.1] "Monks, there are these two pleasures.

What two?

That of musing-concentration
and that without[129]

These are the two pleasures.

Of these two pleasures
that with musing-concentration has the pre-eminence."

Sutta 73

[73.1] "Monks, there are these two pleasures.

What two?

That of the pleasure of an object of meditation which arouses zest
and that of an object of meditation which does not[130].

These are the two pleasures.

Of these two pleasures
that of an objectt of meditation
which does not arouse zest
has the pre-eminence."

Sutta 74

[74.1] "Monks, there are these two pleasures.

What two?

That of the pleasure in an object which causes delight
and in one that causes indifference.

These are the two pleasures.

Of these two pleasures
that of an object which causes indifference
has the pre-eminence."

Sutta 75

[75.1] "Monks, there are these two pleasures.

What two?

The pleasure of having a visible object for meditation
and the pleasure of having the formless for object of meditation.

These are the two.

Of these two
the latter has the pre-eminence."

---

[124] *Gihī and pabbajjā*.

[125] *Upadhī* (the basis of rebirth).

[126] *Sa-āmisaṇ* (with a bait); *cf*. *supra*, text. 73, §7 and *K.S*. iv, 99, 147 n.

[127] *Cf*. *Compendium*, 239 n.

[128] *Pīti*, intense satisfaction in a thing. *Comy*. applies these pairs to the different *jhānas*.

[129] Here the pre-eminence is assigned to the former. *Asamādhi* = 'not reaching ecstasy and access.' *Comy*.

[130] Zest pertains to the first two musings only: it disappears in the second two. *Cf*. *Buddh*. *Psych Eth*., p. 33:3 n.

Aṇguttara-Nikāya
II. Dukanipāta
VIII. Nimitta Vagga

Suttas 76-85

---

[75]

Sutta 76

[76.1] "Monks, with characteristics
arise evil, unprofitable states,
not without them.

By abandoning just those characteristics,
those evil,
unprofitable states exist not."

Sutta 77

[77.1] "Conditioned, monks,
is the arising of evil, unprofitable states,
not unconditioned.

By abandoning just that condition,
those evil, unprofitable states exist not."

Sutta 78

[78.1] "Caused, monks,
is the arising of evil, unprofitable states,
not uncaused.

By abandoning just that cause
those evil, unprofitable states exist not."

Sutta 79

[79.1] "Having constituent parts, monks,
is the arising of evil, unprofitable states,
not without constituents.

By abandoning just those constituent parts,
those evil, unprofitable states exist not."

Sutta 80

[80.1] "Having reasons, monks,
is the arising of evil, unprofitable states,
not without reasons.

By abandoning just those reasons
those evil, unprofitable states exist not."

Sutta 81

[81.1] "Along with objects, monks,
is the arising of evil, unprofitable states,
not without objects.

By abandoning just those objects
those evil, unprofitable states exist not."

Sutta 82

[82.1] "Along with feeling, monks,
is the arising of evil, unprofitable states,
not without feeling.

By abandoning just those feelings
those evil, unprofitable states exist not."

Sutta 83

[83.1] "Along with perception, monks,
is the arising of evil, unprofitable states,
not without perception

By abandoning just those perceptions
those evil, unprofitable states exist not."

Sutta 84

[84.1] "Along with consciousness, monks,
is the arising of evil, unprofitable states,
not without consciousness.

By abandoning just that consciousness
those evil, unprofitable states exist not."

Sutta 85

[85.1] "Monks, it is by making some compounded thing one's object[132]
that evil, unprofitable states arise,
not without doing so.

By abandoning just that compound[133]
those evil, unprofitable states exist not."

---

[131] 'With characteristic marks by which to distinguish them.' *Cf. K.S.* v, 188 n., where No.3 of our category is omitted.

[132] *Sankhat'ārammaṇā = paccaya-nibbatta-sankhataṇ dhammaṇ ārammaṇaṇ katvā. Comy.*

[133] *Sankhatassa.*

Aṇguttara-Nikāya
II. Dukanipāta
IX. Dhamma Vagga

Suttas 86-96

---

[76]

Sutta 86

[86.1] "Monks, there are these two conditions.

What two?

Emancipation of heart
and emancipation of insight.

These are the two."

Sutta 87

[87.1] "Monks, there are these two conditions.

What two?

Energy and one-pointedness.[135]

These are the two."

Sutta 88

[88.1] "Monks, there are these two conditions.

What two?

Name and form.

These are the two."

Sutta 89

[89.1] "Monks, there are these two conditions.

What two?

Knowledge and release.

These are the two."

Sutta 90

[90.1] "Monks, there are these two conditions.

What two?

This is "*vibhava*" un-becoming. The view that there is no becoming. This is not the ending of becoming.

p.p. explains it all —p.p.

Aṇguttara-Nikāya
II. Duka Nipāta
X. Bāla Vagga

Suttas 97-116On Fools

---

[76]

Sutta 97

[97.1] "Monks, there are these two fools.

What two?

He who shoulders a burden that does not befall him,
and he who shirks a burden that befalls him.

These are the two."

Sutta 98

[98.1] "Monks, there are these two wise one's.

What two?

He who shoulders a burden that befalls him,
and he who takes not up one that does not befall him.

These are the two."

Sutta 99

[99.1] "Monks, there are these two fools.

What two?

He who deems unlawful what is lawful,
and the reverse.

These are the two."

Sutta 100

[100.1] "Monks, there are these two wise ones.

What two?

He who deems lawful what is unlawful,
and the reverse.

These are the two."

Sutta 101

[101.1] "Monks, there are these two fools.

What two?

He who deems an offence what is not,
and the reverse.

These are the two."

Sutta 102

[102.1] "Monks, there are these two wise ones.

What two?

He who deems an offence what is an offence,
and the reverse.

These are the two."

---

[77]

Sutta 103

[103.1] "Monks, there are these two fools.

What two?

He who deems lawful what is not,
and the reverse.

These are the two."

Sutta 104

[104.1] "Monks, there are these two wise ones.

What two?

He who deems lawful what is lawful,
and the reverse.

These are the two."

Sutta 105

[105.1] "Monks, there are these two fools.

What two?

He who deems included in the Discipline
what is not included,
and the reverse.

These are the two."

Sutta 106

[106.1] "Monks, there are these two wise ones.

What two?

He who deems included in the Discipline
what is included,
and the reverse.

These are the two."

Sutta 107

[107.1] "Monks, in two the āsavas increase.[138]

In what two?

In him who is worried[139]
at what he should not,
and the reverse.

These are the two."

Sutta 108

[108.1] "Monks, in two the āsavas increase not.

In what two?

In him who feels not worried
at what he should not,
and the reverse.

These are the two."

Sutta 109

[109.1] "Monks, in two the āsavas increase.

What two?

He who deems unlawful what is lawful,
and the reverse.

These are the two."

Sutta 110

[110.1] "Monks, in two the āsavas increase not.

In what two?

He who deems lawful what is unlawful,
and the reverse.

These are the two."

Sutta 111

[111.1] "Monks, in two the āsavas increase.

In what two?

He who deems an offence what is not,
and the reverse.

These are the two."

Sutta 112

[112.1] "Monks, in two the āsavas increase not.

In what two?

He who deems an offence what is an offence,
and the reverse.

These are the two."

Sutta 113

[113.1] "Monks, in two the āsavas increase.

In what two?

He who deems lawful what is not,
and the reverse.

These are the two."

Sutta 114

[114.1] "Monks, in two the āsavas increase not.

In what two?

He who deems lawful what is lawful,
and the reverse.

These are the two."

Sutta 115

[115.1] "Monks, in two the āsavas increase.

In what two?

He who deems included in the Discipline
what is not included,
and the reverse.

These are the two."

Sutta 116

[116.1] "Monks, in two the āsavas increase not.

In what two?

In him who deems things
not included in the Discipline
as not included,
and in him who deems things
included in the Discipline
as so included.

In these two, monks, the āsavas increase not."

[Here ends the 'Second Fifty' Section.][140]

---

[138]Pugg. 26.

[139]Kukuccāyati.

[140]The Second Fifty of Dūka-Nipāta really has 66 suttas.

Aṇguttara-Nikāya
II. Duka Nipāta
XI. Āsā Vagga

Suttas 117-128

---

[78]

Sutta 117

[117.1] "Monks, there are these two longings
hard to abandon.

What two?

The longing for gain
and the longing for life.

These are the two."

Sutta 118

[118.1] "Monks, these two persons
are hard to find in the world.

What two?

The one who is first to do a favour[141]
and he who is grateful for what is done.[142]

These are the two persons
hard to find in the world."

Sutta 119

[119.1] "Monks, these two persons
are hard to find in the world.

What two?

One who is content
and one who gives content.[143]

These are the two persons
hard to find in the world."

Sutta 120

[120.1] "Monks, these two persons
are hard to satisfy.

What two?

He who hoards his gains
and he who squanders them.

These are the two persons
hard to satisfy."

Sutta 121

[121.1] "Monks, these two persons
are easily satisfied.

What two?

He who does not hoard his gains
and he who does not squander them.

These are the two persons
easily satisfied."

Sutta 122

[122.1] "Monks, these two things
are causes of the arising of lust.

What two?

The alluring feature (of an object)
and unsystematic attention.[144]

These are the two things
that are causes of the arising of lust."

Sutta 123

[123.1] "Monks, these two things
are causes of the arising of hate.

What two?

[79] The repulsive feature (Of an object)
and unsystematic attention.

These are the two things
that are causes of the arising of hate."

Sutta 124

[124.1] "Monks, these two things
are causes of the arising of perverted view.

What two?

A voice from another[145] (world)
and no thorough attention.

These are the two things
that are causes of the arising of perverted view."

Sutta 125

[125.1] "Monks, these two things
are the causes of the arising of right view.

What two?

A voice from another (world)
and thorough attention.

These are the two things
that are causes of the arising of right view."

Sutta 126

[126.1] "Monks, there arc these two offences.

What two?

Thc slight and the grave offence.

These two."

Sutta 127

[127.1] "Monks, there are these two offences.

What two?

That which offends against chastity
and that which does not.

Thcse two."

Sutta 128

[128.1] "Monks, there are these two offences.

What two?

The partial and the complete.[146]

These are the two offences."

---

[141] *Pugg*. 26 (*paṭhamaṇ upakārakassa kārako*.)

[142] *Kataññu-katavedī*. *Comy*. explains by saying that the former wishes the good deed to be done as a duty, and the latter thinks he ought to repay it.

[143] At *Pugg*. 27 Pacceka-Buddhas and the Tathāgata's disciples are *tittā*. The Perfect Buddha is *tappetā — i.e*., the former are happy in their attainment of perfection, but the latter desires to make others happy also.

[144] *Cf*. *Buddh*. *Psych*. 123.

[145] *Paruto ghoso, cf*. *M*. i, 294; *infra,* text 171. I take this not as 'taking advice from a friend' but as clairaudience from another (world).' *Cf*. Gotama the Man (Mrs. Rhys Davids), p. 179. If ordinary speech were meant I think *vāca* or *vācī* would have been used, and if another person were meant *aññassa* or *aññatarassa* would have been used. At *M*. i, 294 this para. follows a statement about abnormal powers. *Manasikāro* = 'work of mind.'

[146] *Supra,* text 21, *sāvasesa* and *anavasesa*. The latter leaves no loophole for pardon.

Aṇguttara-Nikāya
II. Duka Nipāta
XII. Āyācana Vagga

Suttas 129-139

---

[79]

Sutta 129

[129.1] "The believing monk,
if he would aspire perfectly,
should thus aspire:

'May I be like unto Sāriputta and Moggallāna.'

Monks, these are a sort of scale and standard
(whereby to estimate) my disciples who are monks,
— namely, Sāriputta and Moggallāna."

§

Sutta 130

[130.1] "Monks, the believing nun,
if she would aspire perfectly,
should thus aspire:

[80] 'May I be like unto the nuns Khemā and Uppalavaṇṇā.'

Monks, these are a sort of scale and standard
(whereby to estimate) my disciples who are nuns,
— namely, Khemā and Uppalavaṇṇā."

§

Sutta 131

[131.1] "Monks, the believing lay-disciple,
if he would aspire perfectly,
should thus aspire:

'May I be like unto the housefathers Citta and Hatthaka of Āḷavī.'[148]

Monks, these are a sort of scale and standard
(whereby to estimate) my lay-disciples,
— namely, Citta and Hatthaka of Āḷavī."

§

Sutta 132

[132.1] "Monks, the believing woman lay-disciple,
if she would aspire perfectly,
should thus aspire:

'May I be like unto the woman lay-disciples Khujjuttarā[148] and Nanda's mother, Veḷukaṇṭakiyā.'.[149]

Monks, these are a sort of scale and standard
(whereby to estimate) my women lay-disciples,
— namely, Khujjuttarā and Nanda's mother, Veḷukaṇṭakiyā."

§

Sutta 133

[133.1] "Monks, possessed of two qualities
the foolish, sinful, ignorant man
goes about like a lifeless uprooted thing,[150]
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What two things?

Through lack of observation[151] and penetration
he speaks in praise[152]
of him who deserves not praise,
and for the same reason
blames him who should be praised.

Monks, possessed of two qualities
the wise, sinless, educated man
does not go about like a lifeless uprooted thing,
is not blameworthy,
is not censured by the intelligent,
and begets much merit.

What two things?

Through observation and penetration
he speaks in praise[152]
of him who deserves praise,
and for the same reason
blames him who should be blamed."

§

Sutta 134

[134.1] "Monks, possessed of two qualities
the foolish, sinful, ignorant man
goes about like a lifeless uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What two things?

Through lack of observation and penetration
he finds satisfaction[153]
in an unreliable position,[154]
and for the same reason
he is dissatisfied with
a perfectly reliable position.

Monks, possessed of two qualities
the wise, sinless, educated man
does not go about like a lifeless uprooted thing,
is not blameworthy,

is not censured by the intelligent,
and begets much merit.

What two things?

The wise man, through observation and penetration
finds no satisfaction
in an unreliable position,
and for the same reason
is satisfied with
a perfectly reliable position."

§

Sutta 135

[135.1] "By wrong behaviour[155] towards two,
the foolish, sinful, ignorant man
goes about like a lifeless uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What two?

[81] Towards mother and father.

By right behaviour towards two,
the wise, sinless, educated man
does not go about like a lifeless uprooted thing,
is not blameworthy,
is not censured by the intelligent,
and begets much merit.

Which?

Towards mother and father."

§

Sutta 136

[136.1] "By wrong behaviour towards towards two,
the foolish, sinful, ignorant man
goes about like a lifeless uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What two?

The Tathāgata and his disciples.

By right behaviour towards two,
the wise, sinless, educated man
does not go about like a lifeless uprooted thing,
is not blameworthy,
is not censured by the intelligent,
and begets much merit.

Which?

The Tathāgata and his disciples."

§

Sutta 137

[137.1] "Monks, there are these two conditions.

What two?

Purification of one's mind
and non-attachment to anything in the world."

§

Sutta 138

[138.1] "Monks, there are these two conditions.

What two?

Wrath and ill-will."

§

Sutta 139

[139.1] "Monks, there are these two conditions.

What two?

Restraint of wrath and ill-will."

---

[147] *Cf. K.S.* ii, 159; *A.* ii, 161.

[148] *Cf.* text, p. 26.

[149] *Cf. K.S.* ii, 160.

[150] *Cf. infra,* text 105, 154; *A.* ii, 4; *D.* i, 86. He lives a life of delusion. The idea seems to be that he is like a tree pulled up by the roots (*khataṇ*). *Comy.* has *guṇānaṇ khatattāya khataṇ; DA.* i, 237, *bhiṇṇa-patiṭṭho*

[151] *An-anuvicca, cf. supra* on text 57; *Pugg.* 49.

[152] Text should read *vaṇṇaṇ*.

[153] *Cf. Pugg.* 49, *upadaṇseti = pasādaṇ janeti. Comy.*

[154] *Thāne*.

[155] *Cf. A.* ii, 4.

Aṇguttara-Nikāya
II. Duka Nipāta
XIII. Dāna Vagga

Suttas 140-149

---

[81]

Sutta 140

[140.1] "Monks, there are these two gifts.

What two?

The carnal and the spiritual.[156]

These are the two.

Of these two the spiritual gift is pre-eminent."

Sutta 141

[141.1] "Monks, there are these two sacrifices.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual sacrifice is pre-eminent."

Sutta 142

[142.1] "Monks, there are these two liberalities.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual liberality is pre-eminent."

Sutta 143

[143.1] "Monks, there are these two offerings.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual offering is pre-eminent."

Sutta 144

[144.1] "Monks, there are these two possessions.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual possession is pre-eminent."

Sutta 145

[145.1] "Monks, there are these two enjoyments in common.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual enjoyment in common is pre-eminent."

Sutta 146

[146.1] "Monks, there are these two sharings together.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual sharing together is pre-eminent."

Sutta 147

[147.1] "Monks, there are these two givings of favours.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual giving of favours is pre-eminent."

Sutta 148

[148.1] "Monks, there are these two acts of kindness.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual act of kindness is pre-eminent."

Sutta 149

[149.1] "Monks, there are these two acts of compassion.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual act of compassion is pre-eminent."

---

[156] *Cf. It.* 98, *āimisa-* and *dhamma-dānaṇ.*

Aṇguttara-Nikāya
II. Duka Nipāta
XIV. Santhāra Vagga

Suttas 150-161

---

[81]

Sutta 150

[150.1] "Monks, there are these two greetings.[157]

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual greeting is pre-eminent."

Sutta 151

[151.1] "Monks, there are these two kindly welcomes.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual kindly welcome is pre-eminent."

Sutta 152

[152.1] "Monks, there are these two quests.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual quest is pre-eminent."

Sutta 153

[153.1] "Monks, there are these two earnest teachings.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual earnest teaching is pre-eminent."

Sutta 154

[154.1] "Monks, there are these two investigations.[158]

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual investigation is pre-eminent."

Sutta 155

[155.1] "Monks, there are these two acts of worship.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual act of worship is pre-eminent."

Sutta 156

[156.1] "Monks, there are these two great gifts.[159]

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual great gift is pre-eminent."

Sutta 157

[157.1] "Monks, there are these two prosperings.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual prospering is pre-eminent."

Sutta 158

[158.1] "Monks, there are these two increases.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual increase is pre-eminent."

Sutta 159

[159.1] "Monks, there are these two treasures.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual treasure is pre-eminent."

Sutta 160

[160.1] "Monks, there are these two hoardings.[160]

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual hoarding is pre-eminent."

Sutta 161

[161.1] "Monks, there are these two growths.

What two?

The carnal and the spiritual.

These are the two.

Of these two the spiritual growth is pre-eminent."

---

[157] *Santhāra*.

[158] *Pariyeṭṭhi* (*Comy. pariyiṭṭhi*).

[159] *Ātitheyyāni* (only here and *A*. iv, 63). Pāli Dict. suggests 'great thefts' (?). *Comy. āgantuka-dānāni*, and *v.l. ātitheyyā*.

[160] *Sannicayā*.

Aṇguttara-Nikāya
II. Duka Nipāta
XV. Samāpatti Vagga

Suttas 162-178

---

[82]

Sutta 162

[162.1] "Monks, there are these two conditions.

What two?

Skill in mystic attainments and in emerging therefrom.

These are the two."

Sutta 163

[163.1] "Monks, there are these two conditions.

What two?

Rectitude and mildness.

These are the two."

Sutta 164

[164.1] "Monks, there are these two conditions.

What two?

Endurance and forbearance.

These are the two."

Sutta 165

[165.1] "Monks, there are these two conditions.

What two?

Geniality[161] and kindly greeting.

These are the two."

Sutta 166

[166.1] "Monks, there are these two conditions.

What two?

Harmlessness and purity.

These are the two."

Sutta 167

[167.1] "Monks, there are these two conditions.

What two?

Watching over sense-faculties and moderation in eating.

These are the two."

Sutta 168

[168.1] "Monks, there are these two conditions.

What two?

Not watching over sense-faculties and immoderation in eating.

These are the two."

Sutta 169

[169.1] "Monks, there are these two conditions.

What two?

Power of computation and power of cultivation[162].

These are the two."

Sutta 170

[170.1] "Monks, there are these two conditions.

What two?

Power of mindfulness and power of concentration.

These are the two."

Sutta 171

[171.1] "Monks, there are these two conditions.

What two?

Calm and insight.

These are the two."

Sutta 172

[172.1] "Monks, there are these two conditions.

What two?

Failure in morality and failure in view.

These are the two."

Sutta 173

[173.1] "Monks, there are these two conditions.

What two?

Success in morality and success in view.

These are the two."

Sutta 174

[174.1] "Monks, there are these two conditions.

What two?

Purity of morals and purity of view.

These are the two."

Sutta 175

[175.1] "Monks, there are these two conditions.

What two?

Purity of view and striving accordantly.

These are the two."

Sutta 176

[176.1] "Monks, there are these two conditions.

What two?

Discontent with good states and disinclination for striving.

These are the two."

Sutta 177

[177.1] "Monks, there are these two conditions.

What two?

Bewilderment and loss of self-possession.

These are the two."

Sutta 178

[178.1] "Monks, there are these two conditions.

What two?

Mindfulness and self-possession.

These are the two."

[161]*Sākhaliya* (text mispr. *sāka-*) = *saṇha-vācā*. *Comy.*

[162]*Supra*, text 52, *paṭisankhāna and bhāvanā*.

Aṇguttara-Nikāya
II. Dukanipāta
XVI. Kodha Vagga

Suttas 179-278

---

[82]

Sutta 179

[179.1] "Monks, there are these two conditions.

What two?

Anger and malevolence.[163]

These are the two."

§

Sutta 180

[180.1] "Monks, there are these two conditions.

What two?

Hypocrisy and spite.

These are the two."

§

Sutta 181

[181.1] "Monks, there are these two conditions.

What two?

Envy and grudging.

These are the two."

Sutta 182

[182.1] "Monks, there are these two conditions.

What two?

Deceit[164] and treachery.

These are the two."

Sutta 183

[183.1] "Monks, there are these two conditions.

What two?

Immodesty and unscrupulousness.

These are the two."

Sutta 184

[184.1] "Monks, there are these two conditions.

What two?

Non-anger and non-malevolence.

These are the two."

Sutta 185

[185.1] "Monks, there are these two conditions.

What two?

Non-hypocrisy and non-spite.

These are the two."

Sutta 186

[186.1] "Monks, there are these two conditions.

What two?

Non-envy and non-grudging.

These are the two."

Sutta 187

[187.1] "Monks, there are these two conditions.

What two?

Non-deceit and non-treachery.

These are the two."

Sutta 188

[188.1] "Monks, there are these two conditions.

What two?

Modesty and scrupulousness.

These are the two."

Sutta 189

[189.1] "Monks, possessed of two qualities one lives miserably.

What two?

Anger and malevolence.

These are the two."

Sutta 190

[190.1] "Monks, possessed of two qualities one lives miserably.

What two?

Hypocrisy and spite.

These are the two."

Sutta 191

[191.1] "Monks, possessed of two qualities one lives miserably.

What two?

Envy and grudging.

These are the two."

Sutta 192

[192.1] "Monks, possessed of two qualities one lives miserably.

What two?

Deceit and treachery.

These are the two."

Sutta 193

[193.1] "Monks, possessed of two qualities one lives miserably.

What two?

Immodesty and unscrupulousness.

These are the two."

Sutta 194

[194.1] "Monks, possessed of these two qualities one lives happily.

What two?

Non-anger and non-malevolence.

These are the two."

Sutta 195

[195.1] "Monks, possessed of these two qualities one lives happily.

What two?

Non-hypocricy and non-spite.

These are the two."

Sutta 196

[196.1] "Monks, possessed of these two qualities one lives happily.

What two?

Non-envy and non-grudging.

These are the two."

Sutta 197

[197.1] "Monks, possessed of these two qualities one lives happily.

What two?

Non-deceit and non-treachery.

These are the two."

Sutta 198

[198.1] "Monks, possessed of these two qualities one lives happily.

What two?

Modesty and scrupulousness.

These are the two."

Sutta 199

[199.1] "Monks, these pairs of qualities in a monk who is **[83]** a learner conduce to his falling away.[165]

What two?

Anger and malevolence.

These are the two."

Sutta 200

[200.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his falling away.

What two?

Hypocrisy and spite.

These are the two."

Sutta 201

[201.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his falling away.

What two?

Envy and grudging.

These are the two."

Sutta 202

[202.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his falling away.

What two?

Deceit and treachery.

These are the two."

Sutta 203

[203.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his falling away.

What two?

Immodesty and unscrupulousness.

These are the two."

Sutta 204

[204.1] "Monks, these pairs of qualities in a monk who is a leamer conduce to his stability.

What two?

Non-anger and non-malevolence.

These are the two."

Sutta 205

[205.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his stability.

What two?

Non-hypocricy and non-spite.

These are the two."

Sutta 206

[206.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his stability.

What two?

Non-envy and non-grudging.

These are the two."

Sutta 207

[207.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his stability.

What two?

Non-deceit and non-treachery.

These are the two."

Sutta 208

[208.1] "Monks, these pairs of qualities in a monk who is a learner conduce to his stability.

What two?

Modesty and scrupulousness.

These are the two."

Sutta 209

[209.1] "Monks, possessed of two qualities one is put into Purgatory according to his deserts.[166]

What two?

Anger and malevolence.

These are the two."

Sutta 210

[210.1] "Monks, possessed of two qualities one is put into Purgatory according to his deserts.

What two?

Hypocrisy and spite.

These are the two."

Sutta 211

[211.1] "Monks, possessed of two qualities one is put into Purgatory according to his deserts.

What two?

Envy and grudging.

These are the two."

Sutta 212

[212.1] "Monks, possessed of two qualities one is put into Purgatory according to his deserts.

What two?

Deceit and treachery.

These are the two."

Sutta 213

[213.1] "Monks, possessed of two qualities one is put into Purgatory according to his deserts.

What two?

Immodesty and unscrupulousness.

These are the two."

Sutta 214

[214.1] "Monks, possessed of two qualities one is put into Heaven according to his deserts.

What two?

Non-anger and non-malevolence.

These are the two."

Sutta 215

[215.1] "Monks, possessed of two qualities one is put into Heaven according to his deserts.

What two?

Non-hypocricy and non-spite.

These are the two."

Sutta 216

[216.1] "Monks, possessed of two qualities one is put into Heaven according to his deserts.

What two?

Non-envy and non-grudging.

These are the two."

Sutta 217

[217.1] "Monks, possessed of two qualities one is put into Heaven according to his deserts.

What two?

Non-deceit and non-treachery.

These are the two."

Sutta 218

[218.1] "Monks, possessed of two qualities one is put into Heaven according to his deserts.

What two?

Modesty and scrupulousness.

These are the two."

Sutta 219

[219.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory.

What two?

Anger and malevolence.

These are the two."

Sutta 220

[220.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory.

What two?

Hypocrisy and spite.

These are the two."

Sutta 221

[221.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory.

What two?

Envy and grudging.

These are the two."

Sutta 222

[222.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory.

What two?

Deceit and treachery.

These are the two."

Sutta 223

[223.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory.

What two?

Immodesty and unscrupulousness.

These are the two."

Sutta 224

[224.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World.

What two?

Non-anger and non-malevolence.

These are the two."

Sutta 225

[225.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,

is reborn in the Happy Lot, in the Heaven World.

What two?

Non-hypocricy and non-spite.

These are the two."

Sutta 226

[226.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World.

What two?

Non-envy and non-grudging.

These are the two."

Sutta 227

[227.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World.

What two?

Non-deceit and non-treachery.

These are the two."

Sutta 228

[228.1] "Possessed of two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World.

What two?

Modesty and scrupulousness.

These are the two."

Sutta 229

[229.1] "Monks, these two conditions are unprofitable.

What two?

Anger and malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,

is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."[ed1]

Sutta 230

[230.1] "Monks, these two conditions are unprofitable.

What two?

Hypocrisy and spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 231

[231.1] "Monks, these two conditions are unprofitable.

What two?

Envy and grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,

is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 232

[232.1] "Monks, these two conditions are unprofitable.

What two?

Deceit and treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 233

[233.1] "Monks, these two conditions are unprofitable.

What two?

Immodesty and unscrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,

is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 234

[234.1] "Monks, these two conditions are profitable.

What two?

Non-anger and non-malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 235

[235.1] "Monks, these two conditions are profitable.

What two?

Non-hypocricy and non-spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 236

[236.1] "Monks, these two conditions are profitable.

What two?

Non-envy and non-grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 237

[237.1] "Monks, these two conditions are profitable.

What two?

Non-deceit and non-treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 238

[238.1] "Monks, these two conditions are profitable.

What two?

Modesty and scrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 239

[239.1] "Monks, these two conditions are blame-worthy.

What two?

Anger and malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 240

[240.1] "Monks, these two conditions are blame-worthy.

What two?

Hypocrisy and spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 241

[241.1] "Monks, these two conditions are blame-worthy.

What two?

Envy and grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 242

[242.1] "Monks, these two conditions are blame-worthy.

What two?

Deceit and treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 243

[243.1] "Monks, these two conditions are blame-worthy.

What two?

Immodesty and unscrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 244

[244.1] "Monks, these two conditions are blameless.

What two?

Non-anger and non-malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 245

[245.1] "Monks, these two conditions are blameless.

What two?

Non-hypocricy and non-spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 246

[246.1] "Monks, these two conditions are blameless.

What two?

Non-envy and non-grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 247

[247.1] "Monks, these two conditions are blameless.

What two?

Non-deceit and non-treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 248

[248.1] "Monks, these two conditions are blameless.

What two?

Modesty and scrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 249

[249.1] "Monks, these two conditions are pain-causing.

Anger and malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 250

[250.1] "Monks, these two conditions are pain-causing.

What two?

Hypocrisy and spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 251

[251.1] "Monks, these two conditions are pain-causing.

What two?

Envy and grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 252

[252.1] "Monks, these two conditions are pain-causing.

What two?

Deceit and treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 253

[253.1] "Monks, these two conditions are pain-causing.

What two?

Immodesty and unscrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 254

[254.1] "Monks, these two conditions cause pleasure.

What two?

Non-anger and non-malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 255

[255.1] "Monks, these two conditions cause pleasure.

What two?

Non-hypocricy and non-spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 256

[256.1] "Monks, these two conditions cause pleasure.

What two?

Non-envy and non-grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 257

[257.1] "Monks, these two conditions cause pleasure.

What two?

Non-deceit and non-treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 258

[258.1] "Monks, these two conditions cause pleasure.

What two?

Modesty and scrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 259

[259.1] "Monks, these are two conditions whose fruit is pain.

What two?

Anger and malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 260

[260.1] "Monks, these are two conditions whose fruit is pain.

What two?

Hypocrisy and spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 261

[261.1] "Monks, these are two conditions whose fruit is pain.

What two?

Envy and grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 262

[262.1] "Monks, these are two conditions whose fruit is pain.

What two?

Deceit and treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 263

[263.1] "Monks, these are two conditions whose fruit is pain.

What two?

Immodesty and unscrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 264

[264.1] "Monks, these are two conditions whose fruit is pleasure.

What two?

Non-anger and non-malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 265

[265.1] "Monks, these are two conditions whose fruit is pleasure.

What two?

Non-hypocricy and non-spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,

is reborn in the Happy Lot, in the Heaven World."

Sutta 266

[266.1] "Monks, these are two conditions whose fruit is pleasure.

What two?

Non-envy and non-grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 267

[267.1] "Monks, these are two conditions whose fruit is pleasure.

What two?

Non-deceit and non-treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 268

[268.1] "Monks, these are two conditions whose fruit is pleasure.

What two?

Modesty and scrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 269

[269.1] "Monks, these two conditions are hostile.

What two?

Anger and malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 270

[270.1] "Monks, these two conditions are hostile.

What two?

Hypocrisy and spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 271

[271.1] "Monks, these two conditions are hostile.

What two?

Envy and grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 272

[272.1] "Monks, these two conditions are hostile.

What two?

Deceit and treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 273

[273.1] "Monks, these two conditions are hostile.

What two?

Immodesty and unscrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Waste, the Way of Woe,
the Downfall, in Purgatory."

Sutta 274

[274.1] "Monks, these two conditions are peaceful.

What two?

Non-anger and non-malevolence.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 275

[275.1] "Monks, these two conditions are peaceful.

What two?

Non-hypocricy and non-spite.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 276

[276.1] "Monks, these two conditions are peaceful.

What two?

Non-envy and non-grudging.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 277

[277.1] "Monks, these two conditions are peaceful.

What two?

Non-deceit and non-treachery.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

Sutta 278

[278.1] "Monks, these two conditions are peaceful.

What two?

Modesty and scrupulousness.

Possessed of these two qualities, monks,
some one here, when body breaks up after death,
is reborn in the Happy Lot, in the Heaven World."

---

163 *Cf*. *S*. iv, 240 ff.

164 Read *māyā*.

165 *Cf*. *Pts*. *of Contr*. 64.

166 Yathābhataṇ. *Cf*. *supra*, text 8 and n. Here *Comy*. has *yathā āharitvā ānetvā nikkhitto evaṇ niraye patiṭṭhito va*.

---

ed1 The PTS text from here reads differently than that of both BJT and VRI in that it includes the passage concerning rebirths ... that is if the PTS has correctly noted the ...pe...s.

Aṇguttara-Nikāya
II. Duka Nipāta
XVII. Atthavasa Vagga

Suttas 279-748

---

[83]

Sutta 279

[279.1] "Monks, it was to bring about these pairs of results[167] that the Observances were enjoined on his disciples by the *Tathāgata*.

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*."

Sutta 280

[280.1] "Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*.

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*."

Sutta 281

[281.1][282.1][283.1][284.1][285.1][ed1] **[84]** "Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*.

What two?

The restraint, in this very life, of the *āsavas*, guilt, faults, fears and unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*."

Sutta 286

[286.1] "Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*.

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*."

Sutta 287

[287.1] "Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*.

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*."

Sutta 288

[288.1] "Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*.

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these pairs of results that the Observances were enjoined on his disciples by the *Tathāgata*."

Sutta 289

[289.1-578.1] ed2 "Monks, it was to bring about these aforesaid pairs of results that the following were enjoined on his disciples by the *Tathāgata* ...

The obligation[168]
the recitation of the obligation[169]
the suspension of the obligation[170]
the festival[171] (which ends the retreat during the rainy season)
the suspension of the festival
the act of censure of the Order[172]
the act of assigning tutelage[173]
the act of expulsion[174]
the act of reconciliation[175]
the act of suspension from the Order[176]
the allowance of probation[177]
the act of degradation[178]
the paying of penance[179]
the act of **[85]** rehabilitation[180]
the reinstatement[181]
expulsion[182]
full ordination[183]
the act of putting a resolution to the vote for the first time[184]
the act of putting a resolution to the vote for the second time
the act of putting a resolution to the vote for the fourth time
passing a fresh rule

amending a rule
proceedings of inquiry in the presence of the two parties[185]
the proceedings about mindfulness[186]
the proceedings in restoration after mental disease[187]
action by consent of the party[188]
proceedings according to a majority[189]
proceedings against such and such guilty party[190]
the summary statement of a case.[191]

It was to bring about these pairs of results that all (of the above) were enjoined on his disciples by the *Tathāgata*.

What pairs?

The excellence and well-being of the Order
the control of ill-conditioned monks and the comfort of good monks
the restraint in this very life, of the āsavas
and the protection against the same in a future life
the restraint in this very life, of guilt
and the protection against the same in a future life
the restraint in this very life, of faults
and the protection against the same in a future life
the restraint in this very life, of fears
and the protection against the same in a future life
the restraint in this very life, of unprofitable states
the protection against the same in a future life
out of compassion for householders and to uproot the factions of the evilly disposed
to give confidence to believers, and for the betterment of believers
to establish true Dhamma, for the support of the Discipline."

Sutta 579

[579.1] "Monks, for the full comprehension[ed3] of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of lust."

Sutta 580

[580.1] "Monks, for the [*pariññāya*][ed4] of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of lust."

Sutta 581

[581.1] "Monks, for the utter destruction of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of lust."

Sutta 582

[582.1] "Monks, for the abandoning of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of lust."

Sutta 583

[583.1] "Monks, for the ending[ed5] of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of lust."

Sutta 584

[584.1] "Monks, for the decay of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of lust."

Sutta 585

[585.1] "Monks, for the fading out of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of lust."

Sutta 586

[586.1] "Monks, for the [*nirodhāya*][ed6] of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of lust."

Sutta 587

[587.1] "Monks, for the giving up of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of lust."

Sutta 588

[588.1] "Monks, for the renunciation of lust two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of lust."

Sutta 589

[589.1] "Monks, for the full comprehension of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of anger."

Sutta 590

[590.1] "Monks, for the [*pariññāya*] of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of anger."

Sutta 591

[591.1] "Monks, for the utter destruction of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of anger."

Sutta 592

[592.1] "Monks, for the abandoning of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of anger."

Sutta 593

[593.1] "Monks, for the ending of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of anger."

Sutta 594

[594.1] "Monks, for the decay of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of anger."

Sutta 595

[595.1] "Monks, for the fading out of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of anger."

Sutta 596

[596.1] "Monks, for the [*nirodhāya*] of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of anger."

Sutta 597

[597.1] "Monks, for the giving up of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of anger."

Sutta 598

[598.1] "Monks, for the renunciation of anger two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of anger."

Sutta 599

[599.1] "Monks, for the full comprehension of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of delusion."

Sutta 600

[600.1] "Monks, for the [*pariññāya*] of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of delusion."

Sutta 601

[601.1] "Monks, for the utter destruction of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of delusion."

Sutta 602

[602.1] "Monks, for the abandoning of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of delusion."

Sutta 603

[603.1] "Monks, for the ending of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of delusion."

Sutta 604

[604.1] "Monks, for the decay of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of delusion."

Sutta 605

[605.1] "Monks, for the fading out of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of delusion."

Sutta 606

[606.1] "Monks, for the [*nirodhāya*] of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of delusion."

Sutta 607

[607.1] "Monks, for the giving up of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of delusion."

Sutta 608

[608.1] "Monks, for the renunciation of delusion two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of delusion."

Sutta 609

[609.1] "Monks, for the full comprehension of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of hate."

Sutta 610

[610.1] "Monks, for the [*pariññāya*] of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of hate."

Sutta 611

[611.1] "Monks, for the utter destruction of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of hate."

Sutta 612

[612.1] "Monks, for the abandoning of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of hate."

Sutta 613

[613.1] "Monks, for the ending of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of hate."

Sutta 614

[614.1] "Monks, for the decay of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of hate."

Sutta 615

[615.1] "Monks, for the fading out of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of hate."

Sutta 616

[616.1] "Monks, for the [*nirodhāya*] of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of hate."

Sutta 617

[617.1] "Monks, for the giving up of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of hate."

Sutta 618

[618.1] "Monks, for the renunciation of hate two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of hate."

Sutta 619

[619.1] "Monks, for the full comprehension of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of hypocrisy."

Sutta 620

[620.1] "Monks, for the [*pariññāya*] of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of hypocrisy."

Sutta 621

[621.1] "Monks, for the utter destruction of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of hypocrisy."

Sutta 622

[622.1] "Monks, for the abandoning of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of hypocrisy."

Sutta 623

[623.1] "Monks, for the ending of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of hypocrisy."

Sutta 624

[624.1] "Monks, for the decay of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of hypocrisy."

Sutta 625

[625.1] "Monks, for the fading out of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of hypocrisy."

Sutta 626

[626.1] "Monks, for the [*nirodhāya*] of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of hypocrisy."

Sutta 627

[627.1] "Monks, for the giving up of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of hypocrisy."

Sutta 628

[628.1] "Monks, for the renunciation of hypocrisy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of hypocrisy."

Sutta 629

[629.1] "Monks, for the full comprehension of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of spite."

Sutta 630

[630.1] "Monks, for the [*pariññāya*] of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of spite."

Sutta 631

[631.1] "Monks, for the utter destruction of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of spite."

Sutta 632

[632.1] "Monks, for the abandoning of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of spite."

Sutta 633

[633.1] "Monks, for the ending of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of spite."

Sutta 634

[634.1] "Monks, for the decay of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of spite."

Sutta 635

[635.1] "Monks, for the fading out of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of spite."

Sutta 636

[636.1] "Monks, for the [*nirodhāya*] of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of spite."

Sutta 637

[637.1] "Monks, for the giving up of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of spite."

Sutta 638

[638.1] "Monks, for the renunciation of spite two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of spite."

Sutta 639

[639.1] "Monks, for the full comprehension of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of envy."

Sutta 640

[640.1] "Monks, for the [*pariññāya*] of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of envy."

Sutta 641

[641.1] "Monks, for the utter destruction of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of envy."

Sutta 642

[642.1] "Monks, for the abandoning of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of envy."

Sutta 643

[643.1] "Monks, for the ending of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of envy."

Sutta 644

[644.1] "Monks, for the decay of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of envy."

Sutta 645

[645.1] "Monks, for the fading out of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of envy."

Sutta 646

[646.1] "Monks, for the [*nirodhāya*] of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of envy."

Sutta 647

[647.1] "Monks, for the giving up of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of envy."

Sutta 648

[648.1] "Monks, for the renunciation of envy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of envy."

Sutta 649

[649.1] "Monks, for the full comprehension of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of grudging."

Sutta 650

[650.1] "Monks, for the [*pariññāya*] of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of grudging."

Sutta 651

[651.1] "Monks, for the utter destruction of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of grudging."

Sutta 652

[652.1] "Monks, for the abandoning of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of grudging."

Sutta 653

[653.1] "Monks, for the ending of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of grudging."

Sutta 654

[654.1] "Monks, for the decay of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of grudging."

Sutta 655

[655.1] "Monks, for the fading out of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of grudging."

Sutta 656

[656.1] "Monks, for the [*nirodhāya*] of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of grudging."

Sutta 657

[657.1] "Monks, for the giving up of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of grudging."

Sutta 658

[658.1] "Monks, for the renunciation of grudging two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of grudging."

Sutta 659

[659.1] "Monks, for the full comprehension of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of deceit."

Sutta 660

[660.1] "Monks, for the [*pariññāya*] of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of deceit."

Sutta 661

[661.1] "Monks, for the utter destruction of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of deceit."

Sutta 662

[662.1] "Monks, for the abandoning of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of deceit."

Sutta 663

[663.1] "Monks, for the ending of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of deceit."

Sutta 664

[664.1] "Monks, for the decay of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of deceit."

Sutta 665

[665.1] "Monks, for the fading out of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of deceit."

Sutta 666

[666.1] "Monks, for the [*nirodhāya*] of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of deceit."

Sutta 667

[667.1] "Monks, for the giving up of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of deceit."

Sutta 668

[668.1] "Monks, for the renunciation of deceit two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of deceit."

Sutta 669

[669.1] "Monks, for the full comprehension of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of treachery."

Sutta 670

[670.1] "Monks, for the [*pariññāya*] of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of treachery."

Sutta 671

[671.1] "Monks, for the utter destruction of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of treachery."

Sutta 672

[672.1] "Monks, for the abandoning of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of treachery."

Sutta 673

[673.1] "Monks, for the ending of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of treachery."

Sutta 674

[674.1] "Monks, for the decay of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of treachery."

Sutta 675

[675.1] "Monks, for the fading out of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of treachery."

Sutta 676

[676.1] "Monks, for the [*nirodhāya*] of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of treachery."

Sutta 677

[677.1] "Monks, for the giving up of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of treachery."

Sutta 678

[678.1] "Monks, for the renunciation of treachery two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of treachery."

Sutta 679

[679.1] "Monks, for the full comprehension of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of obstinacy."

Sutta 680

[680.1] "Monks, for the [*pariññāya*] of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of obstinacy."

Sutta 681

[681.1] "Monks, for the utter destruction of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of obstinacy."

Sutta 682

[682.1] "Monks, for the abandoning of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of obstinacy."

Sutta 683

[683.1] "Monks, for the ending of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of obstinacy."

Sutta 684

[684.1] "Monks, for the decay of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of obstinacy."

Sutta 685

[685.1] "Monks, for the fading out of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of obstinacy."

Sutta 686

[686.1] "Monks, for the [*nirodhāya*] of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of obstinacy."

Sutta 687

[687.1] "Monks, for the giving up of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of obstinacy."

Sutta 688

[688.1] "Monks, for the renunciation of obstinacy two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of obstinacy."

Sutta 689

[689.1] "Monks, for the full comprehension of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of impetuosity."

Sutta 690

[690.1] "Monks, for the [*pariññāya*] of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of impetuosity."

Sutta 691

[691.1] "Monks, for the utter destruction of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of impetuosity."

Sutta 692

[692.1] "Monks, for the abandoning of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of impetuosity."

Sutta 693

[693.1] "Monks, for the ending of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of impetuosity."

Sutta 694

[694.1] "Monks, for the decay of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of impetuosity."

Sutta 695

[695.1] "Monks, for the fading out of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of impetuosity."

Sutta 696

[696.1] "Monks, for the [*nirodhāya*] of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of impetuosity."

Sutta 697

[697.1] "Monks, for the giving up of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of impetuosity."

Sutta 698

[698.1] "Monks, for the renunciation of impetuosity two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of impetuosity."

Sutta 699

[699.1] "Monks, for the full comprehension of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of pride."

Sutta 700

[700.1] "Monks, for the [*pariññāya*] of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of pride."

Sutta 701

[701.1] "Monks, for the utter destruction of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of pride."

Sutta 702

[702.1] "Monks, for the abandoning of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of pride."

Sutta 703

[703.1] "Monks, for the ending of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of pride."

Sutta 704

[704.1] "Monks, for the decay of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of pride."

Sutta 705

[705.1] "Monks, for the fading out of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of pride."

Sutta 706

[706.1] "Monks, for the [*nirodhāya*] of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of pride."

Sutta 707

[707.1] "Monks, for the giving up of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of pride."

Sutta 708

[708.1] "Monks, for the renunciation of pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of pride."

Sutta 709

[709.1] "Monks, for the full comprehension of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of overweening pride."

Sutta 710

[710.1] "Monks, for the [*pariññāya*] of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of overweening pride."

Sutta 711

[711.1] "Monks, for the utter destruction of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of overweening pride."

Sutta 712

[712.1] "Monks, for the abandoning of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of overweening pride."

Sutta 713

[713.1] "Monks, for the ending of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of overweening pride."

Sutta 714

[714.1] "Monks, for the decay of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of overweening pride."

Sutta 715

[715.1] "Monks, for the fading out of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of overweening pride."

Sutta 716

[716.1] "Monks, for the [*nirodhāya*] of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of overweening pride."

Sutta 717

[717.1] "Monks, for the giving up of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of overweening pride."

Sutta 718

[718.1] "Monks, for the renunciation of overweening pride two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of overweening pride."

Sutta 719

[719.1] "Monks, for the full comprehension of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of mental intoxication."

Sutta 720

[720.1] "Monks, for the [*pariññāya*] of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of mental intoxication."

Sutta 721

[721.1] "Monks, for the utter destruction of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of mental intoxication."

Sutta 722

[722.1] "Monks, for the abandoning of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of mental intoxication."

Sutta 723

[723.1] "Monks, for the ending of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of mental intoxication."

Sutta 724

[724.1] "Monks, for the decay of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of mental intoxication."

Sutta 725

[725.1] "Monks, for the fading out of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of mental intoxication."

Sutta 726

[726.1] "Monks, for the [*nirodhāya*] of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of mental intoxication."

Sutta 727

[727.1] "Monks, for the giving up of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of mental intoxication."

Sutta 728

[728.1] "Monks, for the renunciation of mental intoxication two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of mental intoxication."

Sutta 729

[729.1] "Monks, for the full comprehension of negligence[192] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of negligence."

Sutta 730

[730.1] "Monks, for the [*pariññāya*] of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of negligence."

Sutta 731

[731.1] "Monks, for the utter destruction of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of negligence."

Sutta 732

[732.1] "Monks, for the abandoning of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of negligence."

Sutta 733

[733.1] "Monks, for the ending of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of negligence."

Sutta 734

[734.1] "Monks, for the decay of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of negligence."

Sutta 735

[735.1] "Monks, for the fading out of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of negligence."

Sutta 736

[736.1] "Monks, for the [*nirodhāya*] of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of negligence."

Sutta 737

[737.1] "Monks, for the giving up of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of negligence."

Sutta 738

[738.1] "Monks, for the renunciation of negligence two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of negligence."

Sutta 739

[739.1] "Monks, for the full comprehension of [*pamādassa*][ed7] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the full comprehension of [*pamādassa*]."

Sutta 740

[740.1] "Monks, for the [*pariññāya*] of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*pariññāya*] of [*pamādassa*]."

Sutta 741

[741.1] "Monks, for the utter destruction of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the utter destruction of [*pamādassa*]."

Sutta 742

[742.1] "Monks, for the abandoning of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the abandoning of [*pamādassa*]."

Sutta 743

[743.1] "Monks, for the ending of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the ending of [*pamādassa*]."

Sutta 744

[744.1] "Monks, for the decay of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the decay of [*pamādassa*]."

Sutta 745

[745.1] "Monks, for the fading out of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the fading of [*pamādassa*]."

Sutta 746

[746.1] "Monks, for the [*nirodhāya*] of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the [*nirodhāya*] of [*pamādassa*]."

Sutta 747

[747.1] "Monks, for the giving up of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the giving up of [*pamādassa*]."

Sutta 748

[748.1] "Monks, for the renunciation of [*pamādassa*] two conditions must be cultivated.

What two?

Calm and insight.

These two must be cultivated for the renunciation of [*pamādassa*]."

Here ends the Section of Twos.

---

ed1 Text in BJT breaks this up into separate pairs.

ed2 There is a major mess-up in the numbering of AN 2 up passed sutta #279, the beginning of Vagga XVII.
To begin with the Pali is different in PTS, BJT and VRI.
Woodward and the PTS text in the Pali has it for 289 and following:
"...to bring about 1. The excellence and well-bring of the Order;
2. The control of ill-conditioned monks and the comfort of good monks
...3...etc.
the following have been enjoined on his disciples. [Woodward and PTS

omit what would be required for their ordering, the: 'What following?']
1. The Obligations
2. The Recitation of the Obligations
3. and the following 27 concepts."
His conclusion is a repeat of the question, not the usual statement of the conclusion.
BJT has it in the only way it makes sense:
289 ~:
"...to bring about this pair of results the [Obligation] was enjoined on his disciples...what two? The excellence and well-bring of the Order."
"...to bring about this pair of results the [Obligation] was enjoined on his disciples...what two?
The control of ill-conditioned monks and the comfort of good monks
...3...etc.
"...to bring about this pair of results the [the recitation of the Obligation] was enjoined on his disciples...what two?
The excellence and well-bring of the Order."
"...to bring about this pair of results the [the recitation of the Obligation] was enjoined on his disciples...what two?
The control of ill-conditioned monks and the comfort of good monks
...3...etc.
And on through the remaining 27 giving for each, each of the pairs, one sutta for each.
Correcting Woodward to comply with the text goes beyond the scope of the intent here to fully present the suttas according to Woodward by expanding to fill out abbreviated passages and so this section must remain garbled. The reader who wishes to see this section in the correctly expanded form following Woodward's vocabulary is directed to the alternative presentation at: AN 2 289-550

ed3 *Abhiññāya*.

ed4 See previous. Woodward also translates this 'full comprehension.'

ed5 *Khayāya*.

ed6 See previous. Woodward also translates this 'ending.'

ed7 See n.192. Woodward reads *madassa pamādassa* as *mada-pamāda* and translates as negligence for the previous set leaving out this set.

---

167 *Atthavase, supra,* text 60.

168 Pāṭimokkha.

169 *P-uddesa*. *Cf*. UdA. 298.

170 *P-ṭṭhapanaṇ*. Cf. Vin. ii, 241; UdA.299.

171 *Pavāraṇā,* Vin, i, 155.

172 *Tajjaniya-kamma* (rebuke for bad language), Vin. i, 49 ff.

173 *Nissaya-kamma*. Text and Comy. wrongly read *niyassa-k*. *Cf*. *Vin*. i, 49 (Comy. *bālassa avyattassa seyyakussa bhikkluno niyassa-k*.), an act of the chapter of monks appointing a tutor to unreliable students.

174 *Pabbājaniya-k*. Cf. Vin. loc. cit. (*pabbājanaṇ* = 'banishment').

175 *Paṭisāraṇiya-k*. Cf. Vin. loc. cit. A monk who had offended a layman had to ask his pardon.

176 *Ukkhepaniya-k*.

177 *Parivāsa-dānaṇ*. Comy. *garukāpattiṇ āpannassa paṭicchannāya āpattiyā*. A monk who concealed his offence had to live apart for a time.

[178] *Mūlāya paṭikassanaṇ*. Cf. Vin. ii, 7. The offender was again 'thrown back' to the beginning of his course (Comy. *parivāse antarāpattiṇ āpannassa*), having offended during his degradation.

[179] *Mānatta-danaṇ*. Cf. Vin. ii, 7. Comy. does not explain the word. It seems to mean 'put in the scales,' 'suspended' (see Childers).

[180] *Abbhāna*. Cf. Vin. i, 49.

[181] *Vosāraniya* (Comy. *osār- sammādvattantassa*). At Vin. i, 322 reading *osāraṇā*.

[182] *Nissāraṇiyaṇ*. Cf. Mil. 344, 357.

[183] *Upasampadā*.

[184] *Ñatti-*, Vin. ii, 89.

[185] *Sammukhā-vinayo*. *Cf. Vin*. ii, 74.

[186] *Sati-vinaya* (Comy. *sati-vepulla-ppattassa khīṇāsavassa acodan'atthāya),* from which it appears that rules were passed prohibiting the reproval of a perfected 'fully-mindful' one.

[187] *Amūḷha-vinaya*. Cf. Vin. i, 325.

[188] *Paṭiññāta-karaṇaṇ,* where the offender agrees to a punishment.

[189] *Yebhuyyasikā,* Vin. ii, 84. An inquiry based on a majority of learned monks.

[190] *Tassa-pāpiyyasikā*. Cf. M. ii, 249.

[191] *Tiṇa-vatthārakā*. Lit. 'covering as with grass.' Cf. Vin. ii, 97.

[192] *Mada-pamāda*. Cf. SnA. 273.

Aṇguttara-Nikāya
II. Duka Nipāta
XVII. Atthavasa Vagga

Suttas 289-578

Reconstructed in the terms of F.L. Woodward from his [AN 2 #2] Pali Text Society Translation

---

Editor's Note:

There is a major mess-up in the numbering of AN 2 up passed sutta #289, the second chapter of Vagga XVII.
To begin with the Pali is different in PTS, BJT and VRI.
Woodward and the PTS text in the Pali has it for 289 and following:
"...to bring about 1. The excellence and well-bring of the Order;
2. The control of ill-conditioned monks and the comfort of good monks
...3...etc.
the following have been enjoined on his disciples. [Woodward and PTS omit what would be required for their ordering, the: 'What following?']
1. The Obligations
2. The Recitation of the Obligations
3. and the following 27 concepts."
His conclusion is a repeat of the question, not the usual statement of the conclusion.
BJT has it in the only way it makes sense:
289 ~:
"...to bring about this pair of results the [Obligation] was enjoined on his disciples...what two? The excellence and well-bring of the Order."

"...to bring about this pair of results the [Obligation] was enjoined on his disciples...what two?
The control of ill-conditioned monks and the comfort of good monks
...3...etc.
"...to bring about this pair of results the [the recitation of the Obligation] was enjoined on his disciples...what two?
The excellence and well-bring of the Order."
"...to bring about this pair of results the [the recitation of the Obligation] was enjoined on his disciples...what two?
The control of ill-conditioned monks and the comfort of good monks
...3...etc.
And on through the remaining 27 giving for each, each of the pairs, one sutta for each.
Correcting Woodward to comply with the text went beyond the scope of the intent here to fully present the suttas according to Woodward by expanding to fill out abbreviated passages and so this alternative page was created for those wishing to see this section in the correctly expanded form following Woodward's vocabulary.

Sutta 289

[289.1-578.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 290

[290.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 291

[291.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 292

[292.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 293

[293.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 294

[294.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 295

[295.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 296

[296.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 297

[297.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 298

[298.1] "Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the Obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 299

[299.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 300

[300.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 301

[301.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 302

[302.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 303

[303.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 304

[304.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 305

[305.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 306

[306.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 307

[307.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 308

[308.1] "Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the recitation of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 309

[309.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 310

[310.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 311

[311.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 312

[312.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 313

[313.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 314

[314.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 315

[315.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 316

[316.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 317

[317.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 318

[318.1] "Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the suspension of the obligation was enjoined on his disciples by the *Tathāgata*."

Sutta 319

[319.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 320

[320.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 321

[321.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 322

[322.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 323

[323.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 324

[324.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 325

[325.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 326

[326.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 327

[327.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 328

[328.1] "Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 329

[329.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 330

[330.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 331

[331.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 332

[332.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 333

[333.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 334

[334.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 335

[335.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 336

[336.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 337

[337.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 338

[338.1] "Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the suspension of the festival was enjoined on his disciples by the *Tathāgata*."

Sutta 339

[339.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 340

[340.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 341

[341.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 342

[342.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 343

[343.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 344

[344.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 345

[345.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 346

[346.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 347

[347.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 348

[348.1] "Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of censure of the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 349

[349.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 350

[350.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 351

[351.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 352

[352.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 353

[353.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 354

[354.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 355

[355.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 356

[356.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 357

[357.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 358

[358.1] "Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of assigning tutelage was enjoined on his disciples by the *Tathāgata*."

Sutta 359

[359.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 360

[360.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 361

[361.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 362

[362.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 363

[363.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 364

[364.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 365

[365.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 366

[366.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 367

[367.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 368

[368.1] "Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 369

[369.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 370

[370.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 371

[371.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 372

[372.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 373

[373.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 374

[374.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 375

[375.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 376

[376.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 377

[377.1] "Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of reconciliation was enjoined on his disciples by the *Tathāgata*."

Sutta 378

[378.1] "Monks, it was to bring about these two results that xxx was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that xxx was enjoined on his disciples by the *Tathāgata*."

Sutta 379

[379.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 380

[380.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 381

[381.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 382

[382.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 383

[383.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 384

[384.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 385

[385.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 386

[386.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 387

[387.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 388

[388.1] "Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of suspension from the Order was enjoined on his disciples by the *Tathāgata*."

Sutta 389

[389.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 390

[390.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 391

[391.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 392

[392.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 393

[393.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 394

[394.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 395

[395.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 396

[396.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 397

[397.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 398

[398.1] "Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the allowance of probation was enjoined on his disciples by the *Tathāgata*."

Sutta 399

[399.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 400

[400.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 401

[401.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 402

[402.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 403

[403.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 404

[404.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 405

[405.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 406

[406.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 407

[407.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 408

[408.1] "Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of degradation was enjoined on his disciples by the *Tathāgata*."

Sutta 409

[409.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 410

[410.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 411

[411.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 412

[412.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 413

[413.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 414

[414.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 415

[415.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 416

[416.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 417

[417.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 418

[418.1] "Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the paying of penance was enjoined on his disciples by the *Tathāgata*."

Sutta 419

[419.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 420

[420.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 421

[421.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 422

[422.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 423

[423.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 424

[424.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 425

[425.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 426

[426.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 427

[427.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 428

[428.1] "Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of rehabilitation was enjoined on his disciples by the *Tathāgata*."

Sutta 429

[429.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 430

[430.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 431

[431.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 432

[432.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 433

[433.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 434

[434.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 435

[435.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 436

[436.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 437

[437.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 438

[438.1] "Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the reinstatement was enjoined on his disciples by the *Tathāgata*."

Sutta 439

[439.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 440

[440.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 441

[441.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 442

[442.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 443

[443.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 444

[444.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 445

[445.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 446

[446.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 447

[447.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 448

[448.1] "Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that expulsion was enjoined on his disciples by the *Tathāgata*."

Sutta 449

[449.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 450

[450.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 451

[451.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 452

[452.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 453

[453.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 454

[454.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 455

[455.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 456

[456.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 457

[457.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 458

[458.1] "Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that full ordination was enjoined on his disciples by the *Tathāgata*."

Sutta 459

[459.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 460

[460.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 461

[461.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 462

[462.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his

disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 463

[463.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 464

[464.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 465

[465.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 466

[466.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 467

[467.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 468

[468.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the first time was enjoined on his disciples by the *Tathāgata*."

Sutta 469

[469.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 470

[470.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 471

[471.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 472

[472.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 473

[473.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by

the *Tathāgata*."

Sutta 474

[474.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 475

[475.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 476

[476.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 477

[477.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 478

[478.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the second time was enjoined on his disciples by the *Tathāgata*."

Sutta 479

[479.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 480

[480.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 481

[481.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 482

[482.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 483

[483.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his

disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 484

[484.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 485

[485.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 486

[486.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 487

[487.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 488

[488.1] "Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the act of putting a resolution to the vote for the fourth time was enjoined on his disciples by the *Tathāgata*."

Sutta 489

[489.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 490

[490.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 491

[491.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 492

[492.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 493

[493.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 494

[494.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 495

[495.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 496

[496.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 497

[497.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 498

[498.1] "Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that passing a fresh rule was enjoined on his disciples by the *Tathāgata*."

Sutta 499

[499.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 500

[500.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 501

[501.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 502

[502.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 503

[503.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 504

[504.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 505

[505.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 506

[506.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 507

[507.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 508

[508.1] "Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that amending a rule was enjoined on his disciples by the *Tathāgata*."

Sutta 509

[509.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the

Tathāgata."

Sutta 510

[510.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 511

[511.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 512

[512.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 513

[513.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 514

[514.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 515

[515.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by

the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 516

[516.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 517

[517.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 518

[518.1] "Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that proceedings of inquiry in the presence of the two parties was enjoined on his disciples by the *Tathāgata*."

Sutta 519

[519.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 520

[520.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 521

[521.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 522

[522.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 523

[523.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 524

[524.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 525

[525.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 526

[526.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 527

[527.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 528

[528.1] "Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the proceedings about mindfulness was enjoined on his disciples by the *Tathāgata*."

Sutta 529

[529.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the

Tathāgata."

Sutta 530

[530.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 531

[531.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 532

[532.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 533

[533.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 534

[534.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 535

[535.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the

Tathāgata

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 536

[536.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 537

[537.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 538

[538.1] "Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the proceedings in restoration after mental disease was enjoined on his disciples by the *Tathāgata*."

Sutta 539

[539.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 540

[540.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 541

[541.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 542

[542.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 543

[543.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 544

[544.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 545

[545.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 546

[546.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 547

[547.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 548

[548.1] "Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that action by consent of the party was enjoined on his disciples by the *Tathāgata*."

Sutta 549

[549.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 550

[550.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 551

[551.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 552

[552.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 553

[553.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 554

[554.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 555

[555.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 556

[556.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 557

[557.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 558

[558.1] "Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that proceedings according to a majority was enjoined on his disciples by the *Tathāgata*."

Sutta 559

[559.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 560

[560.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 561

[561.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Suttas 562

[562][pts] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 563

[563.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 564

[564.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 565

[565.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 566

[566.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 567

[567.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 568

[568.1] "Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that proceedings against such and such guilty party was enjoined on his disciples by the *Tathāgata*."

Sutta 569

[569.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The excellence and well-being of the Order.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 570

[570.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The control of ill-conditioned monks and the comfort of good monks.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 571

[571.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of the *āsavas,* and the protection against the same in a future life.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 572

[572.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of guilt, and the protection against the same in a future life.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 573

[573.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of faults, and the protection against the same in a future life.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 574

[574.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of fears and the protection against the same in a future life.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 575

[575.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

The restraint, in this very life, of unprofitable states: and the protection against the same in a future life.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 576

[576.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

Out of compassion for householders, and to uproot the factions of the evilly disposed.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 577

[577.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

To give confidence to believers, and for the betterment of believers.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*."

Sutta 578

[578.1] "Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*

What two?

To establish true Dhamma, for the support of the Discipline.

Monks, it was to bring about these two results that the summary statement of a case was enjoined on his disciples by the *Tathāgata*.

Return to PTS Woodward #289 note ed1

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 1

Bhaya Suttaṃ

The Fool (1)

---

[87]

[1.1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, whatsoever fears arise,
all of them arise as to the fool,
not the wise man.[1]

Whatsoever dangers arise,
all of them arise as to the fool,
not the wise man.

Whatsoever oppressions of mind arise,
all of them arise as to the fool,
not the wise man.

In this translation "... arise as to ..." must be read: "arises becauxe of" not "arises to" for it to line up with the simile. See Bhk. Bodhi's translation for a clearer rendition.

p.p. explains it all —p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 2

Lakkhana Suttaṃ

The Fool (2)

---

[88]

[2.1][bodh] "Monks, by his deeds the fool is marked,
by his deeds the wise man is marked.

Wisdom shines forth by one's behavior.[1]

§

By three characteristics
a fool is to be known.

What three?

Immorality in deed,
speech
and thought.

These are the three characteristics
by which a fool is to be known.

§

By three characteristics
a wise man is to be known.

What three?

Morality in deed,
speech
and thought.

These aare the three characteristics
by which a wise man is to be known.

■

Wherefore, monks, thus must ye train yourselves:

'Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.'

That is how ye must train yourselves, monks."

---

[1] *Apadāne sobhati*.

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 3

Cintī Suttaṃ

The Fool (3)

---

[88]

[3.1][bodh] "Monks, there are these three characteristics,
features,
stamps[1] of a fool.

What three?

Herein, monks, the fool
thinks thoughts,
speaks words,
does deeds that are wrong.

Were it not so,
how would the wise know:

'This is a fool, my good Sir!

This is a depraved man!'?

But inasmuch as the fool
thinks thoughts,

speaks words,
does deeds that are wrong,
therefore the wise know:

'My good sir, this is a fool!

This is a depraved man!'

These are the three characteristics,
features,
stamps of a fool.

§

Monks, there are these three characteristics,
features,
stamps of a wise man.

What three?

Herein, monks, the wise man
thinks thoughts,
speaks words,
does deeds
that are right.

Were it not so,
how would the wise know:

'This is a wise man, my good sir!

This is a good man!'?

But inasmuch as the wise man
thinks thoughts,
speaks words,
does deeds
that are right,
therefore the wise know:

'My good sir, this is a wise man!

This is a good man!'

These are the three characteristics,
features,
stamps of a wise man."

---

[1] *Padāni*

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 4

Accaya Suttaṃ

The Fool (4)

---

[89]

[4.1][bodh] "Monks, by three characteristics
a fool is to be known.

What three?

He sees not an offence as such,
and when he sees an offence as such
he does not make amends,
but when another acknowledges his offence
he does not pardon it as he ought.

By these three things a fool may be known.

§

Monks, by three characteristics a wise man may be known.

What three?

He sees an offence as such,
and when he sees an offence as such
he makes amends,
and when another acknowledges his offence
he pardons it as he ought.

■

Wherefore, monks, thus must ye train yourselves:

Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.

That is how ye must train yourselves, monks."

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 5

Ayoniso Suttaṃ

The Fool (5)

---

[89]

[5.1][bodh] "Monks, by three characteristics
a fool is to be known.

What three?

He is maker of a question without due consideration,
he is answerer to a question without due consideration.

When another gives answer to a question in well-rounded periods,[1]
in language polished and to the point,
he is not pleased thereat.

These are the three characteristics
by which a fool may be known.

§

Monks, by three characteristics
a wise man is to be known.

What three?

He is maker of a question with due consideration,
he is answerer to a question with due consideration.

When another gives answer to a question in well-rounded periods,
in language polished and to the point,
he is pleased thereat.

These are the three characteristics
by which a wise man may be known.

■

Wherefore, monks, thus must ye train yourselves:

Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.

That is how ye must train yourselves, monks."

---

[1] *Parimaṇḍalehi pada-vyañjanehi*.

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 6

Akusala Suttaṃ

The Fool (6)

---

[89]

[6.1][bodh] "Monks, by three characteristics
a fool is to be known.

What three?

By unprofitable deeds, words and thoughts.

These are the three characteristics
by which a fool may be known.

§

Monks, by three characteristics
a wise man is to be known.
What three?

By profitable deeds, words and thoughts.

These are the three characteristics
by which a wise man may be known.

■

Wherefore, monks, thus must ye train yourselves:

Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.

That is how ye must train yourselves, monks."

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 7

Sāvajja Suttaṃ

The Fool (7)

---

[89]

[7.1][bodh] "Monks, by three characteristics
a fool is to be known.

What three?

By blameworthy deeds, words and thoughts.

These are the three characteristics
by which a fool may be known.

§

"Monks, by three characteristics
a wise man is to be known.

What three?

By blameless deeds, words and thoughts.

These are the three characteristics
by which a wise man may be known.

■

Wherefore, monks, thus must ye train yourselves:

Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.

That is how ye must train yourselves, monks."

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 8

Sabyābajjha Suttaṃ

The Fool (8)

---

[89]

[8.1][bodh] "Monks, by three characteristics
a fool is to be known.

What three?

By malicious deeds, words and thoughts.

These are the three characteristics
by which a fool may be known.

§

Monks, by three characteristics
a wise man is to be known.

What three?

By non-malicious deeds, words and thoughts.

These are the three characteristics
by which a wise man may be known.

■

Wherefore, monks, thus must ye train yourselves:

Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.

That is how ye must train yourselves, monks."

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 9

Khataṃ Suttaṃ

The Fool (9)

[9.1][bodh] "Monks, possessed of three qualities
the foolish, sinful, ignorant man
fares about like a lifeless, uprooted thing[1] **[90]**
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What three?

Immorality of body, speech and mind.

These are the three qualities
possessed of which
the foolish, sinful, ignorant man
fares about like a lifeless, uprooted thing
is blameworthy,
is censured by the intelligent,
and begets much demerit.

§

Monks, by three qualities
the wise, sinless, educated man
does not fare about like a lifeless, uprooted thing
is blameless,
is praised by the intelligent,
and begets much merit.
What three?

Morality of body, speech and mind.

These are the three qualities
possessed of which
the wise, sinless, educated man
does not fare about like a lifeless, uprooted thing
is blameless,
is praised by the intelligent,
and begets much merit.

■

Wherefore, monks, thus must ye train yourselves:

Abandoning those three conditions
by which the fool is to be known,
we will acquire and practice
those three conditions
by which the wise man is to be known.

That is how ye must train yourselves, monks."

[1] As above, text 89, § 5; 154, 293.

Aṇguttara-Nikāya
III. Tika Nipāta
I. Bāla Vagga

Sutta 10

Mala Suttaṃ

The Fool (10)

---

[90]

[10.1][bodh] "Monks, possessed of three qualities
by not abandoning three taints,
one is put into Purgatory
according to his deserts.[1]

What three?

He is immoral
and the taint of immorality
is not abandoned by him.

He is envious
and the taint of envy
is not abandoned by him.

He is mean
and the taint of meanness
is not abandoned by him.

These are the three qualities,
the three taints not abandoned,
by which one is put into Purgatory
according to his deserts.

§

Monks, possessed of three qualities,
by abandoning these taints,
one is put into Heaven
according to his deserts.

What three?

He is moral
and the taint of immorality
is abandoned by him.

He is not envious
and the taint of envy
is abandoned by him.

He is not mean
and the taint of meanness
is abandoned by him.

These are the three qualities,
the three taints abandoned,
by which one is put into Heaven
according to his deserts."

[1] *Yathābhataṇ nikkhitto; supra*, text 96.

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 11

Ñāta Suttaṃ

Three Qualities

---

[90]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, a monk who is well known,[2]
if possessed of three qualities,
lives to the harm of many folk,
to the misery of many folk,
to the loss,
harm

and misery
of devas and mankind.

What three qualities?

He encourages others to act contrary to the ordinances of Dhamma,
he encourages others to speak contrary to the ordinances of Dhamma,
he encourages others to have ideas contrary to Dhamma.[3]

These are the three qualities whereby
a monk who is well known,
lives to the harm of many folk,
to the misery of many folk,
to the loss,
harm
and misery
of devas and mankind.

■

Monks, a monk who is well known,
if possessed of three qualities,
lives to the benefit of many folk,
to the happiness **[91]** of many folk,
to the profit,
benefit
and happiness
of devas and mankind.

What three?

He does not encourage others to act contrary to the ordinances of Dhamma,
he does not encourage others to speak contrary to the ordinances of Dhamma,
he does not encourage others to have ideas contrary to Dhamma."

[1] The title is that of section 15 of this chapter.

[2] Text *ñātako;* B. *ñāto, = ñāto, paññāto, pāhaṭo*. *Comy*.

[3] *Ananulomike = sāsanassa na anulome*. *Comy*. He is unorthodox and encourages others to be so.

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 12

Sāraṇīya Suttaṃ

Three Places

---

[91]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three things must be borne in mind,
so long as he lives,
by a rajah,
a duly anointed ruler.

What three?

The first is the place where the rajah,
the duly anointed ruler,
was born.

Then again, monks, the second thing he must bear in mind,
so long as he lives,
is the place where he was anointed.[1]

Then again, monks, the third thing he must bear in mind,
so long as he lives,
is the place where he won a battle,
the place which he occupies as conqueror in the fight.[2]

These are the three things which must be borne in mind,
so long as he lives,
by a rajah,
a duly anointed ruler.

■

In like manner, monks,
these three things
must be borne in mind by a monk,
so long as he lives.

What three?

The place where he got his hair and beard shaved off,
donned the saffron robes
and went forth a wanderer
from home to the homeless life.

That is the first thing he must bear in mind,
so long as he lives.

Then again, monks,
the second thing he must bear in mind by a monk,

so long as he lives
is the place where he realized,
as it really is,
the meaning of:

'This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ending of Ill.'

Then again, monks, the third thing
he must bear in mind,
so long as he lives,
is the place where,
by the destruction of the *āsavas,*
he himself in this very life
came to know thoroughly
the heart's release and release by insight,
that is without *āsavas,*
and having attained it
abides therein.

These three things, monks,
must be borne in mind by a monk,
so long as he lives."

---

[1] Here text misprints *padesu* and omits *āvasitto*.

[2] *Sangāma-sīsaṃ ajjhāvasati = tam eva sangāma-ṭṭhānaṃ abhibhavitvā āvasati*. *Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 13

Āsaṃsa Suttaṃ

Three Persons

---

[92]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons are seen to exist in the world.

What three?

He who longs not,
he who longs
and he who has done with longings.

■

And who, monks, is the person that longs not?

In this connexion, monks,
suppose a certain man is born into a low family,
the family of a scavenger
or a hunter
or a basket-weaver
or a wheelwright[1]
or a sweeper,[2]
or in the family of some wretched man
hard put to it to find a meal
or earn a living,
where food and clothes
are hard to get.

Moreover he is ill-favoured,
ugly,
dwarfish,
sickly,
purblind,
crooked,
lame,
or paralyzed,
with never a bite or sup,
nor any clothes,
vehicle,
bed,
dwelling
or lights,
no perfumes
or flower-garlands.

Such an one hears it said:

'So and so of the ruling caste
has been anointed by the rulers
with the ruler's consecration.'

But it never occurs to him:

'When I wonder
will the rulers anoint me
with the ruler's consecration?'

Such an one, monks, is called
'a person that longs not.'

■

And who, monks, is the person that longs?

Suppose, monks, there is the elder son of a rajah,
a ruler duly anointed,
and he is fit to be consecrated,[3]
but has not been,
and has reached the age of discretion.[4]

He hears it said:

'So and so of the ruling caste
has been anointed by the rulers
with the ruler's consecration.'

Then it occurs to him:

'When I wonder
will the rulers anoint me
with the ruler's consecration?'

This one, monks, is called
'a person that longs.'

■

And who, monks, is the person
that has done with longings?

[93] In this connexion, suppose there is a rajah,
of the ruling caste,
duly anointed
with the ruler's consecration.

Then he hears it said:

'So and so of the ruling caste
has been duly anointed
with the ruler's consecration
by the rulers.'

But it does not occur to him:

'When I wonder
will the rulers anoint me
with the rider's consecration?'

The longing for consecration
which he had when he was unanointed
has utterly ceased in him.

This one, monks, is called
'a person that has done with longings.'

These are the three persons
that are seen to exist in the world

§

In like manner, monks,
these three sorts of monks
are seen to exist in the world.

What three?

The one that longs not,
the one that longs,
and the one that has done with longings.

■

And who, monks, is the person that longs not?

Herein, monks, a certain one is immoral,
an evil-doer,
impure,
of suspicious behaviour,
of covert deeds.[5]

He is no recluse,
though he pretends to be:
no liver of the righteous life,
though he claims to be:
rotten within and full of lusts,
a rubbish heap of filth is he.

Then he hears it said:

'Such and such a monk,
by the destruction of the *āsavas*,
has himself in this very life
come to know thoroughly the heart's release
and release by insight,
that is without *āsavas*,
and having attained it
abides therein.'

But it never occurs to him:

'When I wonder shall I,
by the destruction of the *āsavas*,
myself in this very life
come to know thoroughly the heart's release
and release by insight,
that is without *āsavas*,
and having attained it
abide therein?'

This one, monks, is called
'a person that longs not.'

■

And who, monks, is the person that longs?

In this connexion we have a monk
who is moral
and of a lovely nature.

He hears it said:

'Such and such a monk,
by the destruction of the *āsavas*,
has himself in this very life
come to know thoroughly the heart's release
and release by insight,
that is without *āsavas*,
and having attained it
abides therein.'

Then he thinks:

'When I wonder shall I,
by the destruction of the *āsavas*,

myself in this very life
come to know thoroughly the heart's release
and release by insight,
that is without *āsavas*,
and having attained it
abide therein?'

This one, monks, is called
'a person that longs.'

■

And who, monks, is the person
that has done with longings?

Here we have the arahant,
destroyer of the *āsavas*.

He hears it said:

'Such and such a monk,
by the destruction of the *āsavas*,
has himself in this very life
come to know thoroughly the heart's release
and release by insight,
that is without *āsavas*,
and having attained it
abides therein.'

But it never occurs to him:

'When I wonder shall I,
by the destruction of the *āsavas*,
myself in this very life
come to know thoroughly the heart's release
and re- **[94]** lease by insight,
that is without *āsavas*,

and having attained it
abide therein?'

Why not?

Because, monks,
the longing for release
which was his when unreleased
is now allayed.

This one, monks, is called
'the person that has done with longings.'

These, monks, are the three persons who are found existing in the world."

---

[1] *Ratha-kāra = camma-kāra* (smith or wheelwright). *Cf. A*. ii, 85; iii, 385.

[2] *Pukkusa*. *Cf. infra,* text 162, where it is joined with *caṇḍala*.

[3] *Ābhiseko* (text has *abhi-*). Read *ābhisek'anabhisitto* (*see Dict*.).

[4] *Acala-patto*. *Comy*. curiously reads *macala-*, but the *m* is merelv euphonic and here inserted between two vowels, as at *A*. ii, 86: 'Of the age of sixteen years.'

[5] *Cf. Vin*. *Cullav*. ix, i, 2; *S*. i, 66; *K.S*. iv, 114 *n*.; *infra,* text III, 2, 7.

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 14

Cakka-Vatti Suttaṃ

Dhamma

---

[94]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, a rajah who is a world-monarch,
a just and righteous ruler, -
even he is not without a rajah."[1]

At these words a certain monk said to the Exalted One:

"Who then, lord, is ruler over a world-monarch,
a just and righteous ruler?"

"Dhamma, monk," replied the Exalted One,
and went on to say:

"Herein, monk, a rajah who is a world-monarch,
a just and righteous ruler,
in dependence on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,[2]
with Dhamma as his standard,
with Dhamma as his overlord,[3]
keeps constant watch and ward
amongst the folk.

Then again, monk, a rajah who is a world-monarch,
a just and righteous ruler,
in dependence on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
with Dhamma as his standard,
with Dhamma as his overlord,
keeps constant watch and ward
amongst the warriors who follow in his host,
amongst the brahmins and housefathers,
amongst dwellers in outlying parts,
amongst recluses and brahmins,
amongst beasts and birds alike.

He it is, that rajah who is a world-monarch,
a just and righteous ruler,
in dependence on Dhamma,
honouring Dhamma,

respectful and deferential to Dhamma,
with Dhamma as his banner,
with Dhamma as his standard,
with Dhamma as his overlord,
who keeps constant watch and ward
that rolls the wheel of sovereignty
according to Dhamma.

That wheel of sovereignty
is not to be upset by any human being whatsoever,
by any foe that lives.

§

Just so, monk, the Tathāgata,
that Arahant who is a Fully Enlightened One,
the just and righteous ruler,
is dependent on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
Dhamma as his standard,
with Dhamma as his overlord,
keeps constant **[95]** watch and ward
over the actions of his body,
ever thinking:

'Such and such action of body
must be[ed1] followed,
must not be followed.'

Just so, monk, the Tathāgata,
that Arahant who is a Fully Enlightened One,

the just and righteous ruler,
is dependent on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
Dhamma as his standard,
with Dhamma as his overlord,
keeps constant watch and ward
over the actions of speech,
ever thinking:

'Such and such action of speech
must be followed,
must not be followed.'

Just so, monk, the Tathāgata,
that Arahant who is a Fully Enlightened One,
the just and righteous ruler,
is dependent on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
Dhamma as his standard,
with Dhamma as his overlord,
keeps constant watch and ward
over the actions of thought,
ever thinking:

'Such and such action of thought
must be followed,
must not be followed.'

He it is, monk, that Tathāgata
that Arahant who is a Fully Enlightened One,
the just and righteous ruler,
is dependent on Dhamma,

honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
Dhamma as his standard,
with Dhamma as his overlord,
thus keeping constant watch and ward
over acts of body,
keeps rolling the unsurpassed wheel of Dhamma
in accordance with Dhamma.

He it is, monk, that Tathāgata
that Arahant who is a Fully Enlightened One,
the just and righteous ruler,
is dependent on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
Dhamma as his standard,
with Dhamma as his overlord,
thus keeping constant watch and ward
over acts of speech,
keeps rolling the unsurpassed wheel of Dhamma
in accordance with Dhamma.

He it is, monk, that Tathāgata
that Arahant who is a Fully Enlightened One,
the just and righteous ruler,
is dependent on Dhamma,
honouring Dhamma,
respectful and deferential to Dhamma,
with Dhamma as his banner,
Dhamma as his standard,
with Dhamma as his overlord,
thus keeping constant watch and ward
over acts of thought,

keeps rolling the unsurpassed wheel of Dhamma
in accordance with Dhamma.

That wheel [of righteousness]
is not to be turned back
by any recluses or brahmins,
by any deva or Mara or Brahma
whatsoever in the world."

---

[1] Text *so pi nāma arājakaṃ cakkaṃ vatteti*. *Comy*. *so pi na arājakaṃ v*.

[2] *Cf*. K.S. ii, 190.

[3] *Ādhipateyya*.

[ed1] Woodward has 'must not be followed, must not be followed.'

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 15

Rathakara (Pacetana) Suttaṃ

The Wheelwright or Pacetana

---

[95]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying at Isipatana in the Deer Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Once upon a time, monks,
there was a rajah named Pacetana.[1]

Now one day the rajah Pacetana said to his wheelwright:

'Master wheelwright, six months hence
there will be a battle.

Can you make me a new pair of wheels,
master wheelwright?'

'I can, your honour,'
replied the wheelwright to the rajah Pacetana.

Well, when six months,
less six days,
were gone,
he had finished but one wheel.

Then said the rajah to him:

'Master wheelwright,
six days hence there will be a battle.

Is the new pair of wheels complete?'

'Your honour, during these six months,
less six days,
one wheel is finished.'

'But can you finish the second wheel
in six days?'

[96] 'I can, your honour,'
rephed the wheelwright.

2. Well, monks, in six days
finishing the second wheel
he took the new pair of wheels
and went off to see the rajah Pacetana.

On getting there he said this to him:

'Here's the new pair of wheels finished, your honour.'

'Master wheelwright,
I see no difference,
no difference at all
between the two wheels,
the one you took six months,
less six days,
to make,
and the one you finished in six days.'

'But there is a difference, your honour.

Let your honour look!'

So saying, monks,
the wheelwright set rolling
the wheel he had finished in six days.

The wheel kept rolling
so long as the impulse that set it moving lasted.[2]

Then it circled round and round
and fell to the ground.

Then he set rolling
the wheel which he had finished in six months,
less six days.

It kept rollng
so long as the impulse that set it going lasted,
and then stood still, -
stuck to the axle,
you would have thought.

3. 'But, master wheelwright,' said the rajah,
'what is the reason,
what is the cause
why the wheel you made in six days

rolled on while the impulse lasted,
then circled round and round
and fell to the ground:
whereas the one you made in six months,
less six days,
stood still, -
stuck to the axle,
you would have thought?'

'Your honour, as to the wheel I finished in six days,
its rim was crooked,
full of faults and flaws:
so were the spokes and hub.

Owing to the crooked,
faulty,
flawed nature
of rim,
spokes
and hub,
when set rolling
it went on so long as the impulse that set it going lasted,
then circled and fell to the ground.

But, your honour, as to the wheel I took six months,
less six days,
to finish,
its rim was not crooked;
it was faultless,
flawless:
so were the spokes and hub.

Owing to the even,
faultless,
flawless nature
of rim,

spokes
and hub,
the wheel set rolling
rolled on so long as the impulse that set **[97]** it moving lasted,
then it stood still,-
stuck to the axle,
you would have thought.'

4. Now, monks, maybe you are thinking
that on that occasion
that wheelwright was someone else.

But you must not so think.

I myself was that wheelwright
on that occasion.

Then, monks, I was an expert in wood
that was crooked,
full of faults
and flaws.

Now, monks, I,
the Arahant,
who am a Fully Enlightened One,
am expert in the crooked ways,
the faults
and flaws
of body.

I am an expert in the crooked ways,
the faults
and flaws
of speech.

I am an expert in the crooked ways,
the faults

and flaws
of thought.

5. Monks, in whatsoever monk or nun
the crookedness of body,
speech
and thought
is not abandoned, -
such fall[3] away from this Dhamma-Discipline,
just like the wheel
that was finished in six days.

In whatsoever monk or nun
the crookedness of body,
speech
and thought
is abandoned, -
such are firm-set in this Dhamma-Discipline,
just like the wheel
that was finished in six months,
less six days.

Wherefore, monks,
thus must ye train yourselves:

'We will abandon the crookedness,
the faults
and flaws
of body.

We will abandon the crookedness,
the faults
and flaws
of speech.

We will abandon the crookedness,
the faults
and flaws
of thought.'

That is how ye must train yourselves, monks."

---

[1] This is one of the stories not in the *Jātaka* Book. On these *cf*. Rhys Davids, *Buddhist India,* 196. *Cf*. also *M*., Sutta 81; *D*. i, 143; *K.S*. v, 125, etc.

[2] *Abhisaṅkhārassa gati = payogassa gamanaṃ. Comy.*

[3] Text *papatitā*. *Comy. papatikā = guṇa-patanena patitā*.

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 16

Apaṇṇaka Suttaṃ

The Sure Course

---

[97]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, possessed of three qualities
a monk is proficient in the practice
leading to the Sure Course,[1]
and he has strong grounds[2]
for the destruction of the āsavas.

What three?

Herein a monk keeps watch over the door of his sense faculties
he is moderate in eating
and given to watchfulness.

[98] And how does he keep watch over the door of his sense faculties?

Herein a monk, seeing an object with the eye,
does not grasp at the general features
or at the details thereof.[3]

Since coveting and dejection, evil, unprofitable states,
might overwhelm one
who dwells with the faculty of the eye uncontrolled,
he applies himself to such control,
sets a guard over the faculty of eye,
attains control thereof.

Herein a monk, hearing a sound with the ear,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection, evil, unprofitable states,
might overwhelm one
who dwells with the faculty of the ear uncontrolled,
he applies himself to such control,
sets a guard over the faculty of ear,
attains control thereof.

Herein a monk, smelling a scent with the none,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection, evil, unprofitable states,
might overwhelm one
who dwells with the faculty of the nose uncontrolled,
he applies himself to such control,

sets a guard over the faculty of nose,
attains control thereof.

Herein a monk, tasting a savour with the tongue,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection, evil, unprofitable states,
might overwhelm one
who dwells with the faculty of the tongue uncontrolled,
he applies himself to such control,
sets a guard over the faculty of tongue,
attains control thereof.

Herein a monk, contacting a tangible with the body,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection, evil, unprofitable states,
might overwhelm one
who dwells with the faculty of the body uncontrolled,
he applies himself to such control,
sets a guard over the faculty of body,
attains control thereof.

Herein a monk, cognizing a mental state with the mind,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection, evil, unprofitable states,
might overwhelm one
who dwells with the faculty of the mind uncontrolled,
he applies himself to such control,
sets a guard over the faculty of mind,
attains control thereof.

That, monks, is how a monk has the door of his faculties guarded.

■

And how is a monk moderate in eating?

Herein a monk takes his food thoughtfully and prudently;
not for sport,
not for indulgence,
not for personal charm or adornment,
but just enough for the support
and upkeep of the body,
to allay its pains,
to help the practice of the holy life,
with the thought:

'My former feeling I check
and I set going no new feeling.

So shall I keep going,
be blameless
and live happily.'

Thus a monk is moderate in eating.

■

And how is a monk given to watchfulness?[4]

Herein, by day
a monk walks up and down and then sits,
thus cleansing his heart
of things that he must check.

By night,
for the first watch
a monk walks up and down and then sits,
thus cleansing his heart
of things that he must check.

In the middle watch of the night,
lying on his right side
he takes up the lion-posture,[5]
resting one foot on the other,
and thus collected and composed
fixes his thoughts on rising up again.

In the last watch of the night,
at early dawn,
a monk walks up and down, **[99]** and then sits,
and so cleanses his heart
of things that he must check.

That is how a monk is given to watchfulness.

Possessed of these three qualities,
a monk is proficient in the practice
leading to the Sure Course,
and he is thorougly set upon
the destruction of the āsavas.'[6]

---

[1] *Apaṇṇakataṃ paṭipadaṃ = aviruddha-ekaṇsa-niyyānika-kārana-sāra-maṇḍa-apaccanīka-anuloma-dhamm-ā-nudhamma-paṭipadaṃ*. *Comy.*, and quotes *JA*. i, 104:

Apaṇṇakaṃ thānam eke dutiyam āhu takkikā,
Etad aññāya medhāvī taṃ gaṇhe yad apaṇṇakan til‖ ‖

(where see *JA*. *Comy*.). *K.S*. iv, 253 *n*.; *VM*. 393. *Cf*. *Path of P*. ii, 455.

[2] Text *yoni c'assa āraddho*. *Comy*. *yoni c'assa āraddhā; It*. 30; *S*. iv, 175, *yoniso āraddho*. *Cf*. *K.S*. iv, 110 *n*.

[3] *Cf*. *K.S*. iv, 102, 185; *Pts*. *of Contr*. 246.

[4] Acc. to *Comy*. he divides the day and night into six watches, and is awake in five of them.

[5] *Cf*. *A*. ii, 244.

[6] Text *yoni c'asaa araddho* (*Comy*. and *S*. iv, 175 *āraddhā*). *Cf*. *It*. 30.

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 17

Attavyābādha Suttaṃ

Three Qualities

---

[99]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three qualities conduce to one's own discomfort,
to that of other folk
and both to one's own discomfort and that of other folk.

What three?

Immorality of deed,
speech
and thought.

These are the three qualities which conduce to one's own discomfort,
to that of other folk
and both to one's own discomfort and that of other folk.

■

Monks, these three qualities conduce to one's own comfort,
to that of other folk
and both to one's own comfort and that of other folk.

What three?

Morality of deed,
speech
and thought.

These are the three qualities which conduce to one's own comfort,
to that of other folk
and both to one's own comfort and that of other folk."

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 18

Devaloka Suttaṃ

The Deva-World

---

[99]

[1][wrrn][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, if Wanderers holding other views should thus question you:

'Is it for the sake of rebirth in the Deva-World
that Gotama, the ascetic,
lives the righteous life?'

-thus questioned would ye not be annoyed,
distressed
or disgusted?"

"Yes, lord."

"So then, monks,
it would seem that ye are annoyed,
distressed,
disgusted
with the idea of deva-life,
deva-beauty,
the idea of deva-bliss,
fame
and sovereignty.

How much more should ye not be annoyed, distressed, disgusted
with the idea of immorality in deed,
how much more should ye not be annoyed, distressed, disgusted
with the idea of immorality in speech,
how much more should ye not be annoyed, distressed, disgusted
with the idea of immorality in thought?"

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 19

Paṭhama Pāpaṇika Suttaṃ

The Shopkeeper (a)

---

[99]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, possessed of three characteristics
a shopkeeper is incapable
of acquiring wealth he had not before,
of holding what he gets,
or increasing what he holds.

What three?

Herein, monks, the shopkeeper
at early dawn attends not closely to his work,
at midday attends not closely to his work,
at eventide attends not closely to his work.

These are the three characteristics
possessed of which
a shopkeeper is incapable
of acquiring wealth he had not before,
of holding what he gets,
or increasing what he holds.

■

[100] Just so, monks, possessed of three characteristics
a monk is incapable of acquiring a state of profit,
of holding it when gotten
or increasing a state of profit when he gets it.

What are the three?

sakkaccaṃ samādhinimittaṃ adhiṭṭhāti. sincerely bear down on the sign or mark of serenity.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
II. Rathakāra Vagga

Sutta 20

Dutiya Pāpaṇika Suttaṃ

The Shopkeeper (b)

---

[100]

[1][bodh]v THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, possessed of three characteristics
a shopkeeper in no long time
attains greatness
and increase in wealth.

What three?

Herein, monks, a shopkeeper is shrewd,[1]
supremely capable[2]
and inspires confidence.[3]

And how, monks, is he shrewd?

Herein, monks, the shopkeeper knows of his goods:

This article,
bought for so much
and sold for so much,
will bring in so much money,
such and such profit.

That is how he is shrewd.

And how, monks, is a shopkeeper supremely capable?

Herein, monks, the shopkeeper is clever at buying and selling goods.

That is how he is supremely capable.

And how, monks, does a shopkeeper inspire confidence?

Herein, monks, the shopkeeper becomes known to housefathers
or housefathers' sons,
or to wealthy,
very rich
and opulent men, thus:

'This shopkeeper, my good sir,
is shrewd,
supremely capable
and resourceful,
competent to support sons and wife,
and from time to time
to pay us interest[4] on **[101]** money loaned.'

They make offers of wealth[5] to him, saying:

'Master shopkeeper,
take this money
and trade with it;[6]
support your sons and wife,
and pay us back
from time to time.'

That, monks, is how a shopkeeper inspires confidence.

Possessed of these three characteristics
a shopkeeper in no long time
attains greatness
and increase of wealth.

§

In like manner, monks,
possessed of three characteristics
a monk in no long time
attains greatness
and increase in profitable states.

What three?

Herein a monk is shrewd,
supremely capable
and inspires confidence.

And how is a monk shrewd?

Herein a monk knows, as it really is,
the meaning of:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ending of Ill.

That is how he is shrewd.

And how is a monk supremely capable?

Herein a monk dwells ardent in energy:
by abandoning unprofitable states
and giving rise to profitable states
he is stout and strong to struggle,
not declining the burden in good states.

That is how he is supremely capable.

And how does a monk inspire confidence?

Herein, monks,
from time to time
he frequents the company
of monks of wide knowledge,
versed in the Sayings,[7]
who know the Outline thoroughly,
who know the discipline
and summaries[8]
by heart.

He inquires of them
and questions them thus:

'How is this, your reverence?

What is the meaning of this?'

Those worthies then open up to him
what was sealed,
make clear what was obscure,
and on divers doubtful points of doctrine
they resolve his doubts.

That, monks, is how a monk inspires confidence.

Possessed of these three characteristics
a monk in no long time
attains greatness
and increase in profitable states."

Here ends the First Section for Recital.[9]

---

[1] *Cakkhumā = paññā-cakkhunā cakkhuma. Comy.*

[2] Text *vidhūro. Comy. vidhuro = visiṭṭha-dhuro, uttama-dhuro, ñāṇa-sampayutttena viriyena samannāgato. Pāli Dict.* suggests *vidhūra = paṇḍita,* or perhaps *vidura.*

[3] *Nissaya-sampanno.*

[4] *Anuppadātuṃ = gahita-dhana-mūlikaṃ vaḍḍhiṃ anupp. Comy.*

[5] Text *nimantanti: v.l.* and *Comy. nipatanti = nimantenti, Comy.*

[6] *Ito bhoge karitvā.*

[7] *Āgatāgamā.*

[8] *Mātikā*. *Comy*. '*dve m*.,' but on *A*. iii, 360 [sic. 361], '*dve Pāṭimokkhā*.' [see AN 6.51 - Hare, n. 6

[9] *Bhāṇa-vāraṃ*. This title occurs in B. MSS.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 21

Kāya-Sakkhī Suttaṃ

Testifying with Body

---

[102]

[21][pts][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Saviṭṭha[1] and Koṭṭhita the Great
went to visit the venerable Sāriputta,
and on coming to him greeted him courteously.

Having greeted him courtously,
they took a seats to one side.

As he sat at one side,
the venerable Sāriputta said this to the venerable Saviṭṭha:

"Reverend Saviṭṭha, there are these three persons to be found in the world.

What three?

One who has testified to the truth with body,[2]
one who has won view,
and one released by faith.

These are the three persons to be found in the world.

Now sir, of these three
which seems to you most excellent and choice?"

"Yes, reverend Sāriputta,
there are these three persons to be found in the world.

Of these three
I prefer the one released by faith.

Why so?

Because in this one
the faculty of faith is most developed."

■

Then the venerable Sāriputta
asked the same question
of the venerable Koṭṭhita the Great, who replied:

"To me the one who has testified to the truth with body
seems most excellent and choice.

Why so?

Because in this one
the faculty of concentration is most developed."

■

Then the venerable Koṭṭhita the Great
asked the same question

of the venerable Sāriputta, who replied:

"Reverend Koṭṭhita, there are these three persons
to be found in the world.

Of these three he who has won view
seems to me the most excellent and choice.

Why?

Because, sir, in this one
the faculty of insight is most developed."

§

Then said the venerable Sāriputta to the two others:

"Now, sirs, we have all three
expressed our views
according to our several leanings.

Suppose we go together
to visit the Exalted One,
and on coming to him let us tell him **[103]** of this matter.

According as the Exalted One shall decide it,
so will we uphold."[3]

"Very good, sir," said the other two
to the venerable Sāriputta.

So all three went to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated the venerable Sāriputta told the Exalted One
[all the talk they had had on the subject].

Then said the Exalted One:

"It is no easy matter, Sāriputta,
to decide off-hand
which of these three persons
is the most excellent and choice.

It may well be that this person
who is released by faith
is on the path to arahantship;
that this one who has testified to the truth with body
is a once-returner or a non-returner;
that this one who has won view
is also a once-returner or a non-returner.

It is no easy thing, Sāriputta,
to decide off-hand about this matter.

It may well be that this person
who has testified to the truth with body
is on the path to arahantship;
that the other two are once-returners or non-returners.

Or again it may well be that this person
who has won view
is on the path to arahantship;
while the two others are once-returners or non-returners.

Indeed it is no easy task, Sāriputta,
to decide off-hand which of these three persons
is most excellent and choice."

[1] *Cf*. *S*. ii, 113; *Gotama the Man,* 52, 89, 111, 114, 138, 281; *F. Dialog*. i, 107 and *supra* on text 24.

[2] Kāyasakkhī = aṭṭha vimokkhe kāyena phusitvā (as at *A*. ii, 89). *Comy*. *Cf*. *Pugg*. 14, 15, and above on *Two Persons*.

[3] *Dhārissāma*. I have generally trans. this word 'bear in mind.' Here the meaning seems to be 'accept as gospel.' At any rate the Master leaves the question undecided.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 22

Gilāna Suttaṃ

The Sick Man[1]

---

[102]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

"Monks, there are these three types of sick men to be found in the world.

What three?

Herein, monks, a sick man,
whether he obtain proper diet or not,
whether he obtain proper medicines or not,
whether he obtain proper nursing or not,
does not recover from that sickness of his.

Then again, monks, maybe a sick man,
whether he obtain **[103]** all these things or not,
does nevertheless recover from that sickness.

Yet again, monks, maybe a sick man,
though he receive not any of these things,
yet recovers from that sickness.

Now monks, as to the sick man who gets proper diet or proper medicines or proper nursing and recovers from that sickness (but not in case he fails to get them),
— with respect to this particular sick man,
proper diet, medicines and nursing have been prescribed,
and it is on his particular account
(owing to his having recovered)
that other sick men ought to be attended to.

[2] So then these are the three types of sick men ...

§

Now, monks, there are three types of men to be found in the world who may be compared to these three types of sick men.

What three?

In this connexion, monks, a certain person,
whether he get or do not get the chance of seeing the *Tathāgata*;
whether he get or do not get the chance of hearing Dhamma-Discipline set forth by the *Tathāgata*
— does not enter on the assurance of perfection in conditions that are good.[3]

Herein again, monks, a certain person,
whether or no he get the chance of seeing the *Tathāgata* ...
does enter on the assurance of perfection in conditions that are good.

Herein yet again, monks a certain person gets,
does not fail to get,
the chance of seeing the *Tathāgata*
of hearing the Dhamma-Discipline set forth by the *Tathāgata*
and does enter on the assurance of perfection in conditions that are good.

Now, monks,it is on account of this last one
that Dhamma-teaching is proclaimed,
and it is on his account
that Dhamma is to be taught to others.

These are the three types of men to be found in the world
who may be compared to these three types of sick men."

---

[1] *Cf. Pugg.*, p. 28; *Human Types*, p. 41

[2] The others ought to have medical attendance, on the chance of their recovery.

[3] *Niyāmaṇ kusalesu dhammesu sammattaṇ. Cf.* K.S. iii, 177 *n.3; Pts. of Contr.* 177, 185.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 23

Saṅkhāra Suttaṃ

Accumulation

---

[105]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons are found existing in the world.

What three?

Herein, monks, a certain person accumulates[1] acts of body, speech and thought that are discordant.

As a result of so doing he is reborn in a world that is discordant.

So reborn in such a world,
contacts that are discordant affect him.

Thus affected by discordant contacts
he experiences feeling that is discordant,
utterly painful,
such as, for instance,
dwellers in Purgatory feel.

■

Herein again, monks, a certain person accumulates acts of body that are harmonious,
acts of spech that are harmonious,
acts of thought that are harmonious.

As a result of this he is reborn in a world that is harmonioius.

So reboorn, harmonious contacts affect him.

Thus affected he experiences feeling that is harmonious,
utterly blissful,
such as the devas of the Pure Abodes feel.

■

Yet again, monks, a certain person accumulates acts of body, speech and thought
that are both discordant and harmonious.

So doing he is reborn in a world that is both discordant and harmonious.

Thus reborn, contacts both discordant and harmonious affect him.

Thus affected he experiences feelings both discordant and harmonious,
a mixture[2] of pleasure and pain,
such as for instance some human beings,
some devas and some dwellers in Purgatory feel.

So there are these three persons found existing in the world.'

---

[1] *Abhisankharoti = rāsiṇ karoti. Comy.*

[2] Text adds *sankiṇṇaṇ,* not in Sinh. text or *Comy.*

References:

AN 4.232 n. 1 on *savyāpajjhaṃ* 'discordant' there translated 'joined with harm'.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 24

Bahukāra Suttaṃ

Most Helpful

---

[105]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons are very helpful to another person.

What three?

The one through whom a person goes for refuge to the Buddha,
to Dhamma

and the Order.

Such a person is very helpful to one.

Then there is the one through whom one understands,
as **[106]** it really is,
the meaning of:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ending of Ill.

Also there is the one through whom a person,
by destroying the āsavas,
himself in this very life
comes to know thoroughly
the heart's release,
the release by insight
which is freed from the āsavas,
and having attained it
abides therein.

Such a person is very helpful to one.

These are the three persons that are very helpful to another person.

Than these three I declare there is no other more helpful to this person.

To these three persons
I declare one cannot make requital by salutations,
by rising up in his presence,
by saluting him with clasped hands,
by dutiful behaviour

or by offerings of the requisites of food,
clothing,
bed
and lodging,
medicines
and extra delicacies."

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 25

Vajirūpama Suttaṃ

The Open Sore[1]

---

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons are found existing in the world.

What three?

The one whose mind is like an open sore,
the lightning-minded

and the diamond-minded.

§

Of what sort, monks, is the one whose mind is like an open sore?

Herein a certain person is irritable and turbulent.

When anything,
no matter how trifling,
is said to him,
he becomes enraged,
he gets angry and quarrelsome:
he resents it and displays anger,
hatred
and sulkiness.

Just as, for instance,
when a festering sore,
if struck by a stick or sherd,
discharges matter all the more,
even so, monks, a certain person is irritable and turbulent.

When anything,
no matter how trifling,
is said to him,
he becomes enraged,
he gets angry and quarrelsome:
he resents it and displays anger,
hatred
and sulkiness.

This one is called:

'He whose mind is like an open sore.'

■

And of what sort, monks, is the lightning-minded?

Herein a certain person understands,
as it really is,
the meaning of:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ending of Ill.

Just as, monks,
a man with good eyesight
sees objects in the gloom of murky darkness
by a flash **[107]** of lightning,[2]
even so in this case
a certain person understands,
as it really is,
the meaning of:

This is Ill.

This is the arising of Ill.

This is the ceasing of Ill.

This is the practice that leads to the ending of Ill.

This one, monks, is called:

'He whose mind is like a lightning-flash.'

■

And of what sort, monks, is the diamond-minded?

Herein a certain person,
by the destruction of the āsavas,
himself in this very life
comes to know thoroughly
the heart's release,
the release by insight
which is freed from the āsavas,
and having attained it
abides therein.

Just as, monks, there is nothing,
whether gem or rock,
which a diamond cannot cut,
even so a certain person,
by the destruction of the āsavas,
himself in this very life
comes to know thoroughly
the heart's release,
the release by insight
which is freed from the āsavas,
and having attained it
abides therein.

This one is called:

'The diamond-minded.'

Thus, monks, these three persons are found existing in the world.'

[1] *Cf.Pugg*., p. 30; *PuggA*. 212. *Vajira* also = 'thunderbolt,' as at *Buddh*. *Psych*. *Eth*., p. 339 *n*.

[2] *Cf*. *Expos*. ii, 497.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 26

Sevitabba Suttaṃ

To Be Followed[1]

---

[107]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons are found existing in the world.

What three?

There is a person who is not to be followed,
not to be served,

not to be honoured.

Then there is a person who should be followed,
served
and honoured.

And there is the one who is to be followed,
served
and honoured
with worship and reverence.

§

Now of what sort, monks,
is the one who is not to be followed?

In this case a certain person is inferior (to oneself) in virtue,
concentration
and insight.[2]

Such an one, monks,
is not to be followed,
served
or honoured,
except out of consideration,
except out of compassion for him.[3]

■

And of what sort, monks,
is the one who should be followed?

In this case a certain person is like oneself
in virtue,
concentration
and insight.

Such an one should be followed,
[108] served
and honoured.

Why?

With this idea:

'As we are both proficient in morals,
our talk will be of morality,
it will continue to our profit,[4]
and that will be to our comfort.

As we are both proficient in concentration
our talk will be of concentration,
it will continue to our profit,
and that will be to our comfort.

As we are both proficient in insight
our talk will be of insight,
it will continue to our profit,
and that will be to our comfort.'

Therefore such a person should be followed,
served
and honoured.

■

And of what sort, monks,
is the one who is to be followed,
served

and honoured
with worship and reverence?

In this case a certain person is superior to oneself
in virtue,
concentration
and insight.

Such an one should first be worshipped and revered,
then followed,
served
and honoured.

Why so?

With this idea:

'In this way I shall complete
the sum-total of virtues[5]
not yet complete:
or by insight
I shall supplement[6] it here and there
when it is complete:
or I shall complete
the sum-total of my concentration (exercises)
not yet complete:
or I shall supplement it by insight
here and there
when it is complete.

Or again I shall complete
the sum-total of my insight
not yet complete,
or, when complete,
I shall supplement it here and there
by insight.'

Therefore such a person should be followed,
served
and honoured
with worship and reverence.

These, monks, are the three persons found existing in the world.

Who follows mean companions soon decays:
He never fails who with his equals mates:
Who leans towards the noble rises soon.
So do thou serve a better than thyself.'[7]

---

[1] *Cf. Pugg.,* p. 35.

[2] *Sila-samādhi-paññā* (the three divisions of the Eightfold Way), roughly corresponding to the stages of the virtuous man, the intellectually awake and the intuitively awake (who are beyond the common person or *puthujjana*). So divided by Dhammadinnā at *M*. i, 301.

[3] *Anuddayāya*. Text has *anuddayā*.

[4] *Pavattanī*. *Pugg*. reads *-inī*, and has this sentence third in order. *Comy. pavattissati na patihañnissati*. *Cf. infra,* text 151.

[5] *Sīlakkhandha*. *Cf. Expos*. i, 187.

[6] *Anuggahissāmi*.

[7] *JA*. iii, 324. [#397]

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 27

Sevitabba Suttaṃ

Loathsome[1]

---

[108]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons
are found existing in the world.

What three?

There is a person who is to be shunned as loathsome,
not to **[109]** be followed,
served
and honoured.

There is a person who is to be regarded with indifference,[2]
not to be followed,
served
and honoured.

There is a person who is to be followed,
served
and honoured.

§

Of what sort, monks, is the one
who is to be shunned?

In this case a certain person is immoral,
an evil-doer,
impure,
of suspicious behaviour,
of covert deeds.

He is no recluse,
though he pretends to be one:
he is no liver of the righteous life,
though he pretends to be:
rotten within
and full of lusts,
a rubbish-heap of filth is he.[3]

Such an one, monks,
is to be shunned as loathsome,
not to be followed,
served
and honoured.

Why so?

Because, even though one do not profess adherence
to the views of such a man,
nevertheless an ill report
spreads abroad about one,
that he is a man who associates with evil-doers,
a man who has bad friends,
one who consorts with the wicked.

Now, monks, suppose a snake
goes into a dunghill.

Though he does not bite[4]
(the one who takes him out),
yet he befouls him.

Just so, monks,
though one do not profess adherence
to the views of such a man,
nevertheless an ill report
spreads abroad about one,
that he is a man who associates with evil-doers,
a man who has bad friends,
one who consorts with the wicked.

Wherefore, monks,
such an one is to be shunned as loathsome,
not to be followed,

served
and honoured.

■

And of what sort, monks,
is the person who is to be treated with indifference?

In this case a certain person
is irritable and turbulent.[5]

When anything,
however trifling,
is said to him
he becomes enraged,
gets angry and quarrelsome:
he resents it,
and displays anger,
hatred
and sulkiness.

Just as when a festering sore,
if struck by a stick or sherd,
discharges matter all the more,
even so a certain person
is irritable and turbulent.

When anything,
however trifling,
is said to him
he becomes enraged,
gets angry and quarrelsome:
he resents it,
and displays anger,
hatred
and sulkiness.

Just as a firebrand of tinduka[6] wood,
if struck **[110]** by a stick or sherd,
fizzles and sputters all the more,
even so a certain person
is irritable and turbulent.

When anything,
however trifling,
is said to him
he becomes enraged,
gets angry and quarrelsome:
he resents it,
and displays anger,
hatred
and sulkiness.

Just as a cesspit
stirred with a stick or sherd
gives out a stench
more noisome than before,
even so a certain person
is irritable and turbulent.

When anything,
however trifling,
is said to him
he becomes enraged,
gets angry and quarrelsome:
he resents it,
and displays anger,
hatred
and sulkiness.

Such a person, monks,
is to be regarded with indifierence
not to be followed,

served
and honoured.

Why so?

Because one thinks:

"He might curse me."

"He might abuse me."

"He might do me some injury."

Wherefore, monks,
such a person is to be treated with indifierence,
he is not to be followed,
served
and honoured.

■

And of what sort, monks,
is the person who is to be followed,
served
and honoured?

In this case
a certain person is virtuous,
of a lovely nature.

Such an one should be followed,
served
and honoured.

Why so?

Because, although one may not profess[7] adherence to his views,
yet a fair report spreads abroad
that one is a man who associates with the lovely,
a man who has worthy friends,
a man who consorts with the worthy.

Wherefore such an one is to be followed,
served
and honoured.

These, monks, are the three persons
found existing in the world.

Who follows mean companions soon decays:
He never fails who with his equals mates:
Who leans towards the noble rises soon.
Then do thou serve a better than thyself.'

---

[1] *Cf. Pugg.,* p. 36.

[2] *Ajjhupekkhitabbo. Cf. S.* v, 440.

[3] *Supra,* text 108; *K.S.* iv, 114.

[4] Text should read *ḍasati* for *ḍassati. Comy.* takes the snake to be *dhammanī ahi* ('rat snake' acc. to Childers). The dunghill is immorality.

[5] *Supra,* text 124.

[6] Dictionaries call this *Diospyros embryopieris*.

[7] I read *na* for *pana* of text.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 28

Gūtha-Bhāṇī Suttaṃ

Fair-spoken[1]

---

[110]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three persons are found existing in the world.

What three?

The tricky-tongued,[2]
the fair-spoken[3]

and the honey-tongued.

§

And of what sort, monks, is the tricky-tongued?

Herein, monks, a certain person is summoned to go before **[111]** a court,
a company or gathering of his relations,
or a guild,
or to the royal palace,
and as an eye-witness (of some deed) is cross-examined thus:

'Come now, my man,[4] say what you know!'

Then, though ignorant, he says that he knows.

Though he knows, he denies all knowledge.

Though he was not an eye-witness of the event,
he says he was.

Though an eye-witness, he denies it.

Thus to shield himself or others,
or for the sake of some triffling gain,
he knowingly tells a lie.

This one, monks, is called 'the tricky-tongued.'

■

And of what sort, monks, is the fair-spoken?

Herein, monks, a certain person is summoned to go before a court,
a company or gathering of his relations,
or a guild,
or to the royal palace,
and as an eye-witness (of some deed) is cross-examined thus:

'Come now, my man, say what you know!'

Then, ignorant, he denies all knowledge.

Knowing, he says that he knows.

An eye-witness of the event,
he says he was.

Not an eye-witness, he denies it.

Thus neither to shield himself or others,
nor for the sake of some triffling gain,
does he knowingly tell a lie.

This one, monks, is called 'the fair-spoken.'

■

And of what sort, monks, is the honey-tongued?

In this case a certain person,
abandoning harsh speech, abstains therefrom.

Whatsoever speech is harmless,
pleasant to the ear,
agreeable,
touching the heart,
courteous,
delightful to many folk,

pleasant to many folk
— such speech he uses.

This one is called 'the honey-tongued.'

These are the three persons found existing in the world."

---

[1] *Cf. Pugg.*, p. 29

[2] *Text* and *Comy. gūtha-bhāṇī*. I read *kūṭa-* with Kern's emendation of *Pugg.*, for the textual explanation favours the meaning 'deceit.' *Comy.* paraphr. as *akantaṇ vacanaṇ*.

[3] *Puppha-bhāṇī*, lit. 'flower-spoken'.

[4] Text *evam bho purisa*. Sinh. text *eh'ambho*, acc. to which I trans.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 29

Andha Suttaṃ

Blind[1]

---

[111]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three persons
found existing in the world.

What three?

The blind,
the one-eyed,
the two-eyed.

§

And of what sort, monks,
is the blind?

Herein a certain person
has not the eye to acquire wealth unattained,
or to make the wealth he has increase.

He has not the eye
fit to see states that are good and bad,
to see states that are blameworthy and praiseworthy,
states mean and exalted,
states resembling light and darkness.

This one, monks, is called 'the blind.'

■

And of what sort, monks, is the one-eyed?

In this case a certain person has the eye to acquire wealth unattained,
and to make the wealth he has increase,
but has not the eye
to see states that are good and bad,
to see states that are blameworthy and praiseworthy,
states mean and exalted,
states resembling light and darkness.

This one is called 'the one-eyed.'

■

[112] And of what sort, monks, is the two-eyed?

In this case a certain person has both
the eye to acquire wealth unattained
and the eye to make the wealth he has increase,
and the eye to see states that are good and bad,
to see states that are blameworthy and praiseworthy,
states mean and exalted,
states resembling light and darkness.

This one is called 'the two-eyed.'

These are the three persons
found existing in the world."

The blind, of sight bereft, hath no such wealth,
Nor works good deeds, unlucky in both ways.[2]
And then again 'tis said the one-eyed man,
Conjoined[3] with right and wrong, searches for wealth
With tricks and fraud and lies: worldly, purse-proud,[4]
And clever to gain wealth is he, and hence
Departing is afflicted sore in Hell.
But best of all's the being with two eyes:
His wealth, with right exertion rightly won,[5]
He gives away: with best intent, unwavering,[6]
In a blessed home he's born, nor sorrows there.

So from the blind and one-eyed keep aloof,
And join thyself to worthy two-eyed man.

---

[1] *Cf. Pugg.*, p. 30.

[2] *Ubhayattha kaliggaho* (throws the unlucky die). *Cf. M.* i, 403: both in this life and the next acc. to *Comy.*

[3] *Saṇsaṭṭho*. *Comy.* reads *saṭṭho = kerāṭka*, tricky.

[4] *Kāmabhogī ca mānavo*.

[5] *Dhammaṃ*, adverb.

[6] *Avyagga-manaso = nibbicikicchā (nis-vicikicchā)*. *Comy.* At *S.* i, 96 *Comy.* explains it as *ekagga-citto*.

Aṇguttara-Nikāya
III. Tika Nipāta
III. Puggala Vagga

Sutta 30

Avakujja Suttaṃ

Topsy-turvy[1]

---

[112]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three persons
found existing in the world.

What three?

The topsy-turvy-brained,[2]
the scatter-brained,[3]
and the man of comprehensive brain.

§

[113] And of what sort, monks,
is the topsy-turvy-brained?

Herein a certain person
frequents the monastery[4]
to hear Dhamma from the lips of the monks.

The monks teach him Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in spirit
and in letter.

They make plain the holy life
perfectly fulfilled
in all its purity.

But as he sits there
he pays no heed to that talk
in its beginning,
pays no heed to its middle,
pays no heed to its ending.

Also when he has risen from his seat
he pays no heed to that talk
in its beginning,

pays no heed to its middle,
pays no heed to its ending.

Just as when a pot is turned upside down,[5]
the water poured thereon
runs off
and does not stay in the pot,
even so in this case
a certain person frequents the monastery
to hear Dhamma from the lips of the monks.

The monks teach him Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in spirit
and in letter.

They make plain the holy life
perfectly fulfilled
in all its purity.

But as he sits there
he pays no heed to that talk
in its beginning,
pays no heed to its middle,
pays no heed to its ending.

Also when he has risen from his seat
he pays no heed to that talk
in its beginning,
pays no heed to its middle,
pays no heed to its ending.

This one is called
'the topsy-turvy-brained.'

■

And of what sort, monks,
is the scatter-brained?

In this case a certain person frequents the monastery
to hear Dhamma from the lips of the monks.

The monks teach him Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in spirit
and in letter.

They make plain the holy life
perfectly fulfilled
in all its purity.

As he sits
he pays heed to that talk in its beginning,
its middle
and its end,
but when he has risen up from his seat
he pays no heed to that talk
in its beginning,
pays no heed to its middle,
pays no heed to its ending.

Just as when in a man's lap
divers kinds of food are piled together,
such as sesamum,
rice,
sweetmeats
and jujube fruits.

When he rises from his seat
he scatters all abroad
through absent-mindedness, -
even so, monks,
in this case a certain person
frequents the monastery
to hear Dhamma from the lips of the monks.

The monks teach him Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in spirit
and in letter.

They make plain the holy life
perfectly fulfilled
in all its purity.

As he sits
he pays heed to that talk in its beginning,
its middle and its end,
but when he has risen up from his seat
he pays no heed to that talk
in its beginning,
pays no heed to its middle,
pays no heed to its ending.

This one is called 'the scatter-brained.'

■

And of what sort, monks,
is the man of comprehensive mind?

In this case a certain person
frequents the monastery

to hear Dhamma from the lips of the monks.

They teach him Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in its spirit and its letter.

They make plain the holy life
perfectly fulfilled
in all its purity.

As he sits there
he pays heed to that talk in its beginning,
he pays heed to that talk in its middle,
he pays heed to its ending.

[114] Also when he rises from his seat
he still bears it in mind
in its beginning,
in its middle,
in its ending.

Just as when a pot is set upright
the water poured therein
accumulates
and does not run away,
even so in this case
a certain person frequents the monastery
to hear Dhamma from the lips of the monks.

They teach him Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in its spirit and its letter.

They make plain the holy life
perfectly fulfilled
in all its purity.

As he sits there
he pays heed to that talk in its beginning,
he pays heed to that talk in its middle,
he pays heed to its ending.

Also when he rises from his seat
he still bears it in mind
in its beginning,
in its middle,
in its ending.

This one, monks, is called
'the man of comprehensive mind.'

Such, monks, are the three persons
found existing in the world."

The topsy-turvy-biained, the fool and blind,
Tho'oft and oft resorting to the monks,
Hearing their talk, beginning, middle, end,
Can never grasp it. Wisdom is not his.

Better than he the man of scattered brains.
He, oft and oft resorting to the monks,
Hears all their talk, beginning, middle, end,
And, while he sits, can grasp the letter of it:
But, rising from his seat, misunderstands,
Forgetting even what he grasped before.

Better the man of comprehensive brain.
He, oft and oft resorting to the monks,
Hears all their talk, beginning, middle, end:
And, while he sits, grasping the letter of it,
Keeps it, with best intent, unwavering,
In Dhamma skilled and what conforms thereto.
This is the man to make an end of Ill.

---

[1] *Cf. Pugg.,* p. 31.

[2] *Avakujja-paññho = adho-mukha-p.* (head downwards). *Comy. Cf. S.* v, 89; *K.S.* v, 75, where it is equal to *udaya-vaya.*

[3] *Ucchanga-paññho,* lit. 'lap-brained,' explained below in the simile.

[4] *Ārāma,* a park or garden where Wanderers and monks resorted: sometimes with a rest-house for travellers, as in Anāthapiṇḍika's Park.

[5] *Cf. S.* v, 48.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 31

Sa-Brahmaka Suttaṃ

Equal with Brahma[1]

---

[114]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthi at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, those families where mother and father are worshipped in the home are reckoned like unto Brahma.[2]

Those **[115]** families where mother and father are worshipped in the home are ranked with the teachers of old.

Worthy of offerings, monks, are those families where mother and father are worshipped in the home.

'Brahma,' monks, is a term for mother and father.

'Teachers of old,' monks, is a term for mother and father.

'Worthy of offerings,' monks, is a term for mother and father.

Why so?

Because mother and father do much for children, they bring them up,[3] nourish and introduce them to the world."[3]

Parents are called "Brahma," "teachers of old."[4]
Worthy of gifts are they, compassionate
Unto their tribe of children. Thus the wise
Should worship them and pay them honours due,
Serve them with food and drink,[5] clothing and beds,
Anoint their bodies, bathe and wash their feet.
For service such as this to parents given
In this life sages praise a man, and he
Hereafter has reward of joy in Heaven.[6]

---

[1] *Cf. Itiv.*, p. 109; *A*. ii, 70. Our version agrees better with the *gāthās* below. These others introduce *sapubba-devatāni* as the second item of the text.

[2] *Sābrahmakāni*. Anticipated as injunction in *Taittirīya Up*. ii.

[3] *Āpādakā, dassetāro, cf. supra,* text 62.

[4] These *gāthās* are at *JA,* v, 330-1 and continue those given at *A*. ii, 32. *Vuccare = vuccanti* (*cf. paccare = paccanti, PvA*. 255; *maññare = maññanti, A*. ii, 72).

[5] *Annena atha pānena*. *JA*. has *annena-m-atho pānena*.

[6] This couplet, *tāya naṃ paricariyāya, etc*., is also at *S*. i, 182. Our text has *nāya*. For *idh'eva naṃ pasaṇsanti* of last line *JA*. reads *idha o'eva,* and *JA*. with *A*. ii, *sagge ca modati* for our *sagge pamodati*.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 32

Ānanda Suttaṃ

(a) Ānanda

---

[115]

[1][bodh] Now the venerable Ānanda went to visit the Exalted One.

On coming to him he saluted him and sat down at one side.

As he thus sat the venerable Ānanda said this to the Exalted One:

"May it be, lord, that a monk can acquire such concentration
that in this body, together with its consciousness,[1]
he has no notion of 'I' or 'mine,'
or any tendency to vain conceit:
that likewise in all external objects
he has no such **[116]** notion or tendency:
may it be that he can so abide
in the attainment of release of the heart,
the release by insight,
that he has no such notion or tendency?"

"It may be so, Ānanda that a monk can acquire such concentration
that in this body, together with its consciousness,
he has no notion of 'I' or 'mine,'

or any tendency to vain conceit:
that likewise in all external objects
he has no such notion or tendency:
it may be that he can so abide
in the attainment of release of the heart,
the release by insight,
that he has no such notion or tendency."

"But, lord, by what process can it be
that a monk can acquire such concentration
that in this body, together with its consciousness,
he has no notion of 'I' or 'mine,'
or any tendency to vain conceit:
that likewise in all external objects
he has no such notion or tendency:
that it may be that he can so abide
in the attainment of release of the heart,
the release by insight,
that he has no such notion or tendency?"

In this matter, Ānanda, a monk has this idea:

'This is the calm,
this is the excellent state, to wit,
— rest from all activities,
the forsaking of all substrate (of rebirth),
the destruction of craving,
passionlessness,
making to cease,
Nibbāna.'

That is how a monk can acquire such concentration
that in this body, together with its consciousness,
he has no notion of 'I' or 'mine,'
or any tendency to vain conceit:
that likewise in all external objects

he has no such notion or tendency:
that it may be that he can so abide
in the attainment of release of the heart,
the release by insight,
that he has no such notion or tendency.

Moreover, Ānanda, in this connexion
I thus spoke in the Chapter on the Goal
in (the sutta called) The Questions of Puṇṇaka:[2]

'By searching in the world things high and low,[3]
He who hath nought[4] to stir him in the world,
Calm and unclouded, cheerful, freed of longing,
He hath crossed over birth and eld, I say.'"

(b) Sāriputta

[2][bodh] Now the venerable Sāriputta went to visit the Exalted One.

On coming to him he saluted him and sat down at one side.

As he sat at one side the Exalted One said this to him:

"Sāriputta, I may teach Dhamma in brief,
and again I may teach it in detail,
and I may teach it both in brief and in detail.[5]

It is those who understand that are hard to find."

"Now is the time, Exalted One!

Now is the time, O Wellfarer,
for the Exalted One to teach Dhamma in brief,
in detail
and in both ways!

There will be those who will understand Dhamma."[6]

"Then, Sāriputta, you must train yourself thus:

'In this body together with its consciousness,
there shall be no notion of "I" and "mine,"
no tendency to vain conceit.

Likewise in all external objects
there shall be no such notion or tendency.

We will so abide in the attainment of the heart's release,
the release by insight,
that we have no notion of "I" and "mine,"
no tendency to vain conceit.'

That is how you must train yourselves.

In so far as a monk has no notion of 'I' and 'mine,'
no tendency to vain conceit,
likewise in all external objects
has no such notion or tendency,
and he abides the attainment of the heart's release,
the release by insight,
he is called:

'A monk who has cut off craving,
broken the bond:
one who, by perfect comprehension of conceit,
has made an end of Ill.'[7]

Moreover, in this connexion, Sāriputta,
I spoke in the chapter on The Goal
in (the sutta called) The Questions of Udaya:[8]

'The abandoning of lust[9] and grief,
Both these, and sloth's destruction,
Restraint of mental restlessness
And pure tranquillity of mind
And lawful thoughts in equipoise, —
"Relese by knowledge" this I deem
And "breaking up of ignorance.'"

---

[1] *Sa-viññānake* ('co-minded'), *cf*. *K.S*. ii, 168; iii, 68.

[2] *Pārāyana-Vagga, Sn*. 1048; also at *A*. ii, 45 (where *yas'iñjitaṇ* and *sato* of the text should be corrected).

[3] *Parovarāni* — i.e., *parāni ca ovarāni (? avarāni) ca*. *Comy*.

[4] *Kuhiñci, cf*. *A*. ii, 177;[?] *UdA*. 429.

[5] See above, p. 49. *Cf*. *Pts*. *of Contr*. 325; *K.S*., i, 173.

[6] *Cf*. *Dialogues* ii, 32, etc.

[7] *Cf*. *M*. i, 122; *S*. i, 12 (*K.S*. i, 18); iv, 205; *UdA*. 363.

[8] *Sn*. 1106

[9] *Kāma-cchandānaṇ*. So *Sn*., but *Comy*. has *-saññānaṇ = kāme ārabbha uppanna-saññÑānaṇ*.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 33

Nidāna Suttaṃ

Causes[1]

---

[117]

(a)

---

[1][wrrn][bodh] "Monks, there are these three originating causes of action.

What three?

Lust,
malice and
delusion.

§

An act performed in lust,
born of lust,
originating in lust,
arising from lust,
has its fruit
wherever one's personal self is reborn.

Wherever that act comes to fruition,
there one ex- **[118]** periences the fruit thereof,
whether it come into bearing in this very life
or in some other phase[2] (of existence).

■

An act performed in malice born of malice,
originating in malice,
arising from malice,
has its fruit
wherever one's personal self is reborn.

Wherever that act comes to fruition,
there one experiences the fruit thereof,
whether it come into bearing in this very life
or in some other phase (of existence).

■

An act performed under delusion born of delusion,
originating in delusion,
arising from delusion,
has its fruit
wherever one's personal self is reborn.

Wherever that act comes to fruition,
there one experiences the fruit thereof,

whether it come into bearing in this very life
or in some other phase (of existence).

§

Just as seeds that are unbroken,
not rotten,
unspoiled by wind and heat,[3]
capable of sprouoting,
and well embedded in a good field,
planted in properly prepared soil,
— if the sky rain down steadily
those seeds come to growth,
increase,
abundance.

Even so, monks,
whatsoever act is performed in lust born of lust,
originating in lust,
arising from lust,
has its fruit
wherever one's personal self is reborn.

Wherever that act comes to fruition,
there one experiences the fruit thereof,
whether it come into bearing in this very life
or in some other phase (of existence).

■

An act performed in malice born of malice,
originating in malice,
arising from malice,

has its fruit
wherever one's personal self is reborn.

Wherever that act comes to fruition,
there one experiences the fruit thereof,
whether it come into bearing in this very life
or in some other phase (of existence).

■

An act performed under delusion born of delusion,
originating in delusion,
arising from delusion,
has its fruit
wherever one's personal self is reborn.

Wherever that act comes to fruition,
there one experiences the fruit thereof,
whether it come into bearing in this very life."

(b)

"Monks, there are these three originating causes of action.

What three?

Freedom from lust,
malice and
delusion.

§

An act not performed in lust,
not born of lust,
not originating in lust,
not arising from lust,
— since lust has vanished,
that act is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to come again,
of a nature not to arise again in future time.

■

An act not performed in malice
not born of malice,
not originating in malice,
not arising from malice,
— since malice has vanished,
that act is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to come again,
of a nature not to arise again in future time.

■

An act not performed under delusion
not born of delusion,
not originating in delusion,
not arising from delusion,
— since delusion has vanished,
that act is abandoned,
cut off at the root,

made like a palm-tree stump,
made unable to come again,
of a nature not to arise again in future time.

§

Suppose seeds that are unbroken,
not rotten,
unspoiled by wind and heat,
capable of sprouting,
well embedded,
and a man burns them with fire,[4]
and having done so
reduces them to ashes.
Having done that
he winnows the ashes in a strong wind
or lets them be carried off by a swiftly flowing stream,
— those seeds, monks,
would be cut off at the root,
made like a palm-three stump,
made unable to become again,
of a nature not to arise again in future time ...

■

[119] Just so, monks,
an act not performed in lust,
not born of lust,
not originating in lust,
not arising from lust,
— since lust has vanished,
that act is abandoned,

cut off at the root,
made like a palm-tree stump,
made unable to come again,
of a nature not to arise again in future time.

■

An act not performed in malice
not born of malice,
not originating in malice,
not arising from malice,
— since malice has vanished,
that act is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to come again,
of a nature not to arise again in future time.

■

An act not performed under delusion
not born of delusion,
not originating in delusion,
not arising from delusion,
— since delusion has vanished,
that act is abandoned,
cut off at the root,
made like a palm-tree stump,
made unable to come again,
of a nature not to arise again in future time.

These indeed, monks, are the originating causes of actions."

From lust or malice or delusion born,
A deed, or great or small, performed by fools[5]
Just here is felt: no other ground is seen[6]
For its fulfilment. Wise monks should eschew
Lust, malice and delusion for this cause,
Get knowledge[7] and forsake all ways of woe.'

---

[1] *Nidāni*. *Cf*. Warren, *Buddhism in Translations*, 315. [ed.: not found. 215? Warren's translation of this sutta.

[2] *Pariyāye*.

[3] *Cf*. *K.S*. iii, 46; v, 329. *Sāradāni = gahita-sārāni, sāravantāni no nissārā*. *Comy*.

[4] *Cf*. *K.S*., ii, 62.

[5] Text has wrongly *cāpi viddasu* for *cāp'aviddasu* of *Comy*. *(yaṇ so avidu andha-bālo ... karoti)*. *Aviddasu = avidvā*.

[6] *Vatthuṇ = khettaṇ*, as at *A*. ii, 158. *Comy*. 'There is no other ground to ripen the fruit of it. The deed done by one does not ripen in the personal existence of another.'

[7] *Vijjaṇ uppādayaṇ = arahatta-magga-vijjaṇ uppādetvā*. *Comy*.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 34

Hatthaka Suttaṃ

Of Āḷavī[1]

---

[119]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Āḷavī,
at Cowpath in Siṇsapa Grove,[2]
lodging on the leaf-strewn ground.

Now Hatthaka of Āḷavī
was wandering there afoot,
and as he went along
he saw the Exalted One in that place,
seated on the ground strewn with leaves.

On seeing him he approached
and saluting him sat down at one side.

So seated Hatthakka of Āḷavī
said this to the Exalted One:

"Pray, sir, does the Exalted One live happily?"[3]

"Yes, my lad, I live happily.

I am one of those who live happily in the world."

"But, sir, the winter nights are cold,
the dark half of the month[4] is the time of snowfall.

Hard is the ground
trampled **[120]** by the hoofs of cattle,[5]
thin the carpet of fallen leaves,
sparse are the leaves of the tree,
cold are the saffron robes
and cold the gale of wind that blows."

Then said the Exalted One:

"Still, my lad,[6]
I live happily.

Of those who live happy in the world
I am one.

Now, my lad,
I will question you about this
and do you reply as you think fit.

What think you, my lad?

Suppose a housefather or housefather's son
has a house with a gabled roof,[7]
plastered inside and out,
with well-fitting doors and casements.

Therein is a couch
spread with a long-fleeced woolen rug,
a bed-spread of white wool,[8]
a coverlet embroidered with flowers,[9]

spread with a costly skin of antelope,
having a canopy overhead
and a scarlet cushion at each end.

Here is a lamp burning
and four wives to wait upon him
with all their charms.[10]

Now what think you, my lad?

Would he live happily or not?

How think you?"

"Yes, he would, sir.

He is one of those
who live happily in the world."[11]

"Well now, my lad,
what think you?

Would there not arise
in that housefather or housefather's son
torments of body or of mind
that are born of lust
so that, tortured by them,
he would live unhappily?"

"They would arise, sir."

"Well, my lad,
as to those torments of body or of mind
born of lust,
tortured by which he would live unhappily,
that lust has been abandoned by the Tathāgata,
cut off at the root,

made like a palm-tree stump,
made unable to become again,
of a nature not to arise again in future time.

That is why I live happily.

[121] Again, would there not arise
in that housefather or housefather's son
torments of body or of mind
that are born of malice
so that, tortured by them,
he would live unhappily?"

"They would arise, sir."

"Well, my lad, as to those torments of body or of mind
born of malice,
tortured by which he would live unhappily,
that malice has been abandoned by the Tathāgata,
cut off at the root,
made like a palm-tree stump,
made unable to become again,
of a nature not to arise again in future time.

That is why I live happily.

Again, would not there arise
in that housefather or housefather's son
torments of body or of mind
that are born of delusion
so that, tortured by them,
he would live unhappily?"

"They would arise, sir."

"Well, my lad, as to those torments of body or of mind
born of delusion,

tortured by which he would live unhappily,
that delusion has been abandoned by the Tathāgata,
cut off at the root,
made like a palm-tree stump,
made unable to become again,
of a nature not to arise again in future time.

That is why I live happily."

Yea, happily he lives, the Brāhman[12] set free
Whom lusts defile not, who is cooled and loosed from bonds,
Who hath all barriers burst, restraining his heart's pain.
Happy the calm one lives who wins the peace of mind.'

---

[1] *Āḷavī*. *Cf*. *K.S*. i, 234 *n*. and *supra,* text 26, 88.

[2] *Cf*. *K.S*. v, 370

[3] *Sukhaṃ viharati, cf*. *S*. iv, 127 for the meaning of *sukhaṃ* to the Ariyan. *Sukhaṃ asayittha*. The aorist is in its habitual sense. So *Comy*.

[4] *Antar'aṭṭhako,* lit. 'between the eights,' a week before and after full moon. *Cf*. *M*. i, 79. *Comy*. 'The eight-day interval between (the full moon of) Māgha and Phagguna (February, March).'

[5] *Go-kaṇṭaka (hoof)-hatā*. *Cf*. *Vin*. i. 195

[6] *Comy*. reads *rāja-kumāra*.

[7] *Cf*. *supra*, text 101; for what follows *cf*. *D*. i, 7.

[8] *Paṭik'atthato = uṇṇāmayena setattharakena atthato*. *Comy*.

[9] *Putalik'atthato = ghaṇa-pupphena uṇṇāmaya-attharakena atthato*. *Comy*. Text reads *paṭilik-*.

[10] *Manāpa-manāpena*. *Comy*. has it once.

[11] Text arrranges wrongly. *Ye ca pana* belongs to the speech of Hatthaka.

[12] *Brāhmaṇo* = arahant. *Cf*. *Vin*. ii, 156; *S*. i, x, 8 (*K.S*. i, 273).

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 35

Deva-Dūta Suttaṃ

The Lord of Death[1]

---

[121]

[1][wrrn][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three deva-messengers.

What three?

In this connexion
a certain one lives an immoral life
in deed,
word
and thought.

So doing,
when body breaks up after death
he is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

Then, monks, the warders of Purgatory
seize him by both arms
and bring him before Yama the lord (of death),[2] saying:

[122] 'Sire, this man had no respect for mother[3] and father,
recluses and brahmins.

He showed no deference to the elders of his clan.

Let your majesty inflict due punishment on him.'

Then, monks, Yama the lord (of death)
examines him,
closely questions him[4]
and addresses him
concerning the first deva-messenger, saying:

'Now, my good man,
have you never seen the first deva-messenger
manifest among men?'

And he replies,

'I have not seen him, sire.'

Then says Yama, lord of death, to him:

'What!

My good man,
have you never seen any human beings,
a woman or a man,
eighty
or ninety
or a hundred years of age,
broken down,
bent inwards like the rafter of a roof,
crooked,
staff-propped,
and trembling as he goes along, -
an ailing (creature) past his prime,
with broken teeth,
grey-haired
or hairless,
bald,
with wrinkled brow
and limbs all blotched and spotted?'[5]

Then the other says,

'Sire, I have seen.'

Then says Yama, lord of death, to him:

'My good man,
did it never occur to you
as a man of intelligence
and fully grown:

"I too am subject to old age,
I have not overpassed old age.

Come, let me act nobly in deed,
word
and thought?"

Then the other says,

'No, sire, I could not.

I was negligent.'

Then, monks, Yama, lord of death, says to him:

'My good man,
it was through negligence
that you did not act nobly in deed,
word
and thought.

Verily they shall do unto you
in accordance with your negligence.

That evil action of yours
was not done by mother,
father,
brother,
sister,
friends and comrades:
not by kinsmen,
devas,
recluses and brahmins.

By yourself alone was it done.

It is just you
that will experience the fruit thereof.'

■

[123] 2. Then, monks, Yama, lord of death,
having examined him,
closely questioned

and addressed him
concerning the first deva-messenger,
examines him,
closely questions him
and addresses him
concerning the second deva-messenger, saying:

'My good man,
have you never seen the second deva-messenger
manifest among men?'

And he replies,

'I have never seen him, sire.'

Then says Yama, lord of death, to him:

'What!

My good man,
have you never seen among human beings
a woman or a man,
sick,
afflicted,
suffering from a sore disease,
lie wallowing in his own filth,
by some lifted up,
by others put to bed?'[6]

'Sire, I have seen.'

'Then, my good man,
did it never occur to you
as a man of intelligence
and fully grown:

"I too am subject to disease.

I have not overpassed disease.

Come, let me act nobly in deed,
word
and thought?"

Then says he,

'Sire, I could not.

I was negligent.'

Then says Yama, lord of death, to him:

'My good man,
it was through negligence
that you did not act nobly
in deed,
word
and thought.

Verily they shall do unto you
according to your negligence.

That evil action of yours
was not done by mother,
father,
brother,
sister,
friends and comrades:
not by kinsmen,
devas,
recluses and brahmins.

By yourself alone was it done.

It is just you
that will experience the fruit thereof.'

■

3. Thereupon, monks, Yama, lord of death,
having examined[7] him,
closely questioned
and addressed him
concerning the first deva-messenger,
examines him,
closely questions him
and addresses him
concerning the third deva-messenger, saying:

'My good man,
have you never seen the third deva-messenger
manifest among men?'

And he replies,

'I have never seen him, sire.'

Then says Yama, lord of death, to him:

'What!

My good man,
have you never seen among human beings
a woman or a man,
a corpse
one,
two,
three
days dead,
swollen,

black and blue
and festering?'

And he replies,

'Sire, I have seen.'

'Then, my good man,
did it never occur to you
as a man of intelligence
and fully grown:

"I too am subject to death.

I have not overpassed death.

Come, let me act nobly in deed, word and thought?" **[124]**

Then says he,

'Sire, I could not.

I was negligent.'

And Yama, lord of death, says to him:

'My good man,
it was through negligence
that you did not act nobly
in deed,
word
and thought.

Verily they shall do unto you
according to your negligence.

That evil action of yours
was not done by mother,

father,
brother,
sister,
friends and comrades:
not by kinsmen,
devas,
recluses and brahmins.

By yourself alone was it done.

It is just you
that will experience the fruit thereof.'

§

4. Then, monks, having examined him,
closely questioned
and addressed him
concerning the third deva-messenger, Yama, lord of death,
is silent.

Thereupon, monks,
the warders of Purgatory
torture him with the fivefold pinion.[8]

They drive a hot iron pin
through each hand and foot
and a fifth through the middle of his breast.

Thereat he suffers grievous,
violent,
sharp
and bitter agonies,

but he makes not an end
until that evil deed of his
has been worked out.

■

Then the warders of Purgatory
lay him down
and plane him down with adzes.

Thereat he suffers grievous,
violent,
sharp
and bitter agonies,
but he makes not an end
until that evil deed of his
has been worked out.

■

Next they place him
with feet up
and head down
and plane him with razors.

Thereat he suffers grievous,
violent,
sharp
and bitter agonies,
but he makes not an end
until that evil deed of his
has been worked out.

■

Then they bind him to a chariot
and drive him up and down

over a blazing ground,
flaming
and all aglow.

Thereat he suffers grievous,
violent,
sharp
and bitter agonies,
but he makes not an end
until that evil deed of his
has been worked out.

■

Then they push him up and down
a huge burning mountain
of red-hot coal,
blazing,
flaming
and all aglow.

Thereat he suffers grievous,
violent,
sharp
and bitter agonies,
but he makes not an end
until that evil deed of his
has been worked out.

■

Then they take him,
feet up
and head down,
and plunge him into a burning brazen cauldron,
blazing,

flaming
and all aglow.

There he is cooked,
and rises to the surface
with the scum.

So doing,
once he comes up
and once he goes down
and once he goes across.

Thereat he suffers agonies
grievous,
violent,
sharp
and bitter:
yet he makes not an end
until that evil deed of his
has been worked out.

■

Thereupon, monks,
the warders of Purgatory
toss him into **[125]** the Great Hell.

§

Now, monks, this Great Hell[9] (is thus described):

Four-square the Great Hell standeth, with four gates
Divided and partitioned, with a wall

Of iron girt. Of iron is the roof,
Its floor of iron too, dazzling and hot,
And, flashing all around a hundred leagues,
Stands fast for evermore immovable.[10]

5. Once upon a time, monks,
Yama, lord of death,
thought thus to himself:

'True it is, methinks,
that they who in the world
do evil deeds in divers ways
thus suffer retribution.

O that I could win birth
as a human being!

O that a Tāthagata
were born into the world,
an Arahant
who is a Fully Enlightened One!

O that I might sit at the feet
of that Exalted One
and then that Exalted One would teach me Dhamma,
and then I might learn Dhamma
from that Exalted One!'

Now, monks, I say this,
not hearing it from some recluse or brahmin;
nay, but what I myself have known
and seen
and heard,
that do I declare unto you."

They who, by deva-messengers tho' warned,
Are proudly[11] careless and indifferent,
Born in a mean estate, must suffer long.
Good men, by deva-messengers when warned,
Are never slothful in the Ariyan Dhamma;
Seeing the risk of clinging to this world,
Knowing it for the cause of birth and death,
By ending birth and death, freed utterly,
They have won calm, those happy ones,
Have won Nibbāna in this very life:
They have passed over all the guilty dread,
All Ill transcended.

---

[1] Trans, by Warren, *Buddhism in Trans*., p. 255. *Cf*. Morris, *J.P.T.S*., 1885, [pg. 62] for modem versions.

[2] Yama, God of the dead = Pluto. Plato's treatment of this story may be read at *Gorgias*, 525 *ff*. He is said to have got it from the Orphic poets. *Cf*. *M*. ii, 75; iii, 180 (*Dialog*. vi, 256)[?], where five messengers are named, the first and fourth being a new-born babe and a guilty robber. *Cf*. Mrs. Rh. D. in *Sakya*, p. 77 *ff*.

[3] *Ameetteyya* (or *matteyya*), formed like *petteyya*.

[4] *Samanuyuñjati*. *Comy*. reads *samanugahati = anuyoga-vattaṃ āropento pucchati*. *Cf*. *Mil*. *Panh*. 10.

[5] *Cf*. *M*. i, 88.

[6] *Cf*. *Vin*. i, 301; *D*. ii, 24.

[7] Text omits *samanuyuñjitvā,* etc.

[8] *Cf. Pts. of Contr.* 346, where text reads *kammaṃ kārenti; Nidd.* i, 104.

[9] *Avīci,* acc. to *Comy.*

[10] M. iii, 183 [MN 130] has further details of hells.

[11] As at text, 129, I take *manava* as 'proud,' not 'young brahmins' (*māṇavā* of text). Childers gives refs, to *māṇavā* as 'mankind.'

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 36

Catu-Mahārāja Suttaṃ

The Four Great Kings

---

[126]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, on the eighth day
of the lunar half-month
the ministers who are councillors
of the Four Great Kings
perambulate this world
to see whether many folk among men
pay reverence to mother and father,
to recluses and brahmins;
and show deference to the elders of the clan,
observe the Sabbath,

keep the vigil[1]
and do good works.

On the fourteenth day
(of the lunar half-month)
the sons of the Four Great Kings
perambulate this world
to see whether many folk among men
pay reverence to mother and father,
to recluses and brahmins;
and show deference to the elders of the clan,
observe the Sabbath,
keep the vigil
and do good works.

On the fifteenth day,
that day[2] which is the Sabbath,
the Four Great Kings in person
perambulate this world
to see whether many folk among men
pay reverence to mother and father,
to recluses and brahmins;
and show deference to the elders of the clan,
observe the Sabbath,
keep the vigil
and do good works.

Now, monks, if few be those among men
pay reverence to mother and father,
to recluses and brahmins;
and show deference to the elders of the clan,
observe the Sabbath,
keep the vigil
and do good works,
the Four Great Kings
report the matter to the Devas of the Thirty-Three,

as they sit in conclave
in the Hall of Righteousness,[3] saying:

'Good my lords,[4]
few among men
pay reverence to mother and father,
to recluses and brahmins;
and show deference to the elders of the clan,
observe the Sabbath,
keep the vigil
and do good works.'

Then, monks, the Devas of the Thirty-Three
are displeased and say:

'Surely, sirs,
the Deva-hosts will diminish
and the Asura-hosts will be increased.'

But, monks,
if many are they among men
who pay reverence to mother and father,
to recluses and brahmins,
who show deference to the elders of the clan,
who observe the Sabbath,
keep the vigil
and do good works,
then the Four Great Kings
report the matter to the Devas of the Thirty-Three,
as they sit in conclave
in the Hall of Righteousness, saying:

'Good my lords,
many are they among men
who pay reverence to mother and father,
to recluses and brahmins,

who show deference to the elders of the clan,
who observe the Sabbath,
keep the vigil
and do good works.'

[127] Thereat, monks, the Devas of the Thirty-Three are glad and say:

'Surely, sirs,
the Deva-hosts will be increased
and the Asura-hosts will decrease.'"

---

[1] Text *paṭijāgarenti*. *Comy*. *-jāgaronti*.

Childers: ***Tadahe*** and ***Tadahu*** (adv.), On that day. Both these terms represent, I think, तदहम form with *e* comp. *sve = cvas*, pure = *puras*, *antepura = mithas*, *sajju = sadyas*, *dgu = āgas*. *Tadake'va* or *tadahe yeva*, on that very day, on the same day (Alw. I. 98; Mah. 23, 40, 77, 103, 117). *Tadahu jāto*, born that day (Dh. 313). *Tadahu pabbajito santo*, being ordained that very day (Subh.). *Tadahu'posathe*, on that day, it being uposatha day (Sām. S., the comment here says *tadahūti tasmiṃ ahu tasmiṃ divase*). At Mah. 37, 103, *tadahū metri causâ*.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 37

Dutiya Catu-Mahārāja Suttaṃ

Sakka

---

[127]

[1][wrrn][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Once upon a time, monks, Sakka, lord of the Devas,
was instructing[1] the Devas of the Thirty-Three,
and on that ocoasion uttered this verse:

'He who would be like unto me should keep
The fourteenth, fifteenth day and eke the eighth
Of the half-month, likewise the extra fast,[2]
To observance of the precepts eight well given.'[3]

But, monks, this verse was ill sung,
not well sung
by Sakka, lord of the Devas.

It was wrongly,
not rightly uttered.

How so?

Monks, Sakka, lord of the Devas,
was not rid of passion,
not rid of malice,
not rid of delusion:
whereas a monk who is arahant,
one in whom the āsavas are destroyed,
who has lived the life,
done what was to be done,
who has laid down the burden,
attained his own welfare,
utterly destroyed the fetter of becoming,
who is perfectly released by knowledge, -
by such an one this saying of:

'He who would be like unto me should keep
The fourteenth, fifteenth day and eke the eighth
Of the half-month, likewise the extra fast,
To observance of the precepts eight well given.'

were fitly uttered.

Why so?

Because that monk is rid of passion,
rid of malice,
rid of delusion.

Once upon a time, monks, Sakka,
lord of the Devas,
was instructing the Devas of the Thirty-Three,
and on that ocoasion uttered this verse:.

'He who would be like unto me should keep
The fourteenth, fifteenth day and eke the eighth
Of the half-month, likewise the extra fast,
To observance of the precepts eight well given.'

But, monks, this verse was ill sung.

It was wrongly,
not rightly uttered.

How so?

Monks, Sakka, lord of the Devas,
was not released from birth,
old age
and death,
from sorrow,
lamentation
and woe.

[128] He was not released
from despair and tribulation.

He was not released from Ill,
I declare.

Whereas the monk who is arahant,
one in whom the āsavas are destroyed,
who has lived the life,
done what was to be done,
who has laid down the burden,
attained his own welfare,

utterly destroyed the fetter of becoming,
who is perfectly released by knowledge, -
by such an one this saying of:

'He who would be like unto me should keep
The fourteenth, fifteenth day and eke the eighth
Of the half-month, likewise the extra fast,
To observance of the precepts eight well given.'

were fitly uttered.

Why so?

Because that monk is fully released from birth,
old age
and death,
from sorrow,
lamentation
and woe:
he is fully released
from despair and tribulation.

He is fully released from Ill,
I declare."

---

[1] Text *anunayamāno*. *Comy*. *anusaññāyamāno = anubodhayamāno* (*cf*. *JA*. vi, 139).

[2] *Paṭihāriya-pakkhaṃ*.

DHP 404: "Him I call indeed a Brāhmaṇa who keeps aloof both from laymen and from mendicants, who frequents no houses, and has but few desires." -Müller, trans.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 38

Sukhumāla Suttaṃ

Delicately Nurtured[1]

---

[128]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, I was delicately nurtured,[2]
exceeding delicately nurtured,
delicately nurtured beyond measure.

For instance,[3]
in my father's house
lotus-pools were made thus:

one of blue lotuses,
one of red lotuses,

another of white lotuses,
just for my benefit.

No sandal-wood powder did I use
that was not from Kasi:
of Kasi cloth was my turban made:
of Kasi cloth was my jacket,
my tunic
and my cloak.

By night and day
a white canopy was held over me,
lest cold or heat,
dust or chaff
or dew,
should touch me.

Moreover, monks,
I had three palaces:
one for winter,
one for summer,
and one for the rainy season.[4]

In the four months of the rains
I was waited on by minstrels,
women all of them.[5]

I came not down from my palace
in those months.

Again, whereas in other men's homes
broken rice[6] together with sour gruel
is given as food to slave-servants,
in my father's home
they were given rice,
meat

and milk-rice
for their food.

To me, monks,
thus blest with much prosperity,
thus **[129]** nurtured with exceeding delicacy,
this thought occurred:

'Surely one of the uneducated manyfolk,
though himself subject to old age and decay,
not having passed beyond old age and decay,
when he sees another broken down with age,
is troubled,
ashamed,
disgusted,
forgetful that he himsejf is such an one.[7]

Now I too am subject to old age and decay,
not having passed beyond old age and decay.

Were I to see another broken down with old age,
I might be troubled,
ashamed
and disgusted.

That would not be seemly in me.'

Thus, monks, -
as I considered the matter,
all pride in my youth deserted me.

Again, monks, I thought:

'One of the uneducated many-folk,
though himself subject to disease,
not having passed beyond disease,
when he sees another person diseased,

is troubled,
ashamed
and disgusted,
forgetful that he himself is such an one.

Now I too am subject to disease.

I have not passed beyond disease.

Were I to see another diseased,
I might be troubled,
ashamed,
disgusted.

That would not be seemly in me.'

Thus, monks, as I considered the matter,
all pride in my health deserted me.

Again, monks, I thought:

'One of the uneducated manyfolk,
though himself subject to death,
not having passed beyond death,
when he sees another person subject to death
is troubled,
disgusted
and ashamed,
forgetful that he himself is such an one.

Now I too am subject to death.

I have not passed beyond death.

Were I to see another subject to death,
I might be troubled,

ashamed,
disgusted.

That would not be seemly in me.'

Thus, monks, as I considered the matter,
all pride in my life deserted me."

---

[1] *Cf. M.* i, 504; *D.* ii, 21 (*Dialog.* ii, 17); *Mvastu* ii, 115. The story is told of Yasa at *Vin.* i, 15.

[2] *Sukkumālo = niddukkha. Comy.*

[3] The particle *sudaṃ*.

[4] *Cf. D.* ii, 19.

[5] *Nippurisehi,* sometimes used of fairies or non-humans, like *amanussehi* or *kimpurisā*. Acc. to *Comy.* it is *purisa-virahitehi,* 'from whom males were excluded.' *Cf. Dialog.* ii, 18 *n*.

[6] *Kaṇājaka = aakuṇḍalca-bhatta. Comy.* (as at SA. i, 159 on *S.* i, 90). Our text has *kaṇajaka*.

[7] *Attānaṃ yeva atisitvā = atikkamitvā. Comy. Cf. A.* v, 226, 256.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 39

Sukhumāla Suttaṃ (b)

Pride[1]

---

[129]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three forms of pride.

What three?

The pride of youth,
the pride of health,
the pride of life.

§

The uneducated manyfolk,
drunk with the pride of youth,
practises immorality in deed,
practises immorality in word
practises immorality in thought.

So practising immorality in deed,
practising immorality in word
practising immorality in thought,
[130] when body breaks up after death,
such an one is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

■

The uneducated manyfolk,
drunk with the pride of health,
practises immorality in deed,
practises immorality in word
practises immorality in thought.

So practising immorality in deed,
practising immorality in word
practising immorality in thought,
when body breaks up after death,
such an one is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

■

The uneducated manyfolk,
drunk with the pride of life,
practises immorality in deed,
practises immorality in word
practises immorality in thought.

So practising immorality in deed,
practising immorality in word
practising immorality in thought,
when body breaks up after death,
such an one is reborn in the Waste,
the Way of Woe,
the Downfall,
in Purgatory.

§

Monks, intoxicated with the pride of youth a monk gives up the training and falls back to the low life.[2]

Monks, intoxicated with the pride of health a monk gives up the training and falls back to the low life.

Monks, intoxicated with the pride of life a monk gives up the training and falls back to the low life."

Though subject to disease and eld and death,
The manyfolk loathes others who are thus.

Were I to loathe the beings who are thus
'Twould be unseemly, living as I do.[3]
So living, knowing freedom from rebirth,[4]
I conquered pride of youth and health and life,
For in release I saw security.[5]
Then to this very me came energy,
For I had seen Nibbāna thoroughly.
'Tis not for me to follow sense-desires.
I'll not turn back. I will become the man
Who fares on to the God-life as his goal.

---

[1] *Comy*. takes this para, as part of the previous one [sutta]. At *Vibh*. 345 there are twenty-seven such states of mental intoxication, but the number is usually these three, as at *D*. ii, 220.

[2] The household life.

[3] These *gāthās* occur at *A*. iii, 75.

[4] *Dhammaṃ nirupadhiṃ = nibbānaṃ*. *Comy*.

[5] Text *nekkhammaṃ daṭṭhu khemato*. *Comy*. reads *nekkhamme ... khemataṃ =nibbāne khema-bhavaṃ disvā*.

Aṇguttara-Nikāya
III. Tika Nipāta
IV. Deva-Dūta Vagga

Sutta 40

Ādhipateyya Suttaṃ

Dominance

---

[130]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three forms of dominance.[1]

What three?

Dominance of self,
of the world
and of Dhamma.

§

And of what sort
is dominance of self?

In this case a monk who has gone to the forest,
the root of a tree
or a lonely spot,
thus reflects:

'It was not for the sake of **[131]** robes
that I went forth from the home
to the homeless life,
not for alms
or lodging,
not for the sake of becoming such and such (in future lives).[2]

Nay, it was with this idea:

"Here am I, fallen on birth,
old age
and death,
on sorrows,
lamentation
and woes,
on despair
and tribulations.

I am fallen on Ill,
foredone with Ill.

Perhaps so doing
some ending of all this mass of Ill
may be revealed to me."

Yet if I,
who have forsaken the passions
by going forth from home
to the homeless life,
should pursue passions still worse than before,[3]
that were unseemly in me.'

■

Then he thus reflects:

'Energetic shall be my striving
and my attention shall be established unshaken.

Calmed shall my body be,
not turbulent.

My mind shall be controlled
and one-pointed.'

■

Thus making self predominant,[4]
he abandons evil,
cultivates goodness,
abandons things blameworthy,
cultivates things blameless,
and keeps himself in perfect purity.[5]

This, monks, is called
'dominance of self.'

§

2. And of what sort, monks,
is dominance of the world?

In this case a monk who has gone to the forest,
the root of a tree
or a lonely spot,
thus reflects:

'It was not for the sake of robes
that I went forth from the home
to the homeless life,
not for alms
or lodging,
not for the sake of becoming such and such (in future lives).

Nay, it was with this idea:

"Here am I, fallen on birth,
old age
and death,
on sorrows,
lamentation
and woes,
on despair
and tribulations.

I am fallen on Ill,
foredone with Ill.

Perhaps so doing
some ending of all this mass of Ill
may be revealed to me."

Yet if I,
who went forth thus from home
to the homeless life,
should indulge sensual thoughts,

indulge in malicious thoughts,
in harmful thoughts, -
great is this company of men in the world -
surely in this great company
there are recluses and brahmins,
possessed of supernormal powers,
clairvoyant,
able to read the thoughts of others.

Even from afar
they can see me.

Though close at hand
they may be invisible
and they can read my mind with theirs.

They would know me thus:

"Behold this clansman here, my friends,
who, though in faith he went forth from the home
to the homeless life,
yet lives his life mixed up **[132]**
with things evil and unprofitable."[6]

There must be devas, too,
of supernormal powers,
clairvoyant,
able to read the thoughts of others.

Even from afar
they can see me.

Though close at hand
they may be invisible
and they can read my mind with theirs.

They would know me thus:

"Behold this clansman here, my friends,
who, though in faith he went forth from the home
to the homeless life,
yet lives his life mixed up
with things evil and unprofitable."'

Then he thus reflects:

'Energetic shall be my striving
and my attention shall be established unshaken.

Calmed shall my body be,
not turbulent.

My mind shall be controlled
and one-pointed.'

Thus likewise making the world predominant
he abandons evil,
cultivates goodness,
abandons things blameworthy,
cultivates things blameless,
and keeps himself in utter purity.

This, monks, is called
'dominance of the world.'

§

3. And of what sort is dominance of Dhamma?

In this case a monk who has gone to the forest,
the root of a tree

or a lonely spot,
thus reflects:

'Well proclaimed by the Exalted One is Dhamma,
seen in this very life,
a thing not involving time,
inviting one to come and see,
leading onward,
to be known for themselves by the wise.

Now I have fellows in the righteous life
who abide in knowledge and insight (of Dhamma).[7]

If I, who am one that went forth
under this well-proclaimed Dhamma-Discipline,
should dwell in sloth and negligence,
it would be unseemly for me.'

Then he thus reflects:

'Energetic shall be my striving
and my attention shall be established unshaken.

Calmed shall my body be,
not turbulent.

My mind shall be controlled
and one-pointed.'

Thus likewise making Dhamma predominant
he abandons evil,
cultivates goodness,
abandons things blameworthy,
cultivates things blameless
and keeps himself in utter purity.

This, monks, is called
'dominance of Dhamma.'

These then are the three regards."

Nowhere can any cover up his sin.[8]
The self[9] in thee, man! knows what's true or false.
[133] Indeed, my friend, thou scorn'st[10] the noble self,
Thinking to hide the evil self in thee
From self who witnessed it. Tāthagatas
And devas see the fool who in the world
Walks crookedly. Thus he who has the *Self*
As master, let him walk with heed,[11] for whom
The world is master — shrewdly walk,
for whom *Dhamma* is master, muser (let him walk).
Who lives as Dhamma bids him never fails.
He presses on to find the truth,[12] a sage,
He conquers Māra, death he vanquishes,
By striving he has reached the end of births.
Keen is his insight: lust and views perverse,[13]
Whatever happens,[14] touch not such a sage.

---

[1] Text should read *ādhipaieyyāni*. *Comy*. here and at *UdA*. 406 takes the word as equivalent to *seṭṭha-bhāva, issariyaṃ* (to put in the first place, to regard as chief, hence 'to be influenced by'). *Aaḷ*. 125 has *attādhipati = hiri; lokādhipati = ottappaṃ*. See note below.

[2] *Iti-bhavā-bhava-hetu*.

[3] Reading with *Comy. kāme pāpiṭṭhatare* for *pāpiṭṭhataro* of text.

[4] Text *adhipateyyaṃ*. *Comy. adhipatiṃ* (which I follow).

[5] *Cf. Expos*. i, 165.

[6] *Cf. Expos*. i, 166.

[7] *Jānaṃ passaṃ = taṃ dhammaṃ jānantā passantā*. *Comy*. I cannot account for the singular form.

[8] This line occurs at *JA*. iii, 19, where *Comy*. takes *raho* as 'place of concealment.'

[9] As Dhamma, 'conscience.' *Cf. Buddh. Psych*. 28; *Gotama,* 55 *f.*

[10] Here *atimaññesi* ia unmetrical: read *atimañña*si.

[11] *Cf. Sn*. 1054, *sato caraṃ*.

[12] *Sacca-parakkamo*. *Cf. JA*. iv, 383; *Brethren,* 224, 311.

[13] Text reads *atamma yo munī*. *Comy. atammayo = tammaiāya abhāvena khīṇāsavo*. *Cf. A*. iii, 444, *sabbaloke ca atammayo bhavissāmi;* M. i, 319. For *tammayatā cf*. M. iii, 42, 220, where *Comy*. has *atammayo ti tammayā vuccanti taṇhā-diṭṭhiyo: tāhi rahito*. It is *nittaṇhatā*.

[14] *Sabbesu dhammesu*.

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 41

Summukhi-Bhāva Suttaṃ

In Presence Of

---

[133]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, owing to the presence of three things
the believing clansman
begets great merit.

What three?

Owing to the presence of faith,
the believing clansman

begets great merit.

Owing to the presence of gifts,
the believing clansman
begets great merit.

Owing to the presence of worthy recipients thereof,
the believing clansman
begets great merit.

Owing to the presence of these three things, monks,
the believing clansman
begets great merit."

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 42

Tiṭhāna Suttaṃ

Characteristics

---

[133]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, a believer is to be recognized by three characteristics.

What three?

He desires to see the virtuous;
he desires to hear Saddhamma;
with heart free from the taint of stinginess
he dwells at home,

a generous giver,
clean handed,
delighting in giving up,
one to ask a favour of,
one who delights to share gifts **[134]** with others.[1]

By these three characteristics a believer is to be recognized as such."

Let him desire to see the virtuous,
Let him desire to hear Saddhamma preached,
Let him remove[2] the taint of stinginess,
If he would be by men "believer" called.

---

[1] *Cf*. *S*. i, 228 (*K*.*S*. i, 294).

[2] Taking *vineyya* as optative, not gerund.

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 43

Attha-Vasa Suttaṃ

Qualities

---

[134]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, the clear seeing of three qualifications
is essential for one who teaches Dhamma to others.

What three?

He who teaches Dhamma
must be able to penetrate
the letter and spirit[1] thereof.

He who hears Dhamma
must be able to penetrate
the letter and spirit thereof.

Both he who teaches Dhamma
and he who listens
must be able to penetrate
the letter and spirit thereof.

These are the three qualifications
essential for one who teaches Dhamma to others"

---

[1] See on text 69. [AN 2.40-Woodward] *Attha* is the primary, or surface meaning: *Dhamma* the applied meaning.

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 44

Kathā-Pavatti Suttaṃ

Respects

---

[134]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"In three respects, monks, a (religious) talk is profitable.[1]

What three?

When he who teaches Dhamma
is able to penetrate
the letter and spirit thereof.

When he who hears Dhamma
is be able to penetrate
the letter and spirit thereof.

When both he who teaches Dhamma
and he who listens
is able to penetrate
the letter and spirit thereof.

In these three respects, monks, a (religious) talk is profitable."

---

[1] *Pavattanī*, *cf*. *supra* on text 125.

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 45

Paṇḍita Suttaṃ

Duties

---

[134]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, these three things
have been enjoined by the wise and good.

What three?

Charity,
going forth (from the home to the homeless life),
support of mother and father.

These are the three duties."

Giving and harmlessness and self-restraint,
Control of sense and service to the parents
And holy ones who live the righteous life,- If any one be wise to do these things
[135] By good men favoured, be, an Ariyan
Clear-sighted, will attain the world of bliss.[1]

---

[1] *Lokaṃ bhajate sivaṃ - so khtmaṃ devalokaṃ gacchati*. *Comy*. *Cf*. *K.S*. iv, 262 *n*.

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 46

Sīlavanta Suttaṃ

Virtuous

---

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, the inhabitants of a village or suburb
where virtuous hermits dwell for their support
beget much merit in three ways.

What three?

In deed,
word

and thought.

These are the three ways
the inhabitants of a village or suburb
where virtuous hermits dwell for their support
beget much merit."

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 47

Asaṇkhata-Lakkhaṇa Suttaṃ

Conditioned

---

[135]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three condition-marks
of that which is conditioned.[1]

What three?

Its genesis is apparent,
its passing away is apparent,
its changeability while it persists[2] is apparent.

These are the three condition-marks
of that which is conditioned.

■

Monks, there are these three non-condition-marks
of that which is unconditioned.

What three?

Its genesis is not apparent,
its passing away is not apparent,
its changeability while it persists is not apparent.

These are the three non-condition-marks
of that which is unconditioned."

---

[1] Sankhatassa, *cf. Buddh. Psych.* 222; *Buddhism*, 82; *Pts. of Contr.* 55; *Expos.* ii, 465. *Comy.* paraphrases: *paccayehi samagantvā katassu*.

[2] *Ṭhitassa aññathattaṃ* ('becoming-otherness') = *jarā*. *Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 48

Pabbata-Rāja Suttaṃ

Mountain

---

[135]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, the mighty sāl trees
that rest on Himālaya, lord of mountains,
have growth of three sorts.

What three?

They grow in branches, leaves and foliage;
they grow in bark and shoots;

they grow in soft-wood and pith.

These are the three growths.

■

Just so, monks, dependent on a believing clansman
the folk within his house
have growth of three sorts.

What three?

[136] They grow in faith,
they grow in virtue,
they grow in wisdom.

These are the three growths.

Just[1] as a mountain, all of solid rock,[2]
Stands in a forest, in a mighty grove,
And 'neath its shelter grow the forest-lords:
So in this world, dependent on their head,
A virtuous believer, wife and children,
Kinsmen and friends and relatives, who live
Supported by that clan-head, grow apace.
When they behold that good man's charity,
His virtue and the righteous life he leads,
If they have wits, they follow his example:[3]
So in this life treading with righteousness
The path that leads unto the Happy Lot,
In the Heaven World they win the bliss they seek.'[4]

[1] These *gāthās* recur at *A*. iii, 40, [sic *AN* 5.40] where in line 2 text reads *rukkhā* for our *rukkhaṃ* (note suggests a scribal blunder for *rukkhaṃ,* acc. to which I trans.

[2] In *l*. 1 note suggests *pabbataṃ selaṃ* for *pabbato selo (= silā-mayo. Comy.)*.

[3] Text should read *passamānānukubbanti (=anukaronti)*.

[4] *Kāmakāmino, cf. A*. ii, 62; [*AN* 4.55] *Itiv*. 112.

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 49

Ātappa-Karaṇīya Suttaṃ

Ardent Energy

---

[136]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, on three occasions
ardent energy is to be exerted.

What three?

To prevent the arising of evil,
unprofitable states
not yet arisen:

to cause the arising of good,
profitable states
not yet arisen:
to endure the bodily feelings
that have arisen,
feelings which are painful,
sharp,
bitter,
acute,
distressing
and unwelcome,
which drain the life away.

These are the three occasions
ardent energy is to be exerted.

Now when a monk exerts himself
on these three occasions,
he is called
'strenuous,
shrewd
and mindful
for making an end of Ill.'"

Aṇguttara-Nikāya
III. Tika Nipāta
V. Cūḷa Vagga

Sutta 50

Mahā Cora Suttaṃ

Robber Chief

---

[137]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then he addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

1. 'Monks, owing to three facts
a robber chief is enabled
to break into houses,
carry off plunder,
play the burglar
and lurk in ambush.[1]

What three?

In this case, monks,
a robber chief relies
on the inaccessible,[2]
the impenetrable
and the powerful.

§

How does he rely on the inaccessible?

In this case, monks,
a robber chief relies
on impassable rivers
and mountains not to be scaled.

That is how a robber chief relies
on the inaccessible.

■

How does he rely on the impenetrable?

In this case, monks,
a robber chief relies
on a jungle of grass or trees,
a thicket,[3]
or a great forest.

That is how a robber chief relies
on the inaccessible.

■

How does he rely on the powerful?

In this case, monks,
a robber chief relies
on rajahs
or rajahs' great ministers.

He thinks:

'If any one accuses me,
these rajahs
or rajahs' great ministers
will give an explanation in my defence.'[4]

And they do so.

Thus, monks, he relies on the powerful.

Owing to these three facts
a robber chief is enabled
to break into houses,
carry off plunder,
play the burglar
and lurk in ambush.

§

2. In the same way, monks,
a depraved monk of three characteristics
goes about like a lifeless,
uprooted thing;[5]
he is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the three?

Herein, monks, a depraved monk
relies on the crooked,
the impenetrable
and the powerful.

§

And how does he rely on the crooked?

[138] In this case a depraved monk
is crooked in bodily action,
in speech
and in thought.

That is how he relies on the crooked.

■

And how does the depraved monk
rely on the impenetrable?

In this case the depraved monk
has wrong view,
holds a view which goes to extremes.[6]

That is how he relies
on the impenetrable (jungle of view).

■

And how does he rely on the powerful?

In this case the depraved monk
relies on the help
of rajahs or
rajahs' powerful ministers.

He thinks thus:

'If any accuse me,
the rajahs
or rajahs' powerful ministers
will give an explanation in my defence.'

And they do so.

Thus the depraved monk
relies on the powerful.

Having these three characteristics
a depraved monk
goes about like a lifeless,
uprooted thing
is blameworthy,
is censured by the intelligent
and begets much demerit."

---

[1] *Cf. D*. i, 52; *S*. iii, 208; *K.S*. 4, 251 n.

[2] *Visama,* 'the crooked or uneven path.' I vary the trans. in the comparison below.

[3] *Gedha, cf. A*. iii, 128 (which reads *rodhaṃ*), but here *Comy*. has *gedhaṃ = ghanaṃ araññaṃ saṇsatta-sākhaṃ ekābaddhaṃ mahā-vana-sandaṃ;* not

'cave' as in *Pali Dict*.

[4] *Pariyodhāya atthaṃ bhaṇissanti = pariyodahitvā taṃ taṃ kāraṇaṃ pakkhipitvā atthaṃ kathayissanti*. *Comy*.

[5] *Cf*. *supra*, text 89, 105.

[6] *Antaggāhikā*. *Comy*. *dasa-vatthukāya antaṃ gahetvā ṭhita-diṭṭhiyo* (the ten extremist doctrines of the annihilationists).

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 51

Paṭhama Dve Brāhmaṇa (Dvejana) Suttaṃ

Two people (a)

---

[138]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now two broken-down old brahmins,
aged,
far gone in years,
who had reached life's end,
one hundred and twenty years of age,
came to see the Exalted One.

On coming to him they saluted him and sat down at one side.

As they sat at one side those brahmins said this to the Exalted One:

"We are[1] brahmins, master Gotama,
old brahmins,
aged,
far gone in years,
who have reached life's end,

one hundred and twenty years of age,
but we have done no noble deeds,
no meritorious deeds,
no deeds that can bring assurance to our fears.[2]

Let the worthy Gotama cheer us!

Let the worthy Gotama comfort us,
so that it may be a profit
and a blessing to us
for a long time!"[3]

■

"Indeed you brahmins are old,
aged,
far gone in years,
who have reached life's end,
one hundred and twenty years of age,
but you have done no noble deeds,
no meritorious deeds,
no deeds that can bring assurance to your fears.

Indeed, **[139]** brahmins,
this world is swept onward
by old age,
by sickness,
by death.

Since this is so,
self-restraint in body,
speech
and thought
(practised) in this life: -
let this be refuge,[4]
cave of shelter,

island of defence,
resting-place
and support
for him who has gone beyond."

Life is swept onward: brief our span of years:
One swept away by eld hath no defence.
Then keep the fear of death before thine eyes,
And do good deeds that lead to happiness.[5]

The self-restraint of body, speech and thought
In this life practised, meritorious deeds,
These make for happiness when one is dead.

---

[1] *Aasu,* a strong expletive, which *Comy.* interprets as 'brāhmiṇs, not men of any other caste.'

[2] *Bhīru-ṭṭānā. Cf. A.* ii, 174. Lit. 'refuge for the fearful' (= *bhaya-pariyattānā, patiṭṭha-kammaṃ. Comy.*).

[3] *Cf. K.S.* iii, 1.

[4] Lit. *peta.* Text *petasa* (for *petassa,* correct below), explained as *paralokaṃ gatassa.*

[5] The *gāthās* are at *S.* i, 55 (*cf. JA.* iv, 398, 487). In text the last para, should be printed as verse, both here and in next section.

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 52

Dutiya Dve Brāhmaṇa (Dvejana) Suttaṃ

Two people (b)

---

[139]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now two broken-down old brahmins,
aged,
far gone in years,
who had reached life's end,
one hundred and twenty years of age,
came to see the Exalted One.

On coming to him they saluted him and sat down at one side.

As they sat at one side those brahmins said this to the Exalted One:

"We are brahmins, master Gotama,
old brahmins,
aged,
far gone in years,
who have reached life's end,

one hundred and twenty years of age,
but we have done no noble deeds,
no meritorious deeds,
no deeds that can bring assurance to our fears.

Let the worthy Gotama cheer us!

Let the worthy Gotama comfort us,
so that it may be a profit
and a blessing to us
for a long time!"

■

"Indeed you brahmins are old,
aged,
far gone in years,
who have reached life's end,
one hundred and twenty years of age,
but you have done no noble deeds,
no meritorious deeds,
no deeds that can bring assurance to your fears.

All ablaze, brahmins, is this world
with old age,
sickness
and death.

Since this is so,
self-restraint in body,
speech
and thought
(practised) in this life: -
let this be refuge,
cave of shelter,
island of defence,
resting-place

and support
one's comfort in the life to come.[ed1]

When a house is burning, goods removed therefrom,
Not what are burned, will be of use to him
Who doth remove them. So the world is burned
By eld and death. Then save thyself by giving.
What's given is well saved.[1]

The self-restraint of body, speech and thought
In this life practised, meritorious deeds,
These make for happiness when one is dead.'

---

[1] The gāthās are at *JA*. iii, 471 = *S*. i, 31 (*K.S*. i, 42). Text and *Comy*. read *sunīhataṃ*, *JA*. and *Comy*. *nībhataṃ*.

[ed1] Woodward ends this paragraph this way, but the Pali is identical to the previous sutta.

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 53

Aññatara Brāhmaṇa Suttaṃ

The Brahmin

---

[140]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then a certain[1] brahmin came to see the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

"As to the saying

'Seen in this life[2] is Dhamma,'

master Gotama,
pray how far is Dhamma seen in this life?

How far is it a thing not involving time,
inviting one to come and see,
leading onward,
to be realized for themselves
by the wise?"

■

"Brahmin, one who is ablaze with lust,
overwhelmed with lust,
infatuated with lust,
plans[3] to his own hindrance,
to that of others,
to the hindrance both of self and others,
and experiences mental[4] suffering
and dejection.

If lust be abandoned,
he no longer plans to his own hindrance,
to that of others,
to the hindrance both of self and others,
he no longer experiences mental suffering
and dejection.

So far, brahmin, Dhamma is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise.

■

One who is depraved with malice,
overwhelmed with malice,
infatuated with malice,

plans to his own hindrance,
to that of others,
to the hindrance both of self and others,
and experiences mental suffering
and dejection.

If malice be abandoned,
he no longer plans to his own hindrance,
to that of others,
to the hindrance both of self and others,
he no longer experiences mental suffering
and dejection.

So far, brahmin, Dhamma is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise.

■

One who is bewildered with delusion,
overwhelmed with delusion,
infatuated with delusion,
plans to his own hindrance,
to that of others,
to the hindrance both of self and others,
and experiences mental suffering
and dejection.

If delusion be abandoned,
he no longer plans to his own hindrance,
to that of others,
to the hindrance both of self and others,

he no longer experiences mental suffering
and dejection.

So far, brahmin, Dhamma is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise."

■

"Excellent, master Gotama!

Excellent, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes ay see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth
so long as life shall last,
as one who has taken refuge in him."

[1] Text should read *aññataro*.

[2] *Sandiṭṭhiko*.

[3] *Ceteti*.

[4] For *cetasika cf*. *Compendium*, 239, *Bud*. *Psych*. 175.

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 54

Paribbājaka Suttaṃ

The Brahmin Wanderer

---

[140]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then a certain brahmin who was a Wanderer came to see the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

"As to the saying:

'Seen in this life is Dhamma,'

master Gotama,
pray how far is Dhamma seen in this life?

How far is it a thing not involving time,
inviting one to come and see,
leading onward,
to be realized for themselves
by the wise?"

■

"Brahmin, one who is ablaze with lust,
overwhelmed with lust,
infatuated by lust,
practises wickedness in act,
speech **[141]**
and thought.

If lust be abandoned
he no longer practises wickedness in act,
and thought.

One who is ablaze with lust,
overwhelmed with lust,
infatuated by lust,
knows not his own profit,
knows not the profit of others,
knows not the profit both of self and others.

When lust is abandoned
he knows,
as it really is,
his own profit,
he knows the profit of others,
he knows the profit both of self and others.

So far, brahmin, Dhamma is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,

to be realized for themselves
by the wise.

■

One who is depraved with malice,
overwhelmed with malice,
infatuated by malice,
practises wickedness in act,
speech
and thought.

If malice be abandoned
he no longer practises wickedness in act,
and thought.

One who is depraved with malice,
overwhelmed with malice,
infatuated by malice,
knows not his own profit,
knows not the profit of others,
knows not the profit both of self and others.

When malice is abandoned
he knows,
as it really is,
his own profit,
he knows the profit of others,
he knows the profit both of self and others.

So far, brahmin, Dhamma is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise.

■

One who is bewildered with delusion,
overwhelmed with delusion,
infatuated by delusion,
practises wickedness in act,
speech
and thought.

If delusion be abandoned
he no longer practises wickedness in act,
and thought.

One who is bewildered with delusion,
overwhelmed with delusion,
infatuated by delusion,
knows not his own profit,
knows not the profit of others,
knows not the profit both of self and others.

When delusion is abandoned
he knows,
as it really is,
his own profit,
he knows the profit of others,
he knows the profit both of self and others.

So far, brahmin, Dhamma is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise."

■

"Excellent, master Gotama!

Excellent, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes may see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth
so long as life shall last,
as one who has taken refuge in him."

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 55

Nibbuta Suttaṃ

Nibbāna

---

[141]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Jānussoṇi,[1] the brahmin, came to see the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

"'Seen in this life is Nibbāna'

is the saying, master Gotama.

Pray, master Gotama, how far is Nibbāna seen in this life?

How far is it a thing not involving time,
inviting one to come and see,

leading onward,
to be realized for themselves
by the wise?"

■

"Brahmin, one who is ablaze with lust,
overwhelmed with lust,
infatuated by lust,
practises wickedness in act,
speech
and thought.

If lust be abandoned
he no longer practises wickedness in act,
and thought.

One who is ablaze with lust,
overwhelmed with lust,
infatuated by lust,
knows not his own profit,
knows not the profit of others,
knows not the profit both of self and others.

When lust is abandoned
he knows,
as it really is,
his own profit,
he knows the profit of others,
he knows the profit both of self and others.

So far, brahmin, Nibbāna is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise.

■

One who is depraved with malice,
overwhelmed with malice,
infatuated by malice,
practises wickedness in act,
speech
and thought.

If malice be abandoned
he no longer practises wickedness in act,
and thought.

One who is depraved with malice,
overwhelmed with malice,
infatuated by malice,
knows not his own profit,
knows not the profit of others,
knows not the profit both of self and others.

When malice is abandoned
he knows,
as it really is,
his own profit,
he knows the profit of others,
he knows the profit both of self and others.

So far, brahmin, Nibbāna is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise.

■

One who is bewildered with delusion,
overwhelmed with delusion,
infatuated by delusion,
practises wickedness in act,
speech
and thought.

If delusion be abandoned
he no longer practises wickedness in act,
and thought.

One who is bewildered with delusion,
overwhelmed with delusion,
infatuated by delusion,
knows not his own profit,
knows not the profit of others,
knows not the profit both of self and others.

When delusion is abandoned
he knows,
as it really is,
his own profit,
he knows the profit of others,
he knows the profit both of self and others.

So far, brahmin, Nibbāna is seen in this life;
it is a thing not involving time,
inviting one to come and see,
leading onwards,
to be realized for themselves
by the wise."

■

"Excellent, master Gotama!
Excellent, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes ay see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth
so long as life shall last,
as one who has taken refuge in him."

---

[1] For Jānussoṇi *cf. supra,* text 56; *infra,* text 166; *K.S.* iv, 4. [? *K.S.* 5.4]

Ed.: See also: [SN 2.12.47] [SN 5.45.4][SN 2.12.47] and many others outside SN. Personalities: Brāhmin Jāṇussoṇī

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 56

Paloka Suttaṃ

The Rich Man

---

[159] **[141]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now a certain brahmin of great wealth came to see the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

[142] "Master Gotama, I have beard the saying
of brahmins of olden days,
men aged,
far gone in years,
themselves the teachers of teachers,
that once upon a time
this world was in truth so crowded with people, -
one might think it to be the Waveless Deep,[1] -

that villages,
suburbs
and royal cities
were close enough for a cock to walk from one to another.[2]

Pray, master Gotama,
what is the reason,
what is the cause
of the apparent loss and decrease
of human beings?

How is it that villages are no longer villages,
suburbs no longer suburbs,
towns no longer towns,
and districts are depopulated?"

■

"Just now, brahmin,
people are ablaze with unlawful lusts,
overwhelmed by depraved longings,
obsessed by wrong doctrines.

Thus ablaze,
overwhelmed
and obsessed
they seize sharp knives
and take each other's lives.

Thus many men come by their end.

That, brahmin, is the reason,
that is the cause
of the apparent loss and decrease
of human beings.

That is why villages are no longer villages,
suburbs no longer suburbs,
towns no longer towns,
and districts are depopulated.

■

Again, brahmin,
since folk are ablaze with unlawful lusts,
overwhelmed by depraved longings,
obsessed by wrong doctrines,
on such as these
the sky rains not down steadily.[3]

It is hard to get a meal.

The crops are bad,[4]
afflicted with mildew[5]
and grown to mere stubs.[6]

Accordingly many come **[143]** by their end.

That, brahmin, is the reason,
that is the cause
of the apparent loss and decrease
of human beings.

That is why villages are no longer villages,
suburbs no longer suburbs,
towns no longer towns,
and districts are depopulated.

■

Again, brahmin, since folk are ablaze with unlawful lusts,
overwhelmed by depraved longings,
obsessed by wrong doctrines,

on such miscreants
the Yakkhas loose non-human monsters.[7]

Thereby many come by their end.

This, brahmin, is the reason,
this is the cause
of the apparent loss and decrease
of human beings.

That is why villages are no longer villages,
suburbs no longer suburbs,
towns no longer towns,
and districts are depopulated."

■

"Excellent, master Gotama!
Excellent, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes ay see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth

so long as life shall last,
as one who has taken refuge in him."

---

[1] *Ayaṃ loko Avīci maññe phuṭo*. *Cf*. *Dialog*. iii, 72, 73 *nn*. (the sphere of incredible solidity).

[2] *Kukkuta-sampātikā*. 'A cock could walk along the top of the thatched roofs from one house to another.' *Comy*., which also reads *sampādika* (not 'like a flock of poultry,' as *Pāli Dict*.). *Dialog*. iii, 72 *n*. trans. 'cock-flightish.'

[3] *Cf*. *supra,* text 135; *Vin*. i, 238; *K.S*. iv, 228 *n*.

[4] For *dussassaṃ* here *S*. iv has *dvīhitikā*.

[5] *Setaṭṭhikaṃ*. *Comy*. has *setaṭṭikaṃ* and explains thus: 'When the crops come up, insects fall on them. Owing to their number the heads of the crop are white in colour and barren.' But *Comy*. at *S*. iv, reading *setaṭṭhikā,* explains as 'strewn with dead men's bones.' I think the explanation of mildew is preferable considering the context, and would alter my trans. at *K.S*. iv, 228 accordingly.

[6] *Salāka-vuttaṃ,* as at *K.S*. iv, 228 (where see note). Here *Comy*. explains: 'When the harvest is reaped, a mere stump is the result. It gives no fruit.' Not 'food is given by ticket *(salāka)*,' as Andersen (Words in *S*., *J.P.T.S*. 1909).

[7] *Yakkhā vā* (?), *v.l*. *vāḷe; cf*. *A*. iii, 102 (*vāḷā amarmssā*). So also *Comy*.: 'The yakkha-lords let loose fierce yakkhas upon them.'

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 57

Vaccha-Gotta Suttaṃ

Vaccha-Gotta

---

[160] **[143]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Vacchagotta[1] the Wanderer came to see the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

"I have heard it said, master Gotama,
that Gotama the recluse speaks thus:

'Alms should be given to me,
not to others:
to my followers,
not to another's followers.

Alms given to me are of great fruit,
not so those given to others.

Alms given to my followers
are of great profit,
not alms given to another's followers.'

Now, master Gotama,
do they who say these things
correctly repeat the views of the worthy Gotama,
without misrepresenting him
by uttering an untruth?

Do they expound their views
in accordance with his teaching,
so that one who is of his doctrine,
of his way of thinking,[2]
may not give grounds for reproach
in stating it?

Indeed we are anxious not to misrepresent the worthy Gotama."

■

[144] "Those who say so, Vaccha,
are not of my way of thinking.

Moreover such misrepresent me
by stating what is not true[3]
but a falsehood.

■

Indeed, Vaccha,
whoso prevents another from giving alms,
obstructs him in three ways,
robs him of three things.

What three?

He obstructs the giver in acquiring merit:
he prevents the receivers from getting a gift:
and his own self is already ruined,[4]
utterly ruined.

Whoso prevents another from giving alms, Vaccha,
obstructs him in three ways,
robs him of three things.

■

But this is what I really do declare, Vaccha:-

If one should throw away pot-scourings
or the rinsings of cups
into a pool
or cesspit,
even with the idea of feeding
the creatures that live therein,
I declare it would be a source[5] of merit to him;
to say nothing of his feeding beings that are human.

§

Nevertheless I say, Vaccha,
that a gift given in the case of the virtuous
is of great fruit,
not those given in the case of the wicked.

■

By 'virtuous' I mean
one who has abandoned five qualities
and possesses five qualities.

What are the five qualities
he has abandoned?

Sensual desire is abandoned,
malevolence is abandoned,
sloth-and-torpor is abandoned,
excitement-and-flurry is abandoned,
doubt-and-wavering is abandoned.

These are the five.

■

And of what five qualities
is he possessed?

He possesses the constituents of morality
possessed by the adept,[6]
he possesses the constituents of concentration,
possessed by the adept,
he possesses the constituents of insight,
possessed by the adept,
he possesses the constituents of emancipation,
possessed by the adept,
he possesses the constituents of release by knowledge and vision
possessed by the adept,.

He has these five qualities.

Thus, where five qualities are abandoned
and five possessed,
a gift is of great fruit,
I declare."

[145] As,[7] in a herd of cattle, white or black,
Red, tawny, dappled, uniform, dove-hued,[8] -
Whate'er the hue, - when a tamed bull is found,[9]
A beast of burden, mighty, fair and swift,
Heedless of hue men yoke him to a load:
So among men, wherever he be born,[10]
Noble or brahmin, merchant, serf, or casteless, -
Just a mean scavenger,[11] - whate'er he be,
He who is tamed, devout,[12] just,[13] virtuous,
Truth-speaking, shamefaced, done with birth and death,
One perfect[14] in the holy life, load-free,
Detached from worldly ties, whose task is done,
Taintless, one gone beyond[15] all states, not clinging
To anything, one utterly released, -
To such an one, a dustless, lustless field,[16]
Abundant, fertile offerings become.
But fools, unknowing, witless, ignorant,
Outside the pale[17] make offerings, nor come near
Unto the good. They who come near the good, -
Those full of wisdom, those revered as sages,[18]
Aud trust in them, - such have their roots firm fixed
I'the Wellfarer. To deva-world they go,
Or here born of good family, in course
Of time the wise Nibbāna will attain.

---

[1] *Cf. M.* i, 481 *ff.; K.S.* iii, 202 *ff.;* iv, 276 *ff.* The name occurs *infra,* text 181.

[2] *Cf. S.* ii, 33, 36; iii, 6, where text has *vādānuvādo,* but *Comy. vādānupāto* (as in our text, *A.* ii, 31 and *Comy.*) explains as *vādassa anupāto anupatanaṃ pavattati.*

[3] *Asatā.*

[4] *Pubb'eva kho pan'assa attā khato, cf. Vin.* ii, 26 = *M.* i, 132 (*attānañ ca khaṇasi* ['digs himself up'] *bahuñ ca apuññaṃ pāsavasi*). *Comy.* has *guṇa-khaṇanena khato hoti: guṇa-paghāten'eva, = upahato. Cf. supra,* text 155, *khataṃ upahataṃ attānaṃ pariharati.*

[5] *Āgama.*

[6] *Asekhena sīla-kkhandhena.*

[7] These *gathas* occur at *A.* iii, 214.

[8] *Pārevatāsu* ('pigeon-hued,' *Comy.*), but *A.* iii *pārāpatāsu.*

[9] *Jāyati.* I trans. 'found' as he would not be born so.

[10] *Comy. Yasmiṃ kasmiñci jātiye for kasmiñ ca jātiyaṃ* of text.

[11] *Caṇḍāla-pukkusa, cf.* Buddh. India, 55 (enslaved aborigines to whom the meanest tasks were given); *S.* i, 166.

[12] *Subbata.*

[13] *Dhamm'aṭṭho.*

[14] *Kevalī.*

[15] *Pāragū.*

[16] Text *tasmiṃ yeva viraje; A.* iii, *tasmiñ ca viraje; Comy. virajo* (?).

[17] *Bahiddhā = imamhā sāsanā* b. *Comy.*

[18] *Dhīra-sammate, cf. sādhu-sammate, D.* i, 47.

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 58

Tikaṇṇa Suttaṃ

Tikaṇṇa[1]

---

[163] **[145]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.[ed1]

Now Tikaṇṇa the brahmin came to visit the Exalted One.

On coming to him he greeted him courteously and sat down at one side.

As he sat **[146]** at one side
in presence of the Exalted One,
Tikaṇṇa, the brahmin, sang the praises
of those brahmins who possess the threefold lore.[2]

(Then said the Exalted One:)

"Yes, brahmin, they have the threefold lore, those brahmins.

They have it, as you say.

But tell me how brahmins describe
brahmins who have the threefold lore."

■

"In this case, master Gotama,
a brahmin is well born on both sides,
of pure descent[3] from mother and father
as far back as seven generations,
unsmirched,
without reproach in respect of birth,
one given to study,
one who knows the charms by heart,
a past master in the three Vedas,
the indexes together with the ritual,[4]
the treatise on phonology (as fourth)
and the legendary sayings (as fifth):
he is a man learned in the idioms[5]
and the grammar,
one perfect in the science of world-speculation
and the signs of the great being.[6]

That, master Gotama,
is how the brahmins describe
a brahmin who has the threefold lore."

■

"Well, brahmin, this description
of a brahmin who has the threefold lore is one thing.

The description of him who has the threefold lore
in the discipline of the Ariyan
is quite another thing."

"But how, master Gotama,
is one the possessor of the threefold lore
in the discipline of the Ariyan?

Well for me if the worthy Gotama would teach me
according to what method he is so possessed!"

"Then, brahmin, do you listen.

Apply your mind attentively.

I will speak."

(§ ii) "Very well, master,"
replied Tikaṇṇa the brahmin to the Exalted One.

The Exalted One said:

[147] "Herein a monk,[7] aloof from sensuality,
aloof from evil states,
enters on the first musing
which is accompanied by thought directed and sustained,
born of solitude,
zestful
and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful
and easeful,
which is the second musing,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third musing,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -

he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness
that he had before,
entering on that state
which is neither pleasant nor painful,
that utter purity of mindfulness
reached by indifference,
which is the fourth musing,
he abides therein.

(§ iii) He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and)[8] bends down his mind
to acquiring knowledge of his former births.

In divers ways he recalls his former births, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,

a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere.'

Thus he calls to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence.

[148] This is the first knowledge he attains.

Ignorance has vanished,
knowledge arises.

Gone is the darkness,
arisen is the light,
as it does for one who abides earnest,
ardent
and composed in the self.

(§ iv) He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and) bends down his mind
to acquiring knowledge of the fall and rise of beings
from one existence to another.

With the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

'Alas! these worthies,[9]
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,

the Woeful Way,
the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds.

This is the second knowledge he attains.

Ignorance has vanished,
knowledge arises.

Gone is the darkness,
arisen is the light,
as it does for one who abides earnest,

ardent
and composed in the self.

(§ v) He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and) bends down his mind
to acquiring knowledge of the destruction of the āsavas.

He recognizes, as it really is, the truth that:

This is ill.

He recognizes, as it really is, the truth that:

This is the arising of ill.

He recognizes, as it really is, the truth that:

This is the ending of ill.

He recognizes, as it really is, the truth that:

This is the practice that leads to the ending of ill.

He recognizes, as it really is:

These are āsavas.

He recognizes, as it really is:

This is the arising of the āsavas.

He recognizes, as it really is:

This is the practice that leads to the destruction of the āsavas.

In him, thus knowing,
thus seeing,
his mind is **[149]** released from the asava of sensuality:
his mind is released from the asava of becoming,
from the asava of nescience.

By release comes the knowledge that he is released,
so that he understands:

'Destroyed is rebirth,
lived is the righteous life,
done is what I had to do,
there is no more for me of this state of things.'

This is the third knowledge he attains.

Ignorance has vanished,
knowledge arises.

Gone is the darkness,
arisen is the light,
as it does for one who abides earnest,
ardent
and composed in the self.

Changeless in virtue, shrewd and meditative,
With mind subdued, one-pointed, tranquillized,
That sage who, scattering darkness, hath attained
The threefold lore and routed Death, - men call
'A blessing both to devas and mankind,'
'All-vanquisher,'[10] 'Blest with the threefold lore,'
'No more bewildered,' 'One become enlightened,'
And 'Wearing his last body in the world.'
Such are the names men give that Gotama.
To know his former birth, see heaven and hell,
To have attained destruction of rebirth, -[11]

If any brahmin hath this threefold lore,
Master of supernormal[12] power, a sage,
That is the one I call 'Tevijja-brahmin,'
Not one so called by men in empty words.[13]

That, brahmin, is how one possesses
the threefold lore
in the discipline of the Ariyan."

"Indeed, master Gotama,
this one is quite different from the other!

Why! master Gotama,
he who has the threefold lore of the brahmins
is not worth one-sixteenth part of him
[150] who hath it in the discipline of the Ariyan.

Excellent it is, master Gotama!

Excellent it is, master Gotama!

Just as if one should raise what is overthrown,
or show forth what is hidden,
or point out the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects, —
even so in divrs ways
hath the Norm been set forth by the Exalted One.[ed2]

May the worthy Gotama accept me as a lay-follower from this time forth so long as life lasts, as one who has taken refuge in him."

---

[1] I have not met this name ('triangular' or 'three-eared') elsewhere.

[2] *Tevijja*. *Cf*. *Brethr*. 29; *Sisters*, 26; *K.S*. i, 184 *n*.

[3] *Saṇsuddha-gahaṇika*. *Cf*. *D*. i, 113; *Dialog*. i, 146.

[4] *Sa-nighaṇḍu-keṭubhānaṃ*. *Cf*. *D*. i, 88; *Dialog*. i, 109. *Comy*. *Nāma-nighaṇḍu rukkhādīnaṃ vevacana-pakāsakaṃ satthaṃ* (Childers gives *Abhidāna-ppadīpīka* as an example of such a vocabulary). *Keṭubha = kiriyākappa-vikappo kavīnaṃ upakārāya satthaṃ*.

[5] *Padako = padaṃ tadavasesañ ca vyākaraṇaṃ adhiyati vedeti vā*. *Comy*.

[6] *Lokāyata-mahāpurisa-lakkhaṇesu*. For the latter see *Dialog*. iii, 137; *M*. ii, 210.

[7] *Cf*. *D*. i, 73 *ff*. (Samannaphala Sutta); *Dialog*. i, 84 ff.; *Pugg*. 60; *K.S*. v, 272.

[8] With *Pugg*. our text omits *abhinīharati* of *D*. in each para.

[9] *Ime vā pana bhonito*. *D*. reads *ime vata bhonto* (trans. there as sirs' but in *Dialog*. iii as equal to *messieurs ces êtres*, which I follow).

[10] Reading with *Comy*. *sabba-pahāyinaṃ* for *sacca-p*. of text.

[11] These three lines occur at *S*. i, 167; in part at *Sn*. v, 647. Text *yo vedī*. *Comy*. prefers *yo veti = yo aveti, avagacchati*, but gives our reading.

[12] *Abhiññā-vosito*. *Cf*. *It*. 47.

[13] *Cf*. *Dialog*. i, 15 *n*.

[ed1] This sutta has no nidana, but begins 'There, then ..." The BJT seems to indicate that this entire vagga was given at Sāvatthi, so that Nidana has

been used here.

ed2 Woodward abridges here with no previous version in this book. This has been copied from SN 4.42.002

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 59

Jāṇussoṇi Suttaṃ

Jāṇussoṇi

---

[150]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Jāṇussoṇi,[1] the brahmin, came to see the Exalted One..

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

"Master Gotama, he who has a sacrifice to make,
or an offering to the dead,[2]
or a gift of barley in milk,
or a gift fit for mendicants,
should give it to those brahmins
who are possessors of the threefold lore."

"But, brahmin,
how do brahmins describe one
who has the threefold lore?"

"In this case, master Gotama,
a brahmin is well born on both sides,
of pure descent from mother and father
as far back as seven generations,
unsmirched,
without reproach in respect of birth,
one given to study,
one who knows the charms by heart,
a past master in the three Vedas,
the indexes together with the ritual,
the treatise on phonology (as fourth)
and the legendary sayings (as fifth):
he is a man learned in the idioms
and the grammar,
one perfect in the science of world-speculation
and the signs of the great being.

That, master Gotama,
is how the brahmins describe
a brahmin who has the threefold lore."

"Well, brahmin, this description
of a brahmin who has the threefold lore is one thing.

The description of him who has the threefold lore
in the discipline of the Ariyan
is quite another thing."

"But how, master Gotama,
is one the possessor of the threefold lore
in the discipline of the Ariyan?

Well for me if the worthy Gotama would teach me
according to what method he is so possessed!"

"Then, brahmin, do you listen.

Apply your mind attentively.

I will speak."

"Very well, master,"
replied Jāṇussoṇi the brahmin to the Exalted One.

The Exalted One said:

"Herein a monk, aloof from sensuality,
aloof from evil states,
enters on the first musing
which is accompanied by thought directed and sustained,
born of solitude,
zestful
and easeful,
and abides therein.

Then, by the calming down of thought directed and sustained,
he enters on that inward calm,
that one-pointedness of mind,
apart from thought directed and sustained,
that is born of mental balance,
zestful
and easeful,
which is the second musing,
and abides therein.

Then, by the fading out of zest,
he abides indifferent,
mindful and composed,
and experiences ease through the body.

Having entered on the third musing,
which the Ariyans describe in these terms:

'He who is indifferent and mindful dwells happily,' -

he abides therein.

Then, by the abandoning of ease,
by the abandoning of discomfort,
by the ending of the happiness and unhappiness
that he had before,
entering on that state
which is neither pleasant nor painful,
that utter purity of mindfulness
reached by indifference,
which is the fourth musing,
he abides therein.

He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and) bends down his mind
to acquiring knowledge of his former births.

In divers ways he recalls his former births, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,

the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere.'

Thus he calls to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence.

This is the first knowledge be attains.

Ignorance has vanished,
knowledge arises.

Gone is the darkness,
arisen is the light,
as it does for one who abides earnest,

ardent
and composed in the self.

He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and) bends down his mind
to acquiring knowledge of the fall and rise of beings
from one existence to another.

With the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

'Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,
the Woeful Way,
the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds.

This is the second knowledge he attains.

Ignorance has vanished,
knowledge arises.

Gone is the darkness,
arisen is the light,
as it does for one who abides earnest,
ardent
and composed in the self.

He then, with mind thus composed,
made pure and translucent,

stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and) bends down his mind
to acquiring knowledge of the destruction of the āsavas.

He recognizes, as it really is, the truth that:

'This is ill.'

He recognizes, as it really is, the truth that:

'This is the arising of ill.'

He recognizes, as it really is, the truth that:

'This is the ending of ill.'

He recognizes, as it really is, the truth that:

'This is the practice that leads to the ending of ill.'

He recognizes, as it really is:

'These are āsavas.'

He recognizes, as it really is:

'This is the arising of the āsavas.'

He recognizes, as it really is:

'This is the practice that leads to the destruction of the āsavas.'

In him, thus knowing,
thus seeing,
his mind is released from the asava of sensuality:

his mind is released from the asava of becoming,
from the asava of nescience.

By release comes the knowledge that he is released,
so that he understands:

'Destroyed is rebirth,
lived is the righteous life,
done is what I had to do,
there is no more for me of this state of things.'

This is the third knowledge he attains.

Ignorance has vanished,
knowledge arises.

Gone is the darkness,
arisen is the light,
as it does for one who abides earnest,
ardent
and composed in the self.

'This man with morals and religion blest,
Who has the self composed, is tranquillized,
With mind subdued, one-pointed, fully calmed.
Who knows his former birth, sees heaven and hell,
Who hath attained destruction of rebirth,
Master of supernormal power, a sage, -
If any brahmin hath this threefold lore,
That is the one I call "Tevijja-brahmin,"
Not one so called by men in empty words.'

That, brahmin,
is how one possesses the threefold lore
in the discipline of the Ariyan."

"Indeed, master Gotama,
this one is quite different from the other.

Why! master Gotama,
he who has the threefold lore of the brahmins
is not worth one-sixteenth part
of him who has it in the discipline of the Ariyan.

Excellent it is, **[151]** master Gotama!
Excellent it is, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes ay see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth
so long as life shall last,
as one who has taken refuge in him."

---

[1] *Supra,* text 158, § 55.

[2] *Saddha* = Skt. *śhrāddha*.

Aṇguttara-Nikāya
III. Tika Nipāta
VI. Brāhmaṇa Vagga

Sutta 60

Saṇgārava Suttaṃ

Saṇgārava

---

[168] **[151]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Saṇgārava,[1] the brahmin, came to see the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

As he sat at one side
that brahmin said this to the Exalted One:

2. "Master Gotama, we brahmins,
let me tell you,
offer sacrifice
and cause others to do so.

Therefore, master Gotama
whoso offers sacrifice
or causes others to do so,

one and all are proficient
in a practice of merit
that affects many persons;[2]
that is,
which results from offering sacrifice.

Now, master Gotama,
he who goes forth
as a Wanderer from this or that family,
from the home to the homeless life,
tames only the single self,
calms only the single self,
leads to Nibbāna[3]
only the single self.

So what I say is,
thus he is proficient in a practice of merit
that affects only one person,
as a result of his going forth (as a Wanderer)."

3. "Well, brahmin, as to that I will question you.

Do you answer as you think fit.

Now what think you, brahmin?

In this connexion
a Tathāgata arises in the world,
an Arahant who is a Fully Enlightened One,
perfect in knowledge and practice,
Wellfarer,
World-knower,
incomparable Charioteer of men to be tamed,
Teacher of devas and mankind,
a Buddha,
an Exalted One.

He says thus:

'Come! this is the way,
this the practice,
proficient in which
I make known that incomparable **[152]** bliss
wbich is steeped in the holy life,[4]
by my own powers of comprehension realizing it.

Come ye also!

Practise so that ye too
may be proficient therein,
so that ye too
by your own powers of comprehension
may realize it
and abide therein.'

Thus this teacher teaches Dhamma
and others too practise to attain that end.[5]

Moreover there are many hundreds,
many thousands,
many hundreds of thousands of such.

Now what think you, brahmin?

Since this is so,
is it a practice of merit
affecting only one person
or many persons;
that is,
the result of going forth as a Wanderer?"

"No, master Gotama.

It affects many persons,
this going forth."

3. At these words
the venerable Ānanda said this
to the brahmin Saṇgārava:

"Of these two practices, brahmin,
which appeals to you as being the simpler,[6]
the less troublesome,
of greater fruit,
profit?"

At these words
the brahmin Saṇgārava said this
to the venerable Ānanda:

"Just like the worthy Gotama
and the worthy Ānanda,
both are to me
worthy of honour and praise."

Then a second time
the venerable Ānanda said
to the brahmin Saṇgārava:

"I do not ask you that, brahmin,
as to whom you honour and praise.

This is what I am asking you:

'Which of the two practices appeals to you
as being the simpler
and less troublesome,
of greater fruit
of greater profit?'"

Again the brahmin Saṇgārava said this
to the venerable Ānanda:

"Just like the worthy Gotama
and the worthy Ānanda,
both are to me
worthy of honour and praise."

Then a third time
the venerable Ānanda said
to the brahmin Saṇgārava:

"I do not ask you that, brahmin,
as to whom you honour and praise.

This is what I am asking you:

'Which of the two practices appeals to you
as being the simpler
and less troublesome,
of greater fruit
of greater profit'"?

Again the brahmin Saṇgārava said this
to the venerable Ānanda:

"Just like the worthy Gotama
and the worthy Ānanda,
both are to me
worthy of honour and praise."

[153] 3. Thereupon the Exalted One thought:

"Even for a third time the brahmin,
on being asked a pertinent[7] question by Ānanda,
evades[8] it,
does not reply to it.

Suppose I release them
from their difficulty."

So the Exalted One said this
to the brahmin Saṇgārava:

"Tell me, brahmin.

What was the topic of conversation today
when the royal party sat together in company
in the rajah's palace?"

"This was the topic of conversation, master Gotama: -

'In former times, you know,
monks were fewer in number:
but those possessed of supernormal powers
being more numerous,
they showed the marvel of more-power.[9]

But now it is just the opposite.'

That was the topic of conversation today, master Gotama,
when the royal party sat together in company
in the rajah's palace."

4. "Now as to that, brahmin,
there are these three marvels.

What three?

The marvel of more-power,
the marvel of thought-reading,
the marvel of teaching.

And what, brahmin, is the marvel of more-power?[10]

In this case a certain one enjoys sorts of more-power[11] in divers ways.

From being one he becomes many,
from being many he becomes one:
manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if through the air:
he plunges into the earth
and shoots up again
as if in water:
he walks upon the water
without parting it
as if on solid ground:
he travels through the air
sitting cross-legged,
like a bird upon the wing:
even this moon and sun,
though of such mighty power and majesty, -
he handles them
and strokes them with his hand:
even as far as the Brahma **[154]** world
he has power with his body.[12]

This, brahmin, is called
'the marvel of more-power.'

5. And what, brahmin,
is the marvel of thought-reading?[13]

In this case[14] a certain one
can declare by means of a sign:

'Thus is your mind.

Such and such is your mind.

Thus is your consciousness.'[15]

And however much he may tell,
so it is
and not otherwise.

And again, brahmin,
perhaps a certain one
does not declare such things by means of a sign,
but he does so after hearing a voice from men
or non-humans
or from devas,[16]
and says:

'Thus is your mind.

Such and such is your mind.

Thus is your consciousness.'

And however much he may tell,
so it is
and not otherwise.

Here again, brahmin,
perhaps a certain one
does not declare these things by means of a sign,
or on hearing a voice from men
or non-humans
or from devas,
but he does so (judging) from some sound he has heard,
an utterance intelligently made
by one who is reasoning intelligently.[17]

So hearing he declares:

'Thus is your mind.

Such and such is your mind.

Thus is your consciousness.'

And however much he may tell,
so it is
and not otherwise.

[155] Then again, brahmin,
in this case suppose a certain one
does not declare these things by means of a sign,
or on hearing a voice from men
or non-humans
or from devas,
or by (judging) from some sound he has heard,
an utterance intelligently made
by one who is reasoning intelligently
yet maybe,
when he has attained a state of concentration
which is void of thought applied and sustained,
one's mind can read another's thoughts[18]
and know thus:

'According to the nature
of the thinkings of this worthy,
on such and such objects[19]
will he immediately[20] direct his thoughts.'

Then however much he may tell,
so it is
and not otherwise.

This, brahmin, is called
'the marvel of mind-reading.'

6. And what, brahmin,
is the marvel of teaching?

In this case a certain one teaches thus:

'Reason thus,
not thus.

Apply your mind thus,
not thus.

Abandon this state,
acquire that state
and abide therein.'

This, brahmin, is called
'the marvel of teaching.'

So these are the three marvels.

Now of these three marvels,
which appeals to you
as the more wonderful and excellent"?

"Of these marvels, master Gotama,
the marvel of more-power —

from being one he becomes many,
from being many he becomes one:
manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if through the air:
he plunges into the earth
and shoots up again
as if in water:

he walks upon the water
without parting it
as if on solid ground:
he travels through the air
sitting cross-legged,
like a bird upon the wing:
even this moon and sun,
though of such mighty power and majesty, -
he handles them
and strokes them with his hand:
even as far as the Brahma world
he has power with his body —

he who performs it has the experience thereof;
it is a possession of him who performs it —

seems to me to be of the nature of an illusion.[21]

Then again as to the marvel of thought-reading —

That a certain one
can declare by means of a sign:

'Thus is your mind.

Such and such is your mind.

Thus is your consciousness.'

And however much he may tell,
so it is
and not otherwise.

And again, though he does not declare such things by means of a sign,
but he does so after hearing a voice from men
or non-humans

or from devas,
and says:

'Thus is your mind.

Such and such is your mind.

Thus is your consciousness.'

And however much he may tell,
so it is
and not otherwise.

And again, though he does not declare these things by means of a sign,
or on hearing a voice from men
or non-humans
or from devas,
but he does so (judging) from some sound he has heard,
an utterance intelligently made
by one who is reasoning intelligently.

So hearing he declares:

'Thus is your mind.

Such and such is your mind.

Thus is your consciousness.'

And however much he may tell,
so it is
and not otherwise.

And again, though he does not declare these things by means of a sign,
or on hearing a voice from men
or non-humans
or from devas,

or by (judging) from some sound he has heard,
an utterance intelligently made
by one who is reasoning intelligently
yet maybe,
when he has attained a state of concentration
which is void of thought applied and sustained,
one's mind can read another's thoughts
and know thus:

'According to the nature
of the thinkings of this worthy,
on such and such objects
will he immediately direct his thoughts.'

Then however much he may tell,
so it is
and not otherwise —

he who performs it has the experience thereof;
it is a possession of him who performs it —

also seems to me to be of the nature of an illusion.

But as to the marvel of teaching
wherein a certain one teaches thus:

'Reason thus,
not thus.

Apply your mind thus,
not thus.

Abandon this state,
acquire that state
and abide therein.' —

of these three marvels
this one appeals to me
as the more wonderful and excellent.

It is strange, master Gotama!

It is wonderful
how well the worthy Gotama
has spoken of this thing!

We do hold the worthy Gotama
to possess all three marvels.

Surely the worthy Gotama
enjoys sorts of more-power in divers ways, thus:

From being one he becomes many,
from being many he becomes one:
manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if through the air:
he plunges into the earth
and shoots up again
as if in water:
he walks upon the water
without parting it
as if on solid ground:
he travels through the air
sitting cross-legged,
like a bird upon the wing:
even this moon and sun,
though of such mighty power and majesty, -
he handles them
and strokes them with his hand:

even as far as **[156]** the Brahma world
he has power with his body.

Surely the worthy Gotama's mind
can read another's thoughts
when he has attained a state of concentration
void of thought applied and sustained,
so as to know:

According to the nature
of the thinkings of this worthy,
on such and such objects
will he immediately direct his thoughts.

Again, surely the worthy Gotama
teaches thus:

'Reason thus,
not thus.

Apply your mind thus,
not thus.

Abandon this state,
acquire that state
and abide therein.'" —

"Indeed, brahmin,
your words come close
and challenge me to a statement![22]

Nevertheless I will satisfy you
by replying.

I do indeed enjoys sorts of more-power in divers ways, thus:

From being one I become many,
from being many I become one:
manifest or invisible
I go unhindered through a wall,
through a rampart,
through a mountain,
as if through the air:
I plunge into the earth
and shoot up again
as if in water:
I walk upon the water
without parting it
as if on solid ground:
I travel through the air
sitting cross-legged,
like a bird upon the wing:
even this moon and sun,
though of such mighty power and majesty, -
I handle them
and strokes them with my hand:
even as far as the Brahma world
I have power with my body.

Then again, brahmin,
when I have attained a state of concentration
which is void of thought applied and sustained,
my mind can read another's thoughts
and know thus:

'According to the nature
of the thinkings of this worthy,
on such and such objects
will he immediately direct his thoughts.'

Then however much I may tell,
so it is

and not otherwise.

And again, brahmin,
I teach thus:

'Reason thus,
not thus.

Apply your mind thus,
not thus.

Abandon this state,
acquire that state
and abide therein.'

I do so instruct."

"But, master Gotama,
is there any other single monk
possessed of these three marvellous powers
besides the worthy Gotama?"

"Yes, indeed, brahmin.

The monks possessed of these three marvellous powers
are not just one or two
or three, four, or five hundced,
but much more than that in number."

"Pray, master Gotama,
where are those monks now dwelling?"

"In this very Order of Monks, brahmin."

"Excellent, master Gotama!

Excellent it is, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes ay see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth
so long as life shall last,
as one who has taken refuge in him."

---

[1] *Comy. Jiṇṇā-paṭisankāraṇa-kārako āyuttaka-brāhmaṇo* (overseer in charge of the repair of dilapidated buildings). At *S*. i, 182 he is described as a bath-ritualist; at v, 121 as interested in mantras. At *M*. ii, 209 he is a young brahmin living at Caṇḍalakappa, a *tevijja*, proud and exclusive; but after a talk with the Master he was converted. *Cf*. *A*. iii, 230.

[2] *Aneka-sarīrikaṃ*.

[3] *Parinibbāpeti* (quenches his passions utterly). *Cf*. *D*. iii, 61 = *A*. iii, 46. On the 'single' idiom *cf*. text ii, 68; iv, 45.

[4] *Brahmacariy'ogadhaṃ* (at *S*. v, 344 with *sukḥkaṃ*) = *uttama-patiṭṭha-bhūtaṃ Nibbānaṃ*. *Comy*.

[5] *Tctthattāta*. *Cf*. *K.S*. iv, 202 *n*.*; M*. i, 465 (also a term for Nibbāna).

[6] *Appa-ṭṭha-tara,* lit. 'based on less.' The four phrases occur at *D*. i, 143 = *Dialog*. i, 181, in a similar question about sacrifice. *Comy*. 'requiring less attention or service.'

[7] *Sahadhammikaṃ*.

[8] *Cf*. *A*. iv, 398 (*saṃsādeti pañhaṃ*). *Comy*. 'lets it drop.'

[9] *E.g*., 'monks on their begging-rounds flew through the air.' *Comy*.

[10] *Iddhi-, ādesanā- anusāsanī-pāṭihāriya*. *Cf*. *Vin*. ii, 200; *D*. i, 212; *Dialog*. i, 27 *ffṃ; infra,* text 292; *A*. v, 327.

[11] In its sense of 'abnormal, supernormal, increased.'

[12] Text and *D*. i, 212 *kāyena va saṃvatteti; S*. v, 265 *vasaṃ pavatteti*. *Cf*. *K.S*. v, 256, etc. (which I read here).

[13] Lit. 'declaring (another's mind).'

[14] A little different at *D*. 1, 212 *(citiam pi ādisati, cetasikam pi ... vitakkitam pi ... vicāritam pi)*.

[15] Mind *(mano), citta* (consciousness). *Cf*. *Buddh*. *Psych*. 18; *Dialog*. iii, 99.

[16] *Cf*. *supra,* text 87, § viii, *parato ghosaṃ* (clairaudience).

[17] *Cf*. *Kath*. *Vat*. 414 (*Pts*. *of Contr*. 240) 'an irradiation of initial application of mind'; *Expos*. i, 152. This phrase *vitakka-vipphāra-saddaṃ* (vibration) *sutvā* does not occur at *D*. i, 213, where *Dialog*. trans. 'hearing a rational sound made intelligently and deliberately.' *Vitakka-vicāra* means 'when the mind is arrested by an object of thought it starts a chain of reasoning about it.' *Expos*. *loc*. *cit*. compares the former to the flapping of a bird's wings when rising: the latter to its sustained flight with poised wings. *Comy*. takes

it as a sound overheard from someone chattering or half asleep; but the story by which he illustrates would give the meaning of 'a chance remark overheard.' Thus the skill implied would be that of 'putting two and two together.'

[18] *Cf*. *D*. iii, 104.

[19] Our text omits *tathā* of *D*. here.

[20] Text *antarā*, but *D*. and our *Comy*. *anantarā*, 'without interval.'

[21] *Māyā* (text has *mayā* in both places) *sahadhamma-rūpaṃ*. *Comy*. 'such as apparently turning water into oil or *vice versâ*, etc.,' and refers to the Jewel Charm (*Dialog*. i, 278).

[22] *Āsajja upanīya-vācā bhāsitā*. *Comy*. *mama guṇe ghaṭṭetvā, mama guṇānaṃ sanlikaṃ upanītā vācā bhāsitā* (lit. knocking up against, thrusting up against my virtues). *Cf*. the same phrase in a similar passage at *A*. ii, 37 (where *Comy*. is silent). I am not sure whether *āsajja* here means 'coming up to, assailing,' or has its adverbial meaning of 'energetically sticking to.' At *M*. i, 250; *D*. i, 107, it is used in an offensive sense, not suitable here.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 61

Titth-ā-yatanādi Suttaṃ

Tenets

---

[157]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three grounds of sectarian tenets,
which, though strictly questioned, investigated and discussed[1] by wise men,
persist in a traditional doctrine[2] of inaction.

What three?

[1] There are certain recluses and brahmins who teach thus, who hold this view; —

Whatsoever weal or woe or neutral feeling is experienced,
all that is due to some previous action.[3]

There are others who teach: -

[2] Whatsoever weal or woe or neutral feeling is experienced,
all that is due to the creation of a Supreme Deity.[4]

[3] Others teach that all such are uncaused and unconditioned.

§

[2] **[1]** Now, monks, as to those recluses and brahmins
who hold and teach the first of these views,
I approach them and say:

'Is it true, as they say,
that you worthy sirs teach
that whatsoever weal or woe or neutral feeling is experienced,
all is due to former action?'

Thus questioned by me they reply:

'Yes, we do.'

Then I say to them:

'So then, owing to a previous action,
men will become murderers, thieves, unchaste, liars, slanderers, abusive,
babblers, covetous, malicious, and perverse in view.

Thus for those who fall back
on the former deed as the essential reason[5]
there is neither desire to do,
nor effort to do,
nor necessity to do this deed
or abstain from that deed.

So then, the necessity for action or inaction
not being found to exist
in truth and verity,
the term 'recluse' cannot reasonably be applied to yourselves,
since you live in a state of bewilderment
with faculties unwarded.'

[158] Such, monks, is my first reasonable rebuke
to those recluses and brahmins
who thus teach,
who hold such views.

■

[3] **[2]** Again, monks, as to those recluses and brahmins
who hold and teach the second of these views,
I approach them and say:

'Is it true, as they say,
that you worthy sirs teach
that whatsoever weal or woe or neutral feeling is experienced,
all that is due to the creation of a Supreme Deity?"

Thus questioned by me they reply:

'Yes, we do.'

Then I say to them:

'So then, owing to the creation of a Supreme Deity,
men will become murderers, thieves, unchaste, liars, slanderers, abusive,
babblers, covetous, malicious, and perverse in view.

Thus for those who fall back
on the creation of a Supreme Deity
as the essential reason
there is neither desire to do,
nor effort to do,
nor necessity to do this deed
or abstain from that deed.

So then, the necessity for action or inaction
not being found to exist
in truth and verity,[6]
the term 'recluse' cannot reasonably be applied to yourselves,
since you live in a state of bewilderment
with faculties unwarded.'

Such, monks, is my second reasonable rebuke
to those recluses and brahmins who thus teach,
who hold such views.

■

[4] **[3]** Again, monks, as to those recluses and brahmins
who teach thus,
who hold this view:

'Whatsoever weal or woe or neutral feeling is experienced,
all that is uncaused and un-conditioned,'—

I approach them and say:

'Is it true, as they say,
that you worthy sirs teach that

whatsoever weal or woe or neutral feeling is experienced,
all this is uncaused and unconditioned?'

Thus questioned by me they reply:

'Yes, we do.'

Then I say to them:

'So then, owing to no cause or condition at all,
men will become murderers, thieves, unchaste, liars, slanderers, abusive, babblers, covetous, malicious, and perverse in view.

Thus for those who fall back on the uncaused and unconditioned as the essential,
there is neither desire to do,
nor effort to do,
nor necessity to do this deed
or to abstain from that deed.

So then, the necessity for action or inaction
not being found to exist
in truth and verity,
the term 'recluse' cannot be reasonably applied to yourselves,
since you live in a state of bewilderment
with faculties unwarded.'

[159] Such, monks, is my third reasonable rebuke
to those recluses and brahmins
who hold and teach these views.

And these are the three grounds of sectarian tenets which,
though strictly questioned,
investigated and discussed by wise men,
persist in a traditional doctrine of inaction.

§

[5] Now, monks, this Dhamma do I teach,
one not refuted,
not tarnished,
unblamed,
uncensured by intelligent recluses and brahmins.

And what is that Dhamma?

'These are the six elements,' —
that Dhamma do I teach
one not refuted,
not tarnished,
unblamed,
uncensured by intelligent recluses and brahmins.

■

'There are these six spheres of contact,' —
that Dhamma do I teach
one not refuted,
not tarnished,
unblamed,
uncensured by intelligent recluses and brahmins.

■

'There are these eighteen applications of mind[7],' —
that Dhamma do I teach
one not refuted,
not tarnished,
unblamed,
uncensured by intelligent recluses and brahmins.

■

'There are these four Ariyan truths,' —
that Dhamma do I teach
one not refuted,
not tarnished,
unblamed,
uncensured by intelligent recluses and brahmins.

§

[6] Now as to the first of these,
in what connexion did I speak of six elements?

The six elements are these:

The element of earth,
the element of water,
that of heat,
that of air,
the element of space,[8] and
the element of consciousness.

That is what I meant when I spoke of the six elements.

■

[7] And in what connexion did I speak of six spheres of contact?

The six spheres of contact are these:

The sphere of eye-cohtact,
that of ear-,

nose-,
tongue-,
body-, and
the sphere of mind-contact

That is what I meant when I spoke of six spheres of contact.

[8] And in what connexion did I speak of these eighteen applications of mind?

Seeing an object with the eye one's thoughts are concerned with the object,
whether it give ground for pleasure,
pain or neutral feeling.

Hearing[ed1] an object with the ear one's thoughts are concerned with the object,
whether it give ground for pleasure,
pain or neutral feeling.

Smelling an object with the nose one's thoughts are concerned with the object,
whether it give ground for pleasure,
pain or neutral feeling.

Tasting an object with the tongue one's thoughts are concerned with the object,
whether it give ground for pleasure,
pain or neutral feeling.

Contacting an object with the body one's thoughts are concerned with the object,
whether it give ground for pleasure,
pain or neutral feeling.

Contacting a mental object with the mind one's thoughts are concerned[9] with the object,

whether it give ground for pleasure,
pain or neutral feeling.

[160] That is what I meant when I spoke of the eighteen applications of mind.

[9] And as to these four Ariyan truths, in what connexion did I mention them?

Based on the six elements, monks, there is descent into the womb.

This descent taking place,
name-and-shape come to pass.

Conditioned by name-and-shape is the sixfold sphere (of sense).

Conditioned by the sixfold sphere is contact.

Conditioned by contact is feeling.[10]

Now to him who has feeling, monks, I make known:

'This is i11.'

I make known:

'This is the arising of i11.'

I make known:

'This is the making i11 to cease.'

I make known:

'This is the practice that leads to the making i11 to cease.'

[10] And what, monks, is the Ariyan truth of i11?

Birth is i11,
old age and decay,
sickness,
death,
sorrow,
grief,
woe,
lamentation and despair are i11.

Not to get what one desires is i11.

In short, the five groups based on grasping are i11.[11]

■

[11] And what, monks, is the Ariyan truth of the arising of i11?[12]

Conditioned by ignorance the activities come to be:
conditioned by the activities, consciousness:
conditioned by consciousness, name-and-shape:
conditioned by name-and-shape, the sixfold sphere of sense:
conditioned by the sixfold sphere of sense, contact:
conditioned by contact, feeling:
conditioned by feeling, craving:
conditioned by craving, grasping:
conditioned by grasping, becoming:
conditioned by becoming, birth:
conditioned by birth,
old age and death,
sorrow,
grief,
woe,
lamentation and despair come to pass.

This is the arising of the whole mass of i11.

This, monks, is called "the Ariyan truth of the arising of ill."

■

[12] And what, monks, is the Ariyan truth of the making i11 to cease?

From the utter fading out and ending of ignorance,
comes the ending of the activities;
from the ending of the activities,
[161] the ending of consciousness;
from the ending of consciousness,
the ending of name-and-shape;
from the ending of name-and-shape,
the ending of the sixfold sphere of sense;
from the ending of the sixfold sphere of sense,
the ending of contact;
from the ending of contact,
the ending of feeling;
from the ending of feeling,
the ending of craving;
from the ending of craving,
the ending of grasping;
from the ending of grasping,
the ending of becoming;
from the ending of becoming,
the ending of birth;
from the ending of birth,
comes the ending of this whole mass of i11.

This, monks, is called "the making i11 to cease."

■

[13] And what, monks, is the Ariyan truth of the practice that leads to the making i11 to cease?

It is just this Ariyan Eightfold Way, to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

This is called "the Ariyan truth of the practice that leads to the making i11 to cease.

§

' This Dhamma, monks, do I teach,
these four Ariyan truths,
Dhamma not refuted,
not tarnished,
unblamed,
uncensured by intelligent recluses and brahmins.'

What I said was said in this connexion."

---

[1] *Cf*. *M*. 1, 130 (where these three verbs are translated 'inquiry, expostulation, remonstrance' by Lord Chalmers).

[2] *Param pi gantvā*. *Comy*. paraphr. by *yaṃ kiñci paramparaṃ gantvā pi*, which I take to mean 'tradition.'

[3] These views are examined at *M*. ii, 214 *ff*. (*Devadaha-sutta*) in confuting the Niganṭha. *Cf*. *K.S*. iii, 166; iv, 251.

[4] *Issara-nimmāna-hetu*.

[5] *Sārato paccāgacchataṃ—sāra-bhāvena gaṇhantānaṃ*.

[6] *M*. i, 138, *soccato thetato anupalabbhamāne-bhūtato thirato apaññā-yamāne*. *Comy*.

[7] *Mano-pavicārā* (not in *Dict-*) = *vitakka-vicārā-padehi aṭṭhārasasu thānesu manassa upavicārā*. *Comy*.

[8] *Cf*. *Buddh*. *Psych*. 273. 'The Theravada position is that we see not space but the visible objects *(rūpāni)* filling space. Even these he will not admit to be anything but so many coloured areas.' The question is discussed in *Buddhist Philosophy,* Dr. B. Keith, pp. 168-9.

[9] *Upavicarati*.

[10] *Cf*. *K.S*. ii, 46; iii, 40, etc.

[11] *Cf*. *K.S*. iii, 134 *ff*., etc.

[12] *Cf*. *K.S*. ii, 2, etc.

[ed1] Woodward abbreviates: "The same as regards ear, nose, tongue and the other sense-organs. ..." to "Contacting a mental object..." I have elsewhere expanded his abbreviations without note but here his precise wording is not certain.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 62

Bhayā Suttaṃ

Terror

---

[161]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

2. "Monks, the uneducated manyfolk speaks of these three terrors
that part mother and son.[1]

What are the three?

There comes a time
when a great fire breaks out.

When it breaks out,
villages,
suburbs
and towns are burned.

When these are burning,
the mother cannot reach her son,
and the son cannot reach his mother.

This is the first terror
that the uneducated manyfolk speaks of.

■

3. Then again, monks,
there comes a time
when a mighty rain falls.

When this happens,
a great flood is caused.

When the flood comes,
villages,
suburbs
and towns are swept away.

When these are being swept away,
a mother cannot reach her son,
and the son cannot reach his mother.

This is the second terror
that the uneducated manyfolk speaks of.

■

4. Then again, monks,
there comes a time

when there is an alarm
of a forest-raid of robbers,[2]
and the country-folk mount their carts
and drive away.

When this happens,
amid the scattering of the country-folk in carts,
a mother cannot reach her son,
and the son cannot reach his mother.

This is the third terror
that the uneducated manyfolk speaks of.

§

[162] 5. Now again, monks,
the uneducated manyfolk
speaks of these three terrors
wherein a mother and her son
are sometimes together,
sometimes parted.

What are the three?

There comes a time
when a great fire breaks out.

When it breaks out,
villages,
suburbs
and towns are burned.

When these are burning,
then sometimes it may be possible
for a mother to reach her son,
and for a son to reach his mother.

This is the first terror
that the uneducated manyfolk speaks of.

■

Then again there comes a time
when a great rain falls.

When this happens,
a great flood is caused.

When the flood comes,
villages,
suburbs
and towns are swept away.

When these are being swept away,
then sometimes it may be possible
for a mother to reach her son,
and for a son to reach his mother.

This is the second terror
that the uneducated manyfolk speaks of.

■

Then again, monks,
there comes a time
when there is an alarm
of a forest-raid of robbers,
and the country-folk mount their carts
and drive away.

When this happens,
amid the scattering of the country-folk in carts,
then sometimes it may be possible
for a mother to reach her son,
and for a son to reach his mother.

This is the third terror
that the uneducated manyfolk speaks of.

These are the three terrors
whereof the uneducated manyfolk speaks,
wherein a mother and her son are sometimes together,
sometimes parted.

§

6. Monks, these three terrors part mother and son.

What three?

A mother cannot bear[3]
to see her son grow old.

She says,

'I am growing old.

Let not my son grow old.'

The son likewise cannot bear
to see his mother grow old.

He says,

'I am growing old.

Let not my mother grow old.'

This is the first terror
that parts mother and son.

■

A mother cannot bear
to see her son get sick.

She says,

'Let me get sick.

Let not my son get sick.'

The son likewise cannot bear
to see his mother get sick.

He says,

'Let me get sick.

Let not my mother get sick.'

This is the second terror
that parts mother and son.

■

A mother cannot bear
to see her son die.

She says,

'Let me die.

Let not my son die.'

The son likewise cannot bear
to see his mother die.

He says,

'Let me get die.

Let not my mother die.'

This is the third terror
that parts mother and son.

These are the three terrors
that part mother and son.

§

The phrase "a way which joins mother and son" is a mis-translation, and a dangerous and misleading one at that. The sutta is speaking about overcoming terrors, not ways to unite mother and son. Further the Way is not a way to unite mothers and sons except possibly in the sense of both being followers at the same time, that is, being united in an idea, certainly there is no idea here of being united in some after-life. See the Olds translation or the Bhk. Thanissaro translation for the way this whole sutta should have been handled.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 63

Venāgapura Suttaṃ

Venāga

---

[162]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was journeying about among the Kosalans,
attended by a great company of monks,
and he came to Venāgapura,[1] a brahmin village of the Kosalans.

[163] Now the brahmin housefathers of Venāgapura
heard the news that Gotama the recluse,
son of the Sakyans,
who went forth as a Wanderer from the Sakyan clan,
was come to Venāgapura.

And there went abroad
a fair report about Gotama,
that Exalted One,
thus:

"It is he,
that Arahant

who is a Fully Enlightened One,
perfect in knowledge and practice,
Wellfarer,
world-knower,
unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.

He makes known this world
together with the world of devas,
Maras
and Brahmas,
together with the host of recluses and brahmins,
both of devas and mankind,
having himself come to know it thoroughly for himself.

He teaches Dhamma
that is lovely in the beginning,
lovely in the middle,
lovely in the ending,
both in letter and spirit;
in all its fullness
he preaches the holy life
that is utterly pure.

Well indeed for us
if we could get the sight
of arahants such as these."

■

2. Then the brahmin housefathers of Venāgapura
came to see the Exalted One.

On coming to him
some saluted the Exalted One

and sat down at one side.

Some greeted the Exalted One,
and after the exchange of greetings and courtesies
sat down at one side.

Some raising their joined palms to their foreheads
in respect to the Exalted One.

Some proclaimed their name and clan
and sat down at one side.

While others,
without saying anything,[2]
just sat down at one side.

Then as he thus sat
Vacchagotta[3] the brahmin of Venāgapura,
said this to the Exalted One:

3. "It is wonderful, master Gotama!

It is marvellous, master Gotama,
how serene is the worthy Gotama's air,
how clear and translucent[4] his complexion!

Just as the yellow **[164]** jujube fruit[5] in autumn
is clear and translucent,
even so is the worthy Gotama's complexion.

Even as a palm-tree fruit
just loosed from the stalk
is clear and translucent,
even so is the worthy Gotama's complexion.

Just as a trinket of red gold,
wrought in a crucible by a clever goldsmith,[6]

deftly beaten
and laid on a yellow cloth,
shines and blazes and glitters,
even so the worthy Gotama's senses are calmed,
his complexion is clear and translucent.

Now, master Gotama,
as to those couches,
both high and broad,
such as the sofa,[7]
the divan,
together with their coverlets of goat's hair,
of divers colours,
whiter coverlets,
coverlets of wool besprent with flowers,
quilts of cotton-wool,
embroidered counterpanes
and rugs furred on both sides,
rugs furred on one side,
coverlets gem-studded
and of silk,
(and other luxurious appointments such as)
dancer's carpets,
rugs for elephants,
horse
and chariot,
rugs of antelope skins,
floor-spreads of the hide of the kadali deer,
couches with awnings
and a red bolster at each end -
all such seats,
both high and low,
doubt-less[8] the worthy Gotama can get as he pleases,
can get them without toil and trouble."

■

4. "Brahmin, as to those couches,
both high and broad,
such as the sofa,
the divan,
together with their coverlets of goat's hair,
of divers colours,
whiter coverlets,
coverlets of wool besprent with flowers,
quilts of cotton-wool,
embroidered counterpanes
and rugs furred on both sides,
rugs furred on one side,
coverlets gem-studded
and of silk,
(and other luxurious appointments such as)
dancer's carpets,
rugs for elephants,
horse
and chariot,
rugs of antelope skins,
floor-spreads of the hide of the kadali deer,
couches with awnings
and a red bolster at each end -
all such seats,
both high and low,
indeed we Wanderers get them hardly,
and if gotten
they are not to be made use of.

§

Now, brahmin, there are these three couches,
both high and broad,
which I can get both here and now[9] as I please,
without toil and trouble.

What are the three?

[165] They are the high, broad couch celestial,[10]
high, broad couch sublime,
and the high, broad couch of the Ariyans.

These are the three couches
I get here and now as I please,
without toil and trouble."

■

5. "Pray, master Gotama,
of what sort is that high, broad couch celestial
which the worthy Gotama gets here and now as he pleases
without toil and trouble?"

"In this case, brahmin,
when I am living dependent
on a certain village or suburb,
I get myself robed in the forenoon,
and taking bowl and outer robe
I enter that village or suburb to beg.

When I return from my alms-round
and have eaten my meal,
I make for the edge of a forest.[11]

There I gather together
whatever grasses or leaves there are
into one place
and sit down cross-legged,

holding my body straight
and setting mindfulness in front of me.[12]

Thus aloof from sense-desires,
aloof from unprofitable states of mind,
I enter on the first musing
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abide therein.

Then, by calming down thought directed and sustained,
I enter on that inward calm,
that single-minded purpose,
apart from thought directed and sustained,
born of mental balance,
zestful and easeful,
which is the second musing,
and abide therein.

Then by the fading out of zest
I become balanced
and remain mindful and composed,
and experience with the body
that happiness of which the Ariyans aver:

'The balanced, thoughtful man lives happily,'

and I enter on the third musing
and abide therein.

Then, by rejecting pleasure and pain alike,
by the coming to an end
of the joy and sorrow which I had before,
I enter and abide in the fourth musing,
free of pain and free of pleasure,

a state of perfect purity
of balance and equanimity.

■

[166] Now, brahmin, when I have reached such a state,
if I walk up and down,
at such time my walking is to me celestial.

If I stand,
at such time my standing is celestial.

If I sit,
my sitting is to me celestial.

If I lie down,
celestial is 'the high, broad couch' I lie on.

That, brahmin, is what I mean
when I speak of the 'high, broad couch celestial'
which I get as I please
without toil and trouble."

■

"Wonderful, master Gotama!

Marvellous, master Gotama!

Who but the worthy Gotama
could get a high, broad couch celestial
such as he pleases
without toil and trouble?

■

6. But, master Gotama,
what is that high, broad couch sublime

which the worthy Gotama gets
here and now as he pleases
without toil and trouble?"

"Herein, brahmin, when I am living
dependent on a certain village or suburb,
I get myself robed in the forenoon,
and taking bowl and outer robe
I enter that village or suburb to beg.

When I return from my alms-round
and have eaten my meal,
I make for the edge of a forest.

There I gather together
whatever grasses or leaves there are
into one place
and sit down cross-legged,
holding my body straight
and setting mindfulness in front of me,
I abide suffusing one quarter (of the world)
with a heart possessed of friendliness:
likewise the second,
third
and fourth quarters:
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world
do I abide suffusing
with a heart possessed of friendliness
that is widespread,
grown great
and boundless,

free from enmity
and untroubled.

And I do likewise abide
suffusing one quarter (of the world)
with a heart possessed of compassion:
likewise the second,
third
and fourth quarters:
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world
do I abide suffusing
with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

And I do likewise abide
suffusing one quarter (of the world)
with a heart possessed of sympathy:
likewise the second,
third
and fourth quarters:
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world
do I abide suffusing

with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

And I do likewise abide
suffusing one quarter (of the world)
with a heart possessed of equanimity:
likewise the second,
third
and fourth quarters:
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions, -
the whole world
do I abide suffusing
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.[13]

■

Now, brahmin,
when I have reached such a condition,[14],
if I walk up and down,
at such time my walking is to me sublime.

If I stand,
at such time my standing is sublime.

If I sit,
my sitting is to me sublime.

If I lie down,
sublime is "the high, broad couch" I lie on.

That, brahmin, is what I mean
when I speak of the "high, broad couch sublime"
which I get as I please
without toil and trouble."

■

"Wonderful, master Gotama!

Marvellous, master Gotama!

Who but the worthy Gotama
could get a high, broad couch sublime
such as he pleases
without toil and trouble?

■

[167] But pray, master Gotama,
what is that Ariyan[15] high, broad couch
which the worthy Gotama gets
here and now as he pleases
without toil and trouble?"

"Herein, brahmin,
when I am living dependent
on a certain village or suburb,
I get myself robed in the forenoon,
and taking bowl and outer robe
I enter that village or suburb to beg.

When I return from my alms-round
and have eaten my meal,
I make for the edge of a forest.

There I gather together
whatever grasses or leaves there are
into one place
and sit down cross-legged,
holding my body straight
and setting mindfulness in front of me,
I know thus for certain:

'Passion is abandoned by me.

It is cut off at the root,
made like a palm-tree stump,
made such as not to grow again,
unable to sprout again in future time.

Malice is abandoned by me.

It is cut off at the root,
made like a palm-tree stump,
made such as not to grow again,
unable to sprout again in future time.

Delusion is abandoned by me.

It is cut off at the root,
made like a palm-tree stump,
made such as not to grow again,
unable to sprout again in future time.

Now, brahmin,
when I have reached such a condition,
if I walk up and down,
at such time my walking is to me Ariyan.

If I stand,
at such time my standing is Ariyan.

If I sit,
my sitting is to me Ariyan.

If I lie down,
Ariyan is 'the high, broad couch' I lie on.

That, brahmin,
is the Ariyan couch, broad and high,
which I get as I please
without toil and trouble."

■

"Wonderful, master Gotama!

Marvellous, master Gotama!

Who but the worthy Gotama
could get this Ariyan high, broad couch
such as he pleases
without toil and trouble?

Excellent, master Gotama!

Excellent it is, master Gotama!

Even as one raises what is overthrown,
or shows forth what is hidden,
or points out the way to him that wanders astray,
or holds up a light in the darkness,
that they who have eyes ay see objects, —
even so in divers ways
hath the Norm been set forth by the worthy Gotama.

I myself, master Gotama,
do go for refuge to the worthy Gotama,
to Dhamma
and to the Order of monks.

May the worthy Gotama
accept me as a lay-follower
from this day forth
so long as life shall last,
as one who has taken refuge in him."

---

[1] I have not met this name elsewhere.

[2] *Comy.* calls them 'hypocrites and blind fools.'

[3] This may be the Wanderer of *supra,* text 161; *M.* i, 481 *ff.; S.* iii, 257 *ff.;* iv, 391.

[4] A stock phrase of compliment on meeting one who seems elated. *Cf. K.S.* i, 186; iii, 186; v, 267. *Indriyāni* would seem to mean here 'the personality' as radiant (*vippasaññāni*). *Cf. supra,* text 130.

[5] *Badara-paṇḍuṃ* (text has *bhadara-*).

[6] Text omits *ukka-mukhe* (of *Comy.*), but has it at p. 257 of text. *Cf. S.* i, 65, where also it is omitted.

[7] *Āeandī, pallanko, goṇako,* etc. All these seats except the last item are detailed at *D.* i, 7. *Cf. Dialog.* i, 11, notes. Our *Comy.* follows *DA.* i, 86. These luxurious pieces of furniture are eschewed by the layman who takes the moderately ascetic eight precepts and by the ordained monk who takes the ten precepts. It is not clear to what purpose the brahmin introduces this

list of furniture, unless it be to lead up to the comparison of earthly and heavenly 'seats.' See next note.

[8] *Comy.* has *maññe,* (not in text) and explains that the brahmin ascribes the Master's radiant appearsnoe to this luxurious chamber-furniture.

[9] *Etarahi*.

[10] *Dibbaṃ (= divyaṃ),* of devas.

[11] *Van'antaṃ*. Text reads *vanaṃ taṃ*.

Pārimukhaṃ translates as 'around the face' or 'around the mouth' or 'around or in the vacinity of the front.' For the initiation of concentration in *samādhi* practice, it should be heard as 'around the mouth'. The Buddhist practice is not the same as the practice that came before.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 64

Sarabha Suttaṃ

Sarabha

---

[185] **[167]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha
on the hill Vulture's Peak.[1]

Now at that time Sarabha[2] so called,
the Wanderer,
who had not long since deserted this Dhamma-Discipline,
was thus speaking in the company[3] at Rājagaha:

[168] "I understand the 'Dhamma'
of the recluses who are Sakyans' sons.

It is because I understand it
that I have deserted that Dhamma-Discipline."

§

2. Then a number of monks,
having robed themselves,
taking bowl and outer robe,
entered Rājagaha to beg.

And those monks heard Sarabha the Wanderer
so speaking
in the company at Rājagaha.

So when they had done their begging-rounds
and had returned and eaten their meal,
they went to the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated
they said this to the Exalted One:

"Lord, Sarabha the Wanderer
has not long since deserted this Dhamma-Discipline.

At Rājagaha he is thus speaking in the company:

'I understand the "Dhamma"
of the recluses who are Sakyans' sons.

It is because I understand it
that I have deserted that Dhamma-Discipline.'

Lord, it would be well
if the Exalted One were to go to Snake River bank,[4]
to the Wanderers' Park
where is Sarabha the Wanderer,
out of compassion for him."

The Exalted One consented by silence.

3. So the Exalted One,
rising up from his solitary meditation at eventide,
went to Snake River bank,
to visit Sarabha the Wanderer
in the Wanderers' Park.

On reaching this
he sat down on a seat made ready.

Having done so
the Exalted One said this
to Sarabha the Wanderer:

"Is it true, as I hear, Sarabha,
that you say:

'I understand the "Dhamma"
of the recluses who are Sakyans' sons.

It is because I understand it
that I have deserted that Dhamma-Discipline?'"

At these words Sarabha the Wanderer was silent.

Then a second time
the Exalted One spoke to Sarabha the Wanderer, saying:

"Speak, Sarabha!

How is it that you have understood
the 'Dhamma' of the recluses who are Sakyans' sons?

If your knowledge is incomplete
I will complete it for you.

If it is complete
I shall receive it gladly."

[169] And a second time Sarabha the Wanderer was silent.

Then for the third time
the Exalted One spoke to Sarabha the Wanderer, saying:

"Sarabha, it is by me
that the 'Dhamma' of the Sakyans' sons
who are recluses
has been revealed.

Speak, Sarabha!

How is it that you have understood
the 'Dhamma' of the recluses who are Sakyans' sons?

If your knowledge is incomplete
I will complete it for you.

If it is complete
I shall receive it gladly."

And a third time Sarabha the Wanderer was silent.

4. Thereupon the Wanderers of Rājagaha
said this to Sarabha the Wanderer:

"Friend, whatever you may have to ask Gotama the recluse,
he gives you the opportunity to do so.

Speak, reverend Sarabha!

If your knowledge is incomplete,
Gotama the recluse will complete it for you.

If it is complete,
he will receive it gladly."

At these words Sarabha the Wanderer remained silent,
confused,
hanging his head,
looking downwards,
a disappointed man,
unable to make reply.[5]

5. So the Exalted One,
seeing him in this condition,
said to those Wanderers:

"Wanderers,[6] if any one should say to me:

'You have not perfect knowledge of these things,
though you claim to be fully enlightened,'

I should closely examine him,
question him
and talk with him.[7]

He, thus closely examined,
questioned
and talked with,
would surely and inevitably
be reduced to one of these three conditions: -

Either he would shelve the question by another,[8]
and direct the talk to an alien subject;

or he would display anger,
malignity
and sulkiness;

or he would sit silent,
confused,
hanging his head,
looking downwards,
a disappointed man,
unable to make reply,
just as now does Sarabha the Wanderer.

[170] Wanderers, if any one were to say to me:

'The "Dhamma" preached by you
for the purpose of utterly destroying Ill
does not lead those who act accordingly
to such a goal,'

I should closely examine him,
question him
and talk with him.

He, thus closely examined,
questioned
and talked with,
would surely and inevitably
be reduced to one of these three conditions: -

Either he would shelve the question by another,
and direct the talk to an alien subject;

or he would display anger,
malignity
and sulkiness;

or he would sit silent,
confused,
hanging his head,
looking downwards,
a disappointed man,

unable to make reply,
just as now does Sarabha the Wanderer.

Then the Exalted One, having thrice[ed1] uttered his lion's roar
in the Wanderers' Park
on the bank of Snake River,
departed through the air.[9]

6. Now not long after the departure of the Exalted One
those Wanderers assailed Sarabha the Wanderer on all sides
with a torrent of abuse,
and poking fun at him said:

"Friend Sarabha, even as a decrepit jackal
in the great forest,
thinking to utter a lion's roar,
can only let out just a jackal's scream,
so you, friend Sarabha,
thinking to utter the lion's roar
which none but Gotama the recluse can utter, -
you give just such a jackal's scream.

Friend Sarabha, just as a poor little hen[10]
thinks to crow like a cock,
and after all lets out just a poor little hen's cackle,
so you, friend Sarabha,
thinking to utter the cock-crow
that none but Gotama the recluse can utter,
let out just a poor little hen's cackle.

Friend Sarabha, just as a young bull-calf,
when the cow-pen is empty,[11]
thinks he bellows deeply (like an old bull),
so you, friend Sarabha,
think to utter the deep bellow
that none but Gotama the recluse can utter."

Thus did those Wanderers assail Sarabha the Wanderer
with a torrent of abuse,
poking fun at him.

Vulture Head Rock.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 65

Kesa-Mutti (Kesa-Puttiya) Suttaṃ aka Kalama Suttaṃ

Those of Kesaputta

---

[188] **[170]**

[1][soma][bodh] THUS have I heard:

On a certain occasion the Exalted One,
while going his rounds among the Kosalans
with a great **[171]** company of monks, came to Kesaputta,[1] a district of the Kosalans.

Now the Kālāmas of Kesaputta heard it said that Gotama the recluse,
the Sakyans' son who went forth as a wanderer from the Sakyan clan,
had reached Kesaputta.

And this good report was noised abroad about Gotama, that Exalted One,
thus:

"He it is, the Exalted One,
Arahant,
a Fully Enlightened One,
perfect in knowledge and practice,
Wellfarer,
world-knower,

unsurpassed charioteer of men to be tamed,
teacher of devas and mankind,
a Buddha,
an Exalted One.[2]

It were indeed a good thing to get sight of such arahants!"

So the Kālāmas of Kesaputta came to see the Exalted One.

On reaching him, some saluted the Exalted One and sat down at one side:
some greeted the Exalted One courteously,
and after the exchange of greetings and courtesies
sat down at one side:
some raising their joined palms to the Exalted One
sat down at one side:
some proclaimed their name and clan
and did likewise;
while others without saying anything
just sat down at one side.

Then as they thus sat
the Kālāmas of Kesaputta said this to the Exalted One:

2. "Sir, certain recluses and brahmins come to Kesaputta.

As to their own view,
they proclaim and expound it in full:
but as to the view of others,
they abuse it,
revile it,
depreciate
and cripple it.[3]

Moreover, sir, other recluses and brahmins,
on coming to Kesaputta,
do likewise.

When we listen to them, sir,
we have doubt and wavering
as to which of these worthies is speaking truth
and which speaks falsehood."

3. "Yes, Kālāmas, you may well doubt,
you may well waver.

In a doubtful matter wavering does arise.

Now look you, Kālāmas.

Be ye not misled by report[4]
or tradition
or hearsay.

Be not misled by proficiency in the **[172]** collections,[5]
nor by mere logic or inference,
nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming,[6]
nor out of respect for a recluse (who bolds it).

But, Kālāmas, when you know for yourselves:

These things are unprofitable,
these things are blameworthy,
these things are censured by the intelligent;
these things, when performed and undertaken,
conduce to loss and sorrow, -

then indeed do ye reject them, Kālāmas.

■

4. Now what think ye, Kālāmas?

When greed arises within a man,
does it arise to his profit or to his loss?

'To his loss, sir.'

'Now, Kālāmas, does not this man, thus become greedy,
being overcome by greed
and losing control of his mind, -
does he not kill a living creature,
take what is not given,
go after another's wife,
tell lies
and lead another into such a state[7]
as causes[8] his loss and sorrow for a long time?"

"He does, sir."

■

5. "Now what think ye, Kālāmas?

When malice arises within a man,
does it arise to his profit or to his loss?"

"To his loss, sir."

"Now, Kālāmas, does not this man, thus become malicious,
being overcome by malice
and losing control of his mind, -
does he not kill a living creature,
take what is not given,
go after another's wife,
tell lies
and lead another into such a state
as causes his loss and sorrow for a long time?"

"He does, indeed, sir."

■

6. "Now what think ye, Kālāmas?

When illusion arises within a man,
does it arise to his profit or to his loss?"

"To his loss, sir."

"And does not this man, thus deluded,
being overcome by delusion
and losing control of his mind, -
does he not kill a living creature,
take what is not given,
go after another's wife,
tell lies
and lead another into such a state
as causes his loss and sorrow for a long time?"

[173] "He does, sir."

■

7. "Well then, Kālāmas, what think ye?

Are these things profitable or unprofitable?"

"Unprofitable, sir."

"Are they blameworthy or not?"

"Blameworthy, sir."

"Are they censured by the intelligent or not?"

"They are censured, sir."

"If performed and undertaken,
do they conduce to loss and sorrow or not?"

"They conduce to loss and sorrow, sir.

It is just so, me-thinks."[9]

■

8. "So then, Kālāmas, as to my words to you just now:

'Be ye not misled by report or tradition or hearsay.

Be not misled by proficiency in the collections,
nor by mere logic or inference,
nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming,
nor out of respect for a recluse (who holds it).

But, Kālāmas, when you know for yourselves:

These things are unprofitable,
these things are blameworthy,
these things are censured by the intelligent,
these things, when performed and undertaken,
conduce to loss and sorrow, -
then indeed do ye reject them,'

such was my reason for uttering those words.

■

9. Come now, Kālāmas, be ye not misled by report or tradition or hearsay.

Be not misled by proficiency in the collections,
nor by mere logic or inference,

nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming,
nor out of respect for a recluse (who holds it).

But if at any time ye know of yourselves:

These things are profitable,
they are blameless,
they are praised by the intelligent:
these things, when performed and undertaken,
conduce to profit and happiness, -

then, Kālāmas, do ye, having undertaken them
abide therein.

§

10. Now what think ye, Kālāmas?

When freedom from greed arises in a man,
does it arise to his profit or his loss?"

"To his profit, sir."

"Does not this man,
not being greedy,
not overcome by greed,
having his mind under control, -
does he not cease to slay a living creature,
does he not cease to take what is not given,
does he not cease to go after another's wife,
does he not cease to tell lies

does he not cease to mislead another
[174] into a state that shall be to his loss and sorrow for a long time?"

"He does, sir."

■

11. "Now what think ye, Kālāmas?

When freedom from malice arises within a man,
does it arise to his profit or his loss?"

"To his profit, sir."

"Does not this man,
not being malicious,
not being overcome by malice,
but having his mind under control, -
does he not cease to slay a living creature,
does he not cease to take what is not given,
does he not cease to go after another's wife,
does he not cease to tell lies
does he not cease to mislead another
into a state that shall be to his loss and sorrow for a long time?"

"He does, sir."

■

12. "Now what think ye, Kālāmas?

When freedom from illusion arises within a man,
does it arise to his profit or his loss?"

"To his profit, sir."

"Does not this man,
not being deluded,

not being overcome by delusion,
but having his mind under control, -
does he not cease to slay a living creature,
does he not cease to take what is not given,
does he not cease to go after another's wife,
does he not cease to tell lies
does he not cease to mislead another
into a state that shall be to his loss and sorrow for a long time?"

"Yes, sir."

■

13. "Then, Kālāmas, what think ye?

Are these things profitable or unprofitable?"

"Profitable, sir."

"Are they blameworthy or not?"

"They are not, sir."

"Are they censured or praised by the intelligent?"

"They are praised, sir."

"When performed and undertaken,
do they conduce to happiness or not?"

"They do conduce to happiness, sir.

It is just so, methinks."

14. "So then, Kālāmas, as to my words to you just now:

'Be not misled by proficiency in the collections,
nor by mere logic or inference,

nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming,
nor out of respect for a recluse (who holds it).

But, Kālāmas, when you know for yourselves:

These things are profitable,
they are blameless,
they are praised by the intelligent:
these things, when performed and undertaken,
conduce to profit and happiness, -

then, Kālāmas, do ye, having undertaken them
abide therein.'

such was my reason for uttering those words.

§

15. Now, Kālāmas, he who is an Ariyan disciple
freed from coveting and malevolence,
who is not bewildered but self-controlled and mindful,
with a heart possessed by goodwill,
with a heart possessed by compassion,
with a heart possessed by sympathy,
with a heart possessed by equanimity
(that is widespread, grown great and boundless,
free from enmity and oppression), -
such an one abides suffusing one quarter of the world therewith,
bkewise the second,
third **[175]** and fourth quarter of the world.[10]

And in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he abides suffusing the whole world
with a heart possessed by goodwill,
with a heart possessed by compassion,
with a heart possessed by sympathy,
with a heart possessed by equanimity
that is widespread, grown great and boundless,
free from enmity and oppression.

■

By that Ariyan disciple whose heart is thus free from enmity,
free from oppression,
untainted and made pure,
by such in this very life four comforts[11] are attained, thus:

16. 'If there be a world beyond,
if there be fruit and ripening of deeds done well or ill,
then, when body breaks up after death,
I shall be reborn in the Happy Lot,
in the Heaven World.'

This is the first comfort he attains.

■

'If, however, there be no world beyond,
no fruit and ripening of deeds[12] done well or ill,
yet in this very life do I hold myself free from enmity and oppression,
sorrowless and well.'[13]

This is the second comfort he attains.

■

'Though, as result of action,[14] ill be done by me,
yet do I plan no ill to anyone.

And if I do no ill,
how can sorrow touch me?'

This is the third comfort he attains.

■

'But if, as result of action,
no ill be done by me,
then in both ways[15] do I behold myself utterly pure.'

This is the fourth comfort he attains.

■

Thus, Kālāmas, that Ariyan disciple whose heart is free from enmity,
free from oppression,
untainted and made pure,
in this very life
attains these four comforts."

§

17. "So it is, Exalted One.

So it is, Wellfarer.

That Ariyan disciple whose heart is free from enmity,
free from oppression,

untainted and made pure,
in this very life
attains these four comforts:[16]

'If there be a world beyond,
if there be fruit and ripening of deeds done well or ill,
then, when body breaks up after death,
I shall be reborn in the Happy Lot,
in the Heaven World.'

This is the first comfort he attains.

'If, however, there be no world beyond,
no fruit and ripening of deeds done well or ill,
yet in this very life do I hold myself free from enmity and oppression,
sorrowless and well.'

This is the second comfort he attains.

■

'Though, as result of action, ill be done by me,
yet do I plan no ill to anyone.

And if I do no ill,
how can sorrow touch me?'

This is the third comfort he attains.

■

"But if, as result of action,
no ill be done by me,
then in both ways do I behold myself utterly pure.'

This is the fourth comfort he attains.

§

Excellent, sir!

We here do go for refuge to the Exalted One,
to Dhamma
and to the Order of Monks.

May the Exalted One accept us as lay-followers from this day forth
so long as life shall last,
who have so taken refuge."

---

[1] I have not met this name elsewhere.

[2] *Cf. supra,* text 180.

[3] *Opakkhiṃ karoti,* lit. deprive it of its wings. Text and *Comy.* *opapakkhiṃ*.

[4] *Cf. A.* ii, 191, where the same advice is given to Bhaddiya of the Licchavī; also *S.* ii, 115; *Nidd.*[2], § 151; *Gotama the Man,* 274.

[5] *Piṭaka-sampādanena,* gen. trans. 'on the authority of the Scriptures,' probably not yet written down, but memorialized and constantly added to. *Comy.* *piṭaka-tantiyā*.

[6] *Bhavya-rūpatāya*. *Comy.* takes it as *bhabba-*.

[7] *Tathattāya samādapeti*.

[8] Text *yaṃ sa hoti*. This, says *Comy., -yam assa hoti (yaṃ kāranaṃ tasaa puggalasaa hoti)*.

[9] This second *no* is ethic dative: the first is negative.

[10] For these Four 'Sublime Moods' *cf. supra*, text 183; *K.S.* v, 98 *n*.

[11] *Assāsa*, lit. 'quiet breathing.' *Cf. K.S.* iv, 172.

[12] *Dhammānaṃ*, ? to read *kammānaṃ* as before.

[13] Text *sukhiṃ*. *Comy. sukhaṃ = sukhitaṃ*.

[14] *Karoto*.

'*whether inadvertently or intentionally*' this could be misleading. What he is speaking about is the inadvertent harm that might be done doing a deed either inadvertently or intentionally. Where there is no intent to harm, as is indicated by the context, there is no bad kamma as a result, even if there is inadvertently, harm done. There is bad kamma done with any deed done with the intent to harm.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 66

Sāḷha Suttaṃ

Sāḷha

---

[176]

[1][nymo] THUS have I heard:

On a certain occasion the venerable Nandaka[1] was staying near Sāvatthī in East Park,
at the terraced house of Migara's mother.

Then Sāḷha,[2] Migara's grandson
and Rohaṇa, Pekhuṇiya's grandson,
came to visit the venerable Nandaka.

On coming to him they saluted him
and sat down at one side.

As they thus sat
the venerable Nandaka said this to Sāḷha, Migara's grandson:

2. "Come now, Sāḷha!

Be not misled by report
or tradition

or hearsay;
nor upon what is in a scripture;
nor upon surmise;
nor upon an axiom;
nor upon specious reasoning;
nor upon a bias towards a notion
that has been pondered over;
nor upon another's seeming ability;
nor upon the consideration,
'The monk is our teacher.'

Sāḷha, when you yourself know:

'These things are bad;
these things are blamable;
these things are censured by the wise;
undertaken and observed,
these things lead to harm and ill,'
do you reject them.[3]

3. Now what think you, Sāḷha?

Does greed exist?"

"It does, sir."

"Well, Sāḷha, I call it coveting.

That is what it means, I declare.

Now does not this covetous man
slay a being,
take what is not given,
go after another's wife,
tell lies
and lead another into a state
that is to his loss for a long time?"

"He does, sir."

4. "Now what think you, Sāḷha?

Does malice exist?"

"Yes, sir."

"Well, I call it malevolence.

Now, Sāḷha, does not he whose mind is malevolent,
slay a being,
take what is not given,
go after another's wife,
tell lies
and lead another into a state
that is to his loss for a long time?"

"He does, sir."

5. "Again. Sāḷha, what think you?

Does delusion exist?"

"Yes, sir."

"Well, Sāḷha, I call it nescience.

That is the meaning of the word.

Now does not the deluded man
slay a being,
take what is not given,
go after another's wife,
tell lies
and lead another into a state
that is to his loss for a long time?"

"He does, sir."

6. "Now what think you, Sāḷha?

Are these things profitable or unprofitable?"

"Unprofitable, sir"

"Blamable or not blamable?"

"Blamable, sir."

"Censured or praised by the wise?"

"Censured, sir."

"Undertaken and observed,
do these things lead to harm and ill, or not?

Or how does it strike you?"

"Undertaken and observed,
these things lead to harm and ill.

Thus it strikes me."

7. "Therefore, did we say, Sāḷha:

'Be not misled by report
or tradition
or hearsay;
nor upon what is in a scripture;
nor upon surmise;
nor upon an axiom;
nor upon specious reasoning;
nor upon a bias towards a notion
that has been pondered over;
nor upon another's seeming ability;

nor upon the consideration,
"The monk is our teacher."

Sāḷha, when you yourself know:

These things are bad;
these things are blamable;
these things are censured by the wise;
undertaken and observed,
these things lead to harm and ill,'
do you reject them.'

§

8. Now what think you, Sāḷha?

Is there not-greed?"

"There is, sir."

"Well, I call it not-coveting.

Does not he who is not greedy,
not overcome by coveting,
abstain from slaying a being,
taking what is not given,
going after another's wife,
telling lies?

Does he not lead another to a[4] state
which is to his profit and happiness for a long time?"

"Yes, sir."

9. "What think you, Sāḷha?

Is there not-malice?"

"There is, sir."

"Well, I call it not-malevolence.

That is the meaning of the word.

Now, Sāḷha, does not he who is not malevolent,
whose mind is free from malevolence,
abstain from slaying a being,
taking what is not given,
going after another's wife,
telling lies?

Does he not lead another to a state
which is to his profit and happiness for a long time?"

"He does, sir."

10 "Again, Sāḷha, what think you?

Is there not-delusion?"

"There is, sir."

"I call it knowledge.

That is its meaning.

Does not he[5] who is undeluded,
who has come to knowledge,
abstain from slaying a being,
taking what is not given,
going after another's wife,
telling lies?

Does he not lead another to a state
which is to his profit and happiness for a long time?"

"He does, sir."

"Now, Sāḷha, what think you?

Are these things profitable or unprofitable?"

"Profitable, sir."

"Blamable or not blamable?"

"Not blamable, sir."

"Censured or praised by the wise?"

"Praised by the wise, sir."

"Undertaken and observed,
do these things lead to harm and ill,
or benefit and happiness?

Or how does it strike you?"

"Undertaken and observed,
these things lead to benefit and happiness.

Thus it strikes me."

9. "Therefore, did we say, Sāḷha:

'Be not misled by report
or tradition
or hearsay;
nor upon what is in a scripture;
nor upon surmise;
nor upon an axiom;

nor upon specious reasoning;
nor upon a bias towards a notion
that has been pondered over;
nor upon another's seeming ability;
nor upon the consideration,
"The monk is our teacher."

Sāḷha, when you yourself know:

'These things are good;
these things are not blamable;
these things are praised by the wise;
undertaken and observed,
these things lead to benefit and happiness,'
do you, having undertaken them, abide therein.

The disciple of the Noble Ones, Sāḷha,
who in this way is devoid of coveting,
devoid of ill will,
undeluded,
clearly comprehending and mindful,
dwells, having pervaded,
with the thought of amity,
one quarter;
likewise the second;
likewise the third;
likewise the fourth;
so above,
below,
and across;
he dwells, having pervaded
because of the existence in it
of all living beings,
everywhere,
the entire world,
with the great,

exalted,
boundless thought of amity
that is free of hate or malice.

He lives, having pervaded,
with the thought of compassion,
one quarter;
likewise the second;
likewise the third;
likewise the fourth;
so above,
below,
and across;
he dwells, having pervaded
because of the existence in it
of all living beings,
everywhere,
the entire world,
with the great,
exalted,
boundless thought of compassion
that is free of hate or malice.

He lives, having pervaded,
with the thought of gladness,
one quarter;
likewise the second;
likewise the third;
likewise the fourth;
so above,
below,
and across;
he dwells, having pervaded
because of the existence in it
of all living beings,
everywhere,

the entire world,
with the great,
exalted,
boundless thought of gladness
that is free of hate or malice.

He lives, having pervaded,
with the thought of equanimity,
one quarter;
likewise the second;
likewise the third;
likewise the fourth;
so above,
below,
and across;
he dwells, having pervaded
because of the existence in it
of all living beings,
everywhere,
the entire world,
with the great,
exalted,
boundless thought of equanimity
that is free of hate or malice.

He comes to know thus:

There is a mean state.

There is an exalted state.

There is an escape from this realm of consciousness.[6]

When he thus knows,
thus sees,
his mind is released

from the āsava of sensual desire,
his mind is released
from the āsava of continued becoming,
his mind is released from the āsavaof nescience.

To him thus released
comes the knowledge that he is released,
and he is assured:

'Ended is rebirth,
lived is the righteous life,
done is my task,
there is no more of this state for me.'

Likewise he comes to know:

'Formerly I had greed:[7]
that was evil.

Now it exists no more:
that is good.

Formerly I had malice:
that was evil.

Now it exists no more:
that is good.

Formerly I was deluded:
that was evil.

Now delusion exists no more:
that is good.'

Thus in this very life
he is free from craving,[8]
he is released,

he has become cool:
he, of himself,
abides in experience of bliss,
by becoming Brahma."[9]

---

[1] 'Admonisher of the nuns,' *cf*. text 25; iv, 358.

[2] One of the Licchavī. *Cf*. ii, 200.

[3] This sermon is a sort of variant edition of the previous sutta.

[4] Text should read *hoti*.

[5] Text should read *ayaṃ* for *ahaṃ*.

[6] *Saññāgatasaa* (what comes within one's sphere of consciousness). *Cf*. *M*. i, 38. *Comy*. paraphrases: *Imassa vipassanā-saññā-sankhātassa saññāgatasaa nissaraṇaṃ Nibbānaṃ nāma dasseti*.

[7] *Cf*. *Pts*. *of Contr*. 96.

[8] For *nicchāto nibbuto cf*. *S*. iii, 26.

[9] *Brahma-bhūtena*. A trace of the teaching common to Gotama and his brahmin disciples. *Comy*. *seṭṭha-bhūtena*. See *infra*, 187 *n*.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 67

Kathā-Vatthu Suttaṃ

Topics of Discourse

---

[178]

[1] "Monks, there are these three topics of discourse.[1]

What three?

One may talk of past time, saying:

'Thus it was in past time.'

Or one may talk of future time, saying:

'Thus it will be in future time.'

Or one may talk of the present time, saying:

'Thus it is now at present.'

§

[2] Monks, it may be understood of a person by his conversation whether he is competent[2] or incompetent to discuss.

Now, monks, if this person, on being asked a question, does not give a categorical reply to a question requiring it:[3]
does not give a discriminating reply to a question requiring it:
does not reply by a counter-question to, a question requiring it,
[179] and does not waive a question which should be waived,
— then, monks, such a person is incompetent to discuss.

But if this person on being asked these four sorts of questions
gives the proper reply,
then he is competent to discuss.

■

[3] Again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If this person on being asked a question
does not abide by conclusions,
whether right or wrong,[4]
does not abide by an assumption,[5]
does not abide by recognized arguments,[6]
does not abide by usual procedure,[7]
— in such case, monks,
this person is incompetent to discuss.

But if he does all these,
he is competent to discuss.

■

[4] Again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If this person, on being asked a question,
evades the question by another,[8]
or turns it off the point,
or displays vexation, malice and sulkiness,
in such case, monks,
he is incompetent to discuss.

But if on the other hand he does none of these things,
he is competent.

■

[5] Yet again, monks, it may be understood of a person by his conversation whether he is competent or incompetent to discuss.

If, on being asked a question,
he loads with abuse
and beats down the questioner,
laughs him to scorn
and catches him up when he falters,
— such an one is incompetent to discuss.

But if he does none of these things,
he is competent.

■

[6] Monks, it may be understood of a person by his conversation whether he is assured[9] or unassured.

He who lends not an ear, is unassured.

He who lends an ear is assured.

He, being assured,
fully understands one **[180]** thing,
comprehends one thing,

abandons one thing,
realizes one thing.[10]

So doing he reaches the perfect release.

■

This, monks, is the profit of talk,
this is the profit of deliberation,
of assurance,
of giving ear to advice,
namely, the release of mind without grasping."

---

[7] When talk is barred by anger, bias, pride[11]
Men follow a way not Ariyan and seek
For one another's faults, rejoice to hear
A word ill spoken, a slip o' the tongue, — delight
Each in the other's oonfusion and defeat.
That way of talk the Ariyan follows not.
If fain to speak, the wise man, since he knows
The time, the way of speech the Ariyans use,
The practice proper for expounding Dhamma,
That sage will use such talk: not barred by wrath,
Unbiassed, with unruffled mind; not spiteful,
Not arbitrary-minded, not detracting;
But with full knowledge speaking he speaks well,
Pleased with right speech, not gleeful at a slip.
Not studying censure, catching not at faults:
Reviles not, crushes not, nor speaks at random.
O! I good men's words alike instruct and please:

Thus Ariyans talk. Such is the Ariyan speech.
And knowing this the wise will humbly speak.'

---

[1] *Cf. Kath. Vatthu*. i, 513 (*Points of Controversy,* 296). *D*. iii, 229 n.

[2] *Kaccha = kathetūṇ-yutta:* not as in Pāli Dict. 'fit to be spoken of.'

[3] *Cf. Dialog*. iii, 221; *Mil. P.* 144; *Pts. of Contr., Introd,*. xl, re 'the emergence of the Vibhajjavādin School'; *Gotama the Man,* 73, 106. *Pts. of Cont*. gives as an example *Mark* xi. 29: 'I will ask you one question, and answer me...'

[4] Text *thān'aṭṭhāne*. *Comy. thānāṭhāne*. *Cf. Mil*. 1.

[5] *Parikappe*.

[6] *Aññavāde = ñāṭavāde jānitavāde*. *Comy*. '*Ignoratio elenchi*.'

[7] *Patipadāya*.

[8] *Aññen' aññaṇ paṭicarati,* as at *D*. i, 94; *M*. i, 96; *supra,* text 187.

[9] *Sa-upaniso = sa-upanissayo sa-ppaccayo*. *Comy.*

[10] These four things are, according to *Comy., Dhamma,* the Ariyan truth of Ill, evil and arahantship.

[11] *Samussitā = mānusayena suṭṭhu ussitā*. *Viniviṭṭha* (not in Dict.) = *abhiniviṭṭha*. *Comy., Sampamoha* (not in *Dict*.). I should note here that the *Pāli Dict*. seems based on the indexes so far published. That to *Aṇguttara* is very incomplete, and the *gāthās* seem to have been passed over entirely; hence many words in this volume are not to be found in the *Dict*. at all, while the errors in paging of the indexes are reproduced.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 68

Aññā-Titthiya Suttaṃ

Those of Other Views

---

[180]

[1] "Monks, if the Wanderers of other views
should thus question you:

'Friends, there are these three conditions.

What three?

Lust,
malice,
delusion.

These are the three.

[181] Now between these three
what is the distinction,
what is their specific feature,[1]
what is the difference?'

Thus questioned, monks,
how would ye explain it

to those Wanderers of other views?

■

"For us, lord,
things are rooted in the Exalted One,
have the Exalted One
for their guide and resort.

Well for us, lord,
if the Exalted One would reveal unto us
the meaning of this saying he has said.

Hearing the Exalted One, lord,
the monks will bear it in mind."

■

"Then listen, monks.

Apply your minds closely.

I will speak."

"Even so, lord,"
replied those monks to the Exalted One.

■

The Exalted One said this:

2. "Now if the Wanderers of other views
should question you:

'Friends, there are these three conditions.

What three?

Lust,
malice,
delusion.

These are the three.

Now between these three
what is the distinction,
what is their specific feature,
what is the difference?'

Thus do ye explain it:

'Reverend sirs,
lust is slightly to be blamed,[2]
but it is slow to change.

Malice is much to be blamed,
but it is quick to change.

Delusion is much to be blamed
and it is slow to change.'

■

3. Then if the Wanderers of other views
should question you further:

'But, sirs,
what is the reason,
what is the cause
why lust that has not yet arisen arises,
or why lust that has arisen
is liable to more-becoming and growth?'

'It is the feature[3] of beauty (in a thing),'
must be the reply.

'In him who gives not systematic attention
to the feature of beauty,
lust that has not yet arisen arises,
and lust that has arisen
is liable to more-becoming and growth.

This, sirs, is the reason,
this is the cause
why lust that has not yet arisen arises,
or why lust that has arisen
is liable to more-becoming and growth.'

■

4. Then if the Wanderers of other views should question you further:

'But, sirs, what is the reason,
what is the cause,
why malice not yet arisen arises,
or why malice that has arisen
is liable to more-becoming and growth?'

'It is the feature of ugliness (in a thing),'
must be the reply.

'In him who gives not systematic attention
to the feature of ugliness,
malice that has not yet arisen arises,
and malice that has arisen
is liable to more-becoming and growth.

This, sirs, is the reason,
this is the cause
why malice that has not yet arisen arises,
or why malice that has arisen
is liable to more-becoming and growth.'

■

5. Then if the Wanderers of other views should question you further:

'But, sirs, what is the reason
what is the cause,
why delusion not yet arisen arises
or why delusion that has arisen
is liable to more-becoming and growth?'

[182] 'It is unsystematic attention,'
must be the reply.

'In him who gives not systematic attention
delusion that has not yet arisen arises,
and delusion that has arisen
is liable to more-becoming and growth.

This, sirs, is the reason,
this is the cause
why delusion that has not yet arisen arises,
or why delusion that has arisen
is liable to more-becoming and growth.'

■

6. Then if the Wanderers of other views should question you further:

'Now, sirs, what is the reason,
what is the cause,
why lust not yet arisen arises not,
or if arisen is abandoned?'

'It is the feature of ugliness,'
must be the reply.

'In him who gives systematic attention thereto,
lust not yet arisen arises not,
or lust that has arisen
is abandoned.

This, sirs, is the reason,
this is the cause
why lust that has not yet arisen arises not,
or why lust that has arisen
is abandoned.'

■

7. Then if the Wanderers of other views should question you further:

'But, sirs, what is the reason,
what is the cause,
why malice not yet arisen arises not,
or why malice that has arisen
is abandoned?'

'It is the heart's release by amity,'[4]
must be the reply.

'In him who gives systematic attention
to the heart's release by goodwill
malice that has not arisen arises not,
or malice that has arisen
is abandoned.

This, sirs, is the reason,
this is the cause
why malice that has not yet arisen arises not,
or why malice that has arisen
is abandoned.'

■

8. Then if the Wanderers of other views should question you further:

'But, sirs, what is the reason,
what is the cause
why delusion that has not yet arisen arises not,
or why delusion that has arisen
is abandoned?'

'Systematic attention,'
must be the reply.

'In him who practises systematic attention
delusion not yet arisen arises not,
or delusion that has arisen
is abandoned.

This, sirs, is the reason,
this is the cause
why delusion that has not yet arisen arises not,
or why delusion that has arisen
is abandoned.'"

---

[1] Text should read *adhippāyoso*. *Cf*. *infra*, text 267; *S*. iii, 66.

[2] *Cf*. *A*. iii, 416 (of *dukkha*).

[3] *Cf*. *K.S*. v, 52 *n*.; *Vis.M*. 20.

[4] *Cf*. *K.S*. v, 99.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 69

Akusala-Mūla Suttaṃ

Roots of Demerit[1]

---

[182]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three roots of demerit.

What three?

Greed,
is a root of demerit,
malice,
is a root of demerit,
delusion,[2]
is a root of demerit.

§

2. Greed is a root of demerit.

Whatsoever the greedy one performs[3]
with body, speech and thought,
that is demerit.

■

What the greedy one,
overwhelmed by greed,
whose mind is uncontrolled,
does to another
by unjustly causing him suffering[4]
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds that 'might is right,'[5] -
that **[183]** also is demerit.

■

Thus these evil,
demeritorious conditions
born of greed,
conjoined with greed,
arising from greed,
resulting from greed,
are assembled together in him.

§

3. Malice, monks, is a root of demerit.

Whatsoever the malicious one performs
with body, speech and thought,
that is demerit.

■

What the malicious one,
overwhelmed by malice,
whose mind is uncontrolled,
does to another
by unjustly causing him suffering
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds that 'might is right,' -
that also is demerit.

■

Thus these evil,
demeritorious conditions
born of malice,
conjoined with malice,
arising from malice,
resulting from malice,
are assembled together in him.

§

4. Delusion, monks, is a root of demerit.

Whatsoever the deluded one performs
with body, speech and thought,
that is demerit.

■

What the deluded one,
overwhelmed by delusion,
whose mind is uncontrolled,
does to another
by unjustly causing him suffering
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds that 'might is right,' -
that also is demerit.

■

Thus these evil,
demeritorious conditions
born of delusion,
conjoined with delusion,
arising from delusion,
resulting from delusion,
are assembled together in him.

§

5. Moreover, monks,
such a person as this
is called, as a speaker,
'inopportune,'
'untruthful,'
'irrelevant,'
'one who speaks contrary to Dhamma,'
'one who speaks contrary to the Discipline.'[6]

■

And why is such a person as this
called, as a speaker,
'inopportune,'
'untruthful,'
'irrelevant,'
'one who speaks contrary to Dhamma,'
'one who speaks contrary to the Discipline'?

Because of unjustly causing suffering to another
by punishment,
imprisonment,
loss of wealth,
abuse
and banishment,
on the grounds that 'might is right.'

When confronted with the truth
he denies it,
does not understand it.

When confronted with a lie
he makes no effort to untangle it, saying,

'This is baseless.

This is false.'

Therefore is he called
'inopportune,'
'untruthful'
'irrelevant,'
'one who speaks contrary to Dhamma,'
'one who speaks contrary to the Discipline.'

■

Such a person,
overwhelmed by evil, demeritorious conditions
born of greed,
being uncontrolled in mind,
in this very life
lives in sorrow,
harassed,
unfreed from life's fret and fever,
and when body breaks up after death
one may look for the Way of Woe for him.[7]

■

Such a person,
overwhelmed by evil, demeritorious conditions
born of malice,
being uncontrolled in mind,
in this very life
lives in sorrow,
harassed,
unfreed from life's fret and fever,

and when body breaks up after death
one may look for the Way of Woe for him.

■

Such a person,
overwhelmed by evil, demeritorious conditions
born of delusion,
being uncontrolled in mind,
in this very life
lives in sorrow,
harassed,
unfreed from life's fret and fever,
and when body breaks up after death
one may look for the Way of Woe for him.

■

6. Just as, monks,
a *sāl* tree[8]
or a *dhava*[9]
or aspen,[10]
if **[184]** attacked[11] and overspread
by three parasitic creepers,
comes to grief,
comes to destruction,
comes to a miserable end.

Even so such a person as this,
overwhelmed by evil, demeritorious conditions
born of greed,
being uncontrolled in mind,
in this very life
lives in sorrow,
harassed,
unfreed from life's fret and fever,

and when body breaks up after death
one may look for the Way of Woe for him.

■

Even so such a person as this,
overwhelmed by evil, demeritorious conditions
born of malice,
being uncontrolled in mind,
in this very life
lives in sorrow,
harassed,
unfreed from life's fret and fever,
and when body breaks up after death
one may look for the Way of Woe for him.

■

Even so such a person as this,
overwhelmed by evil, demeritorious conditions
born of delusion,
being uncontrolled in mind,
in this very life
lives in sorrow,
harassed,
unfreed from life's fret and fever,
and when body breaks up after death
one may look for the Way of Woe for him.

These, monks, are the three roots of demerit.

---

6. There are three roots of merit.

What three?

Absence of greed,
is a root of merit,
absence of malice,
is a root of merit,
absence of delusion,
is a root of merit.

§

7. Absence of greed is a root of merit.

Whatsoever the non-greedy one performs
with body, speech and thought,
that is merit.

What the non-greedy one,
not overwhelmed by greed,
whose mind is controlled,
does to another
by not unjustly causing him suffering
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds that 'might is right,' -
that also is merit.

■

Thus these evil,
demeritorious conditions
born of greed,
conjoined with greed,
arising from greed,
resulting from greed,
are not assembled together in him.

§

8. Absence of malice, monks, is a root of merit.

Whatsoever the non-malicious one performs
with body, speech and thought,
that is merit.

■

What the non-malicious one,
not overwhelmed by malice,
whose mind is controlled,
does to another
by not unjustly causing him suffering
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds that 'might is right,' -
that also is merit.

■

Thus these evil,
demeritorious conditions
born of malice,
conjoined with malice,
arising from malice,
resulting from malice,
are not assembled together in him.

§

9. Absence of delusion, monks, is a root of merit.

Whatsoever the non-deluded one performs
with body, speech and thought,
that is merit.

■

What the non-deluded one,
not overwhelmed by delusion,
whose mind is controlled,
does to another
by not unjustly causing him suffering
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds that 'might is right,' -
that also is merit.

■

Thus these evil,
demeritorious conditions
born of delusion,
conjoined with delusion,
arising from delusion,
resulting from delusion,
are not assembled together in him.

■

10. Moreover, monks,
such a person as this
is called, as a speaker,
'opportune,'
'truthful,'
'relevant,'
'one who speaks according to Dhamma,'
'one who speaks according to the Discipline.'

■

And why is such a person as this
called, as a speaker,
'opportune,'
'truthful,'
'relevant,'
'one who speaks according to Dhamma,'
'one who speaks according to the Discipline'?

Because of his not unjustly causing suffering
through punishment,
imprisonment,
loss of wealth,
abuse,
banishment,
on the grounds of 'might is right.'

When confronted with the truth
he understands it,
does not deny it.

When confronted with a lie
he makes an effort to untangle it, saying:

"This is baseless.

This is false."

Therefore, monks,
such a person as this
is called, as a speaker,
"opportune,"
"truthful,"
"relevant,"
"one who speaks according to Dhamma,"
"one who speaks according to the Discipline."

■

11. In such a person
evil, demeritorious conditions
born of greed
are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become again,
made of a sort
not to spring up again in future time.

In this very life he lives happily,
unharassed,
freed from life's fret and fever.

In this very life he is released.

■

In such a person
evil, demeritorious conditions
born of malice
are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become again,
made of a sort
not to spring up again in future time.

In this very life he lives happily,
unharassed,
freed from life's fret and fever.

In this very life he is released.

■

In such a person
evil, demeritorious conditions
born of delusion
are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become again,
made of a sort
not to spring up again in future time.

In this very life he lives happily,
unharassed,
freed from life's fret and fever.

In this very life he is released.

■

12. Suppose, monks, a *sāl* tree
or *dhava*
or aspen
is attacked and overspread
by parasitic creepers.

Then comes a man
with hoe and basket,
and cuts down that parasitic creeper
at the root.

Cutting it at the root
he digs a trench[12] round it.

Having dug a trench round it
he pulls out the roots,
even those as small as *usīra*-fibres.[13]

Then he chops up that parasitic **[185]** creeper
into bits.

These he splits up
and makes into splinters.

He dries them in wind and sun,
then burns them with fire
and makes a heap of the ashes.

Having done so
he winnows the ashes
in a strong wind
or launches them on a swiftly flowing stream.

Verily, monks, that parasitic creeper,
thus cut down at the root,
is made like a palm-tree stump,
made unable to become again,

made of a sort
not to rise up again in future time.

Just so, monks,
in such a person the evil,
demeritorious conditions
born of greed
are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become again,
made of a sort
not to spring up again in future time.

In this very life he lives happily,
unharassed,
freed from life's fret and fever.

In this very life he is released.

■

In such a person the evil,
demeritorious conditions
born of malice
are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become again,
made of a sort
not to spring up again in future time.

In this very life he lives happily,
unharassed,
freed from life's fret and fever.

In this very life he is released.

■

In such a person the evil,
demeritorious conditions
born of delusion
are abandoned,
cut down at the root,
made like a palm-tree stump,
made unable to become again,
made of a sort
not to spring up again in future time.

In this very life he lives happily,
unharassed,
freed from life's fret and fever.

In this very life he is released.

These, monks, are the three bases of merit."

---

[1] *Akusalaṃ,* 'wrong,' but to the Buddhist 'unprofitable, demeritorious,' as leading to loss of merit and unhappiness.

[2] *Cf. M.* 1, 47, 489; *Netti,* 183.

[3] *Sankharoti = āyūhati, sampindeti, rāsaṃ karoti. Comy.*

[4] *Asatā dukkhaṃ upadahati,* by false accusations. *Comy.*

[5] *Balav'amhi = ahaṃ asmi balavā. Bal'attho iti pi = balena me attho iti pi, bale va ṭhito'mhī ti. Comy.*

[6] *Cf. D.* i, 4, *dhamma-vādī, vinaya-vadī;* or, 'truthfully and with restraint.'

[7] *Cf. S.* iii, 8.

[8] *Shorea robusta*.

[9] *Grislea tomentosa;* Sinh. *kihiri*.

[10] *Adina cardifolia (?) dalbergia*. The name *phandana* (quivering) signifies an aspen, poplar or bo-tree. Sinh. *kolon*.

[11] Text *uddhasetā* {?). *Comy. uddhasto, = upari dhaṇsito*. *Cf. Dhp*. 162; *Netti*, 183.

[12] *Palihhaṇeyya, cf. S*. ii, 88 (*paliṃ khaṇ*.).

[13] A scented root much used for perfumes. *Cf. Dhp*. 337.

Aṇguttara-Nikāya
III. Tika Nipāta
VII. Mahā Vagga

Sutta 70

Uposatha Suttaṃ

Sorts of Sabbath

---

[185]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī,
in East Park,
in the terraced house of Migāra's mother.

Now Visākhā, Migāra's[1] mother,
on the Sabbath day[2]
came to visit the Exalted One.

On coming to him she saluted him and sat down at one side.

As she thus sat the Exalted One said this to Visākhā, Migāra's mother:

"Well, Visākhā!

How is it that you come at noon?"

"Lord, today I am keeping the Sabbath."

"Well, there are these three Sabbaths, Visākhā.

What are the three?

There is the herdsman's Sabbath,
that of the naked ascetics[3],
and that of the Ariyans.

§

2. Now what, Visākhā,
is the herdsman's Sabbath?

Suppose, Visākhā,
the herdsman at eventide
restores the kine to their owners.

Then he thus reflects:

'Today the kine **[186]** grazed at such and such a spot,
and drank at such and such a spot.

Tomorrow they will graze and drink
at such and such a spot.'

In the same way
some Sabbath-keeper here thus reflects:

'Tomorrow I shall eat such and such food,
both hard and soft.'

And he spends the day
engrossed in that covetous desire.

Such, Visākhā,
is the herdsman's Sabbath.

This Sabbath of the herdsman
thus spent
is not of great fruit or profit.

It is not very brilliant.

It is not of great radiance.

§

3. And what, Visākhā,
is the naked ascetic's Sabbath?

There is a sect of naked ascetics, so called,
a sort of recluses,[4]
who exhort a disciple thus:

'Now, my good fellow,
lay aside the stick[5]
as regards all creatures that exist
eastwards beyond a hundred yojanas:
likewise westward,
northwards
and to the south!'

Thus they exhort them
to kindness and compassion
towards some creatures only,
but not to others.

Then again on the Sabbath
they exhort a disciple thus:

'Now, good fellow!

Off with all your clothes and say:

"I have no part
in anything anywhere,
and herein for me
there is no attachment[6]
to anything."'

Yet for all that
his parents know him for their son
and he knows them for his parents.

His children and wife
know him for father and husband,
and he knows them for children and wife.

Yet for all that
his slaves and workmen
know him for their master
and he in turn knows them
for his slaves and workmen.

Thus at a time
when one and all should be exhorted (to keep the Sabbath),
it is in falsehood that they exhort them.

This I declare
is as good as telling lies.

Then, as soon as that night has passed
he resumes the use of his belongings,
which had not been given back to him really.

This I declare
is as good as stealing.

Such, Visākhā,
is the Sabbath of the naked ascetics.

A Sabbath of the naked ascetics thus spent
is not of great fruit or profit.

It is not very brilliant.

It is not of great radiance.

§

[187] 4. And what, Visākhā,
is the Ariyan Sabbath?

It is the purification of a soiled mind
done by a proper process.[7]

■

And how is there
the purification of a soiled mind
done by a proper process, Visākhā?

In this matter
the Ariyan disciple
calls to mind the Tathāgata, thus:

'He it is,
the Exalted One,
the Arahant,

who is a Fully Enlightened One,
perfect in knowledge and practice,
a Wellfarer,
World-Knower,
unsurpassed charioteer of beings to be tamed,
Teacher of Devas and mankind,
a Buddha is the Exalted One.'

As he thus bethinks him
of the Tathāgata,
his mind is calmed,
delight arises,
the soilure of the mind is abandoned.

It is just like cleansing the head
when it is dirty, Visākhā.

And how, Visākhā, is the cleansing of the soiled head
done by a proper process?

By means of cosmetic paste[8] and clay,
by means of water
and the appropriate effort[9] of the person (using them).

That is how the cleansing of the soiled head
is done by a proper process.

And how is the cleansing of the soiled mind
done by a proper process?

Herein, Visākhā,
the Ariyan disciple
bethinks him of the Tathāgata, thus:

'He it is,
the Exalted One,
the Arahant,

who is a Fully Enlightened One,
perfect in knowledge and practice,
a Wellfarer,
World-Knower,
unsurpassed charioteer of beings to be tamed,
Teacher of Devas and mankind,
a Buddha is the Exalted One.'

As he calls to mind the Tathāgata,
his mind is calmed,
delight arises,
the soilure of the mind is abandoned.

This Ariyan disciple, Visākhā,
is said to keep the Brahmā-Sabbath.

He dwells with Brahmā.

It is owing to Brahmā[10]
that his mind is calmed,
that delight arises,
that the soilure of his mind is abandoned.

That is how the cleansing of the soiled mind
is done by a proper process.

■

[188] 5. Again, Visākhā,
the cleansing of the soiled mind
is done by a proper process.

How is the cleansing of the soiled mind
done by a proper process Visākhā?

Herein the Ariyan disciple
calls to mind Dhamma, thus:

'Well proclaimed by the Exalted One is Dhamma.

It is a real thing, not a matter of time.

It invites one to come and see it.

It leads one onwards.

It is to be understood by the intelligent for themselves.'

As he thus bethinks him of Dhamma
his mind is calmed,
delight arises,
the soilure of the mind is abandoned.

It is just like cleansing the body when it is dirty.

And how, Visākhā,
is the cleansing of the dirty body
done by a proper process?

It is by means of shell,[11]
toilet powder,
water
and the appropriate effort of a person.

That is how there is the cleansing of the dirty body
done by a proper process.

And how, Visākhā, is the cleansing of the soiled mind
done by a proper process?

Herein, Visākhā,
the Ariyan disciple calls to mind Dhamma, thus:

'Well proclaimed by the Exalted One is Dhamma.

It is a real thing, not a matter of time.

It invites one to come and see it.

It leads one onwards.

It is to be understood by the intelligent for themselves.'

As he thus bethinks him of Dhamma
his mind is calmed,
delight arises,
the soilure of the mind is abandoned.

This Ariyan disciple, Visākhā,
is said to keep the Sabbath of Dhamma.

He dwells with Dhamma.

It is owing to Dhamma
that his mind is calmed,
that delight arises,
that the soilure of the mind is abandoned.

That is how the cleansing of the the soiled mind
is done by a proper process

■

6. Again, Visākhā,
the cleansing of the soiled mind
is done by a proper process.

How is the cleansing of the soiled mind
done by a proper process?

Herein the Ariyan disciple
calls to mind the Order, thus:

'Well conducted
is the Exalted One's Order of disciples,

walking uprightly
is the Exalted One's Order of disciples,
walking in the right way
is the Exalted One's Order of disciples,
walking dutifully
is the Exalted One's Order of disciples,
to wit, the four pairs of human beings,
the eight sorts of human beings:
that Order of disciples of the Exalted One
is worthy of respect,
offerings and gifts,
worthy of being saluted with clasped hands,
a field of merit unsurpassed for the world.'

As he calls to mind the Order,
his mind is calmed,
delight **[189]** arises,
the soilure of the mind is abandoned.

It is just like the cleansing
of a filthy garment
done by a proper process.

And how is there the cleansing
of a filthy garment
done by a proper process?

By means of salt-earth,[12]
lye,
cow dung
and water,
and the appropriate effort of a person.

That is how the cleansing
of a filthy garment
is done by a proper process.

And how is the cleansing of the soiled mind
done by a proper process?

Herein, Visākhā,
the Ariyan disciple
calls to mind the Order, thus:

'Well conducted
is the Exalted One's Order of disciples,
walking uprightly
is the Exalted One's Order of disciples,
walking in the right way
is the Exalted One's Order of disciples,
walking dutifully
is the Exalted One's Order of disciples,
to wit, the four pairs of human beings,
the eight sorts of human beings:
that Order of disciples of the Exalted One
is worthy of respect,
offerings and gifts,
worthy of being saluted with clasped hands,
a field of merit unsurpassed for the world.'

As he thus reflects his mind is calmed,
delight arises,
the soilure of the mind is abandoned.

This Ariyan disciple
is said to keep the Sabbath of the Order.

He dwells with the Order.

It is owing to the Order
that his mind is calmed,
that delight arises,
that the soilure of his mind is abandoned.

That is how the cleansing of the soiled mind
is done by a proper process.

■

7. Again, Visākhā,
the cleansing of the soiled mind
is done by a proper process.

How is the cleansing of the soiled mind
done by a proper process?

Herein the Ariyan disciple
calls to mind his own virtues,
virtues that are unbroken and whole,
unspotted,
untarnished,
giving liberty,
praised by the intelligent,
virtues untainted by (craving or delusion),
which lead to concentration of mind.[13]

As he bethinks him of his own virtues
his mind is calmed,
delight arises,
the soilure of his mind is abandoned.

It is just like the cleansing of a mirror
done by a proper process.

And what is the cleansing of a mirror
done by a proper process, Visākhā?

By means of oil,
ashes
a brush of hair,[14]
and the appropriate effort of a person.

That is how there is the cleansing of a mirror
done by a proper process.

And how is the cleansing of the soiled mind
done by a proper process?

Herein, Visākhā, the Ariyan disciple calls to mind his own virtues,
virtues that are unbroken and whole,
unspotted,
untarnished,
giving liberty,
praised by the intelligent,
virtues untainted by (craving or delusion),
which lead to concentration of mind.

This Ariyan disciple is said to keep the Sabbath of the virtues.

He dwells with virtue, and it is owing to virtue that his mind is calmed,
delight arises,
the soilure of his mind is abandoned.

That is how the cleansing of the soiled mind
is done by a proper process.

■

8. Again, Visākhā,
the cleansing of the soiled mind
is done by a proper process.

How is the cleansing of the soiled mind
done by a proper process?

[190] Herein the Ariyan disciple calls to mind the Devas,[15] thus:

'There are the Devas of the Four Great Kings, the Devas of the Thirty-Three,

the Devas of Yama's realm,
the Happy Devas,
those that delight in creation,
those that control the creations of others,
those of Brahmā's company,
and those who are still beyond that.[16]

Such faith exists in me
as the faith blessed with which
those devata deceased from this world
and were reborn in that world.

Such virtue as theirs exists in me
as the virtue blessed with which
those devata deceased from this world
and were reborn in that world.

Such religious knowledge as theirs exists in me
as the religious knowledge blessed with which
those devata deceased from this world
and were reborn in that world.

Such liberality as theirs exists in me
as the liberality blessed with which
those devata deceased from this world
and were reborn in that world.

Such insight as theirs exists in me
as the insight blessed with which
those devata deceased from this world
and were reborn in that world.'

As he thus calls to mind the faith,
virtue,
religious knowledge,
liberality

and insight of himself
and of those devata,
his mind is calmed:
delight arises in him:
the soilure of his mind is abandoned.

It is just as, Visākhā,
the refining of sterling gold that is impure
done by a proper process.

What is the process of refining sterling gold that is impure
done by a proper process?

By means of a furnace,
salt-earth,
red chalk,
a blow-pipe,
tongs
and the appropriate effort of a person.

That is how the refining of sterling gold that is impure
is done by a proper process.

Just so, Visākhā,
the purification of a soiled mind
is done by a proper process.

And how is the cleansing of the soiled mind
done by a proper process?

Herein, Visākhā, the Ariyan disciple calls to mind the Devas, thus:

'There are the Devas of the Four Great Kings, the Devas of the Thirty-Three,
the Devas of Yama's realm,
the Happy Devas,
those that delight in creation,

those that control the creations of others,
those of Brahmā's company,
and those who are still beyond that.

Such faith exists in me
as the faith blessed with which
those devata deceased from this world
and were reborn in that world.

Such virtue as theirs exists in me
as the virtue blessed with which
those devata deceased from this world
and were reborn in that world.

Such religious knowledge as theirs exists in me
as the religious knowledge blessed with which
those devata deceased from this world
and were reborn in that world.

Such liberality as theirs exists in me
as the liberality blessed with which
those devata deceased from this world
and were reborn in that world.

Such insight as theirs exists in me
as the insight blessed with which
those devata deceased from this world
and were reborn in that world.'

As he thus calls to mind the faith,
virtue,
religious knowledge,
liberality
and insight of himself
and of those devata,
his mind is calmed:

delight arises in him:
the soilure of his mind is abandoned.

This Ariyan disciple is said to keep the Deva-Sabbath:
he dwells with the Devas:
it is owing to the Devas
that his mind is calmed,
that delight arises,
that the soilure of his mind is abandoned.

That is how the cleansing of the soiled mind
is done by a proper process.

§

9. Then that Ariyan disciple thus ponders:[17]

'As long as **[191]** they live,
the Arahants,
by abandoning the slaying of creatures,
are abstainers from the slaying of creatures,
have laid aside the rod;
they are modest,
show kindness,
they abide friendly and compassionate
to all creatures,
to all beings.

So also do I abide this night and day
abandoning the slaying of creatures,
abstaining from the slaying of creatures,
laying aside the rod;
being modest,

showing kindness,
and abiding friendly and compassionate
to all creatures,
to all beings.

By this observance
I too imitate the Arahants
and I shall have kept the Sabbath.

■

10. As long as they live
the Arahants,
by abandoning the taking of things not given,
abstain from stealing:
they take only what is given,
they wait for a gift,
they abide in purity
free from theft.

So also do I myself abide this night and day
abandoning the taking of things not given,
abstaining from stealing:
taking only what is given,
waiting for a gift,
abiding in purity
free from theft.

By this observance
I too imitate the Arahants
and I shall have kept the Sabbath.

■

11. As long as they live
the Arahants,
by abandoning impurity of life,

dwell observing chastity,
abstaining from unchastity,[18]
from sexual intercourse,
dealings with women.[19]

So also do I abide this night and day
abandoning impurity of life,
dwelling observing chastity,
abstaining from unchastity,
from sexual intercourse,
dealings with women.

By this observance
I too imitate the Arahants
and I shall have kept the Sabbath.

■

12. As long as they live the Arahants,
by abandoning falsehood,
dwell abstaining from falsehood,
speaking the truth,
joiners of truth to truth,[20]
unswerving,
reliable,
no deceivers of the world.

So also do I myself abide this night and day
abandoning falsehood,
dwell abstaining from falsehood,
speaking the truth,
joining truth to truth,
unswerving,
reliable,
no deceiver of the world.

By this observance
I too imitate the Arahants
and I shall have kept the Sabbath.

■

13. As long as they live
the Arahants,
by abandoning indulgence in liquor
fermented and distilled
which gives occasion to sloth,
are abstainers therefrom.

So doing I also abide this night and day
abandoning indulgence in liquor
fermented and distilled
which gives occasion to sloth,
and abstaining therefrom.

By this observance
I too imitate the Arahants
and I shall have kept the Sabbath.

■

14. So long as they live
the Arahants live on one meal a day,
abstaining from food at night,
refraining from food at **[192]** unseasonable hours.

So also do I myself this night and day
live on one meal,
abstaining from food at night,
refraining from food at unseasonable hours.

By this observance
I too imitate the Arahants

and I shall have kept the Sabbath.

■

15. As long as they live
the Arahants refrain
from going to the exhibitions
of nautch-dancing and singing.[21]

So also do I myself this night and day
refrain
from going to exhibitions
of nautch-dancing and singing.

By this observance
I too imitate the Arahants
and I shall have kept the Sabbath.

■

16. As long as they live
the Arahants,
by abandoning the use of high, wide couches,
abstain therefrom:
they make their bed lowly,
on a pallet
or on a spread of rushes.

So also do I myself this night and day
abandoning the use of high, wide couches,
abstain therefrom:
and make my bed lowly,
on a pallet
or on a spread of rushes.

By this observance
I too imitate the Arahants

and I shall have kept the Sabbath.'

Such, Visākhā, is the Ariyan Sabbath.

■

A Sabbath thus observed
is of great fruit,
of great profit.

It is brilliant.

It is of great radiance.

How is a Sabbath thus observed
of great fruit,
of great profit.

How is it brilliant.

How is it of great radiance?

17. Just as if, Visākhā,
one should exercise lordship,
rule
and sovereignty
over these sixteen great provinces,
replete with the seven gems,[22]
to wit:
The Angas,
Magadhas,
Kasis,
Kosalans,
Vajjians,
Mallas,
Cetis,
Vansas,

Kurus,
Pancalas,
Macchas,
Surasenas,
Assakas,
Avanti,
Gandhara
and Kamboja,[23] —
yet would such sovereignty not be worth **[193]**
one-sixteenth part
of a Sabbath observed
in all its eightfold parts.

What is the cause of that?

A poor thing, Visākhā,
is human sovereignty
to set beside heavenly bliss.

■

18. Now, Visākhā,
fifty years of human life
are a single night and day
to the Devas of the Four Great Kings.

Thirty such days and nights
make a month.

Twelve of such months
make a year.

Five hundred of such years
make up the life period
of the Devas of the Four Great Kings.[24] [ed1]

But there is the possibility, Visākhā,
that some woman or man,
by observing the Sabbath
in all its eight parts,
when body breaks up after death
may be reborn in the company
of the Devas of the Four Great Kings.

It was in this connection that I said:

'A poor thing is human sovereignty
to set beside heavenly bliss.'

■

19. Again, Visākhā,
a hundred years of human life
are but a single night and day
to the Devas of the Thirty-Three.

Thirty such nights and days
make a month.

Twelve of such months
make a year.

A thousand such heavenly years
make the life-period
of the Devas of the Thirty-Three.[ed2]

But there is the possibility, Visākhā,
that some woman or man,
by observing the Sabbath
in all its eight parts,
when body breaks up after death
may be reborn in the company
of the Devas of the Thirty-Three.

'A poor thing is human sovereignty
to set beside heavenly bliss.'

■

20. Two hundred years of human life
are but a single night and day
to the Yama Devas.

Thirty such nights and days
make a month.

Twelve of such months
make a year.

Two thousand such heavenly years
make up the life-period
of the Yama Devas.[ed3]

But there is the possibility, Visākhā,
that some woman or man,
by observing the Sabbath
in all its eight parts,
when body breaks up after death
may be reborn in the company
of the Yama Devas.

'A poor thing is human sovereignty
to set beside heavenly bliss.'

■

21. Four hundred years of human life
make one night and day of the Happy Devas

Thirty such nights and days
make a month.

Twelve of such months
make a year.

Four thousand such years
make up the life-period
of the Happy Devas.[ed4]

[194] But there is the possibility, Visākhā,
that some woman or man,
by observing the Sabbath
in all its eight parts,
when body breaks up after death
may be reborn in the company
of the Happy Devas.

'A poor thing is human sovereignty
to set beside heavenly bliss.'

■

22. Eight hundred years of human life
make one night and day of the Devas that delight in creation

Thirty such nights and days
make a month.

Twelve of such months
make a year.

Eight thousand such heavenly years
make up the life-period
of the Devas that delight in creation.[ed5]

But there is the possibility, Visākhā,
that some woman or man,
by observing the Sabbath
in all its eight parts,

when body breaks up after death
may be reborn in the company
of the Devas that delight in creation.

'A poor thing is human sovereignty
to set beside heavenly bliss.'

■

23. Sixteen hundred years of human life
make one night and day
of the Devas that delight in other's creations.

Thirty such nights and days
make a month.

Twelve of such months
make a year.

Sixteen thousand such years
make up the life-period
of the Devas that delight in other's creations.[ed6]

But there is the possibility, Visākhā,
that some woman or man,
by observing the Sabbath
in all its eight parts,
when body breaks up after death
may be reborn in the company
of the Devas that delight in other's creations.

'A poor thing is human sovereignty
to set beside heavenly bliss.'

Let him not kill,[25] nor take what is not given,
Nor utter lies, nor of strong drink partake:
But from unchastity let him abstain,
Nor eat at night, nor at unfitting times,
Nor wear a garland, nor use scents, but stay[26]
On a mat spread on the ground.[27] This is the Sabbath
Great, eightfold, of a kind to make an end
Of Ill, by the Enlightened One proclaimed.
[195] The moon and sun, the sight of which is sweet,
Move to and fro, shed radiance where they move,[28]
Scatter the gloom and, gliding thro' the sky,
Make the clouds lustrous, lighting every quarter.
Within this space[29] all manner of wealth is found, —
Pearl, crystal, beryl, luck-stone,[30] nugget-gold,[31]
And lustrous gold[32] and that called hataka.[33]
Yet are they all not worth one-sixteenth part[34]
Of a Sabbath with its precepts eight complete;
Nor is the bright moon with its host of stars.

Therefore the woman and the man devout
Who keep this Sabbath with its precepts eight,
Performing merit fruitful of results,
In the heaven-world are born without reproach.'

---

[1] *Cf*. *A*. i, 26; iv, 256 *ff*.

[2] *Tad ah'uposathe = tasmiṃ ah'upoaathe: taṃ divasaṃ uposathe*. *Cf*. *UdA*. 296 *(tasmiṃ ahani, tasmiṃ divase)*. It was full-moon day. *Cf*. *SnA*. 199.

[3] Niganṭhas or Digambaras or Jains.

[4] Samaṇa-jātika, *v.l.* and *Comy. jāti*.

[5] *Daṇḍaṃ nikkhipāhi,* 'use no violence.'

[6] *Kiñcanaṃ = palibodho* (obstruction). *Comy. Cf. A.* ii, 177; *Ud.* vii, 10; *UdA.* 386.

[7] *Upakkamena,* 'by means or method proper to each individual.' *Comy.* In the process described here the Buddha is regarded as the head, Dhamma as the body, the Order as one's clothes, one's own virtues as a mirror, the devas as sterling gold.

[8] *Kakka = āmalaka-k. Comy.*

[9] *Tajja = sarūpa; cf. S.* ii, 96; iv, 215; *Buddh. Psych. Eth.* 6 *n. Comy. tajjātika, ta anucchavika.*

[10] *Comy.* takes Brahmā to be a title of the Buddha. It probably means 'The most High' in the Hindu sense, or 'sublime,' as in *Brahmā-vihāra*. Brahmā = Brahmān, when Gotama first taught.

[11] *Cf. M.* ii, 46. Acc. to *Comy.* the *Kuruvindaka* stone is ground to powder, made into balls with wax, which are perforated and strung on a cord. Holding an end in each hand one scours the back. This method is still used in the East.

[12] Text *ūsaṃ karañ ca. Comy. usumaṃ* (heat), but *cf. S.* iii, 131 (with *ūsaṃ* as alternative).

[13] *cf. K.S.* v, 297, etc.

[14] *Vālaṇḍuka,* of a horse or monkey (? *vāla-laṇḍuka*). *Comy. Cf. VM.* 142, *cuṇṇa-teḷavāl'aṇḍupakena* (a roll of cloth). *Pali Dict.,* would read thus here also.

[15] Here *devatā* seems to include both *devā* and *devatā*. *Comy.* 'he puts the *devatā* in the place of witnesses and bethinks him of his own faith, etc.' The Devas named here (the lowest class, the *Bhumma-*, or earth-devas, are omitted) will be found at *S*. v, 420, and a number of others at *D*. ii (Mahāsamaya Sutta).

[16] *Tatutturiṃ = tato paraṃ*. *Comy.*

[17] These abstinences appear at *D*. i, 4 *ff*., *S*. v, 469; *A*. iv, 248 *ff*., and are commented on at *DA*. i, 69 *ff*., which passage resembles our *Comy.*

[18] Reading with *Comy. ārācārī* (= *DA*. i, 72, *abrahmacariyato dūra-cārī*) for text's *anācārī* (which has just the opposite meaning).

[19] *Gāma-dhammā*. Text has no verb in this and following sections.

[20] *Sacca-sandhā* (not in *Pali Dict*.). *Comy. saccena saccaṃ sandahanti ghaṭṭenti* (for *ghaṭenti*).

[21] *cf*. *K.S*. v, 394 *n*.

[22] Text *pahūta-mahā-satta-ratanānaṃ Comy. p.-ratta-ratanānaṃ*.

[23] These political or tribal divisions of India are described in Rhys Davids's Buddhist India, p. 23 ff., and E. J. Thomas, *The Buddha*, p. 13: The Angas, east of Magadha; the Magadhas, now called Behar; the Kāsis, round Benares; the Kosalans, in Nepal; their capital, Sāvatthī; the Vajjians, eight clans including the Licchavī and Videhas, not far from Vesālī; the Mallas, of Kusinārā and Pāvā (*cf*. *S*. ii, 187); the Cetis (Ceḍī), probably in Nepal; the Vaṇsas (or Vacchā: our text reads *Vangā* [? Bengal], but *A*. iv, 252, *Vaṇsā*); the Kurus, near modern Delhi; the Pañcālas (text *Pañcalā*), to the east of the Kurus; the Macchas (Matsyā), to the south of the Kurus; the Surasenas, south-west of the Macchas; the Assakas, on the river Godhāvari; Avanti, of which the capital was Ujjeni, Gandhārā (modern Kandahar), and Kambojā (not modern Kambodia), in the far north-west.

It is curious that *Comy.* seems to know nothing of these names, at any rate it does not notice them here. In fact its knowledge of geography is generally nil. If a name occurs *Comy.* remarks, if at all, 'a place of such a name.' This same list occurs in a similar comparison at *A.* iv, 252 *ff.*, and a list of twelve is at *D.* ii, 200. As Prof. Rhys Davids remarks (*loc. cit.*): 'Not only is the whole of South India and Ceylon ignored in it, but there is also no mention of Orissa, of Bengal east of the Ganges, or even of the Dekkan.' These facts contradict the Sinhalese tradition of their colonization of Ceylon (Lanka) in the very year of the Buddha's death.

[24] Nothing about this in the *gāthā!*

[25] In *gāthā* at *A.* iv, 264 text reads *haññe* for our *hāne.*

[26] Not 'sleep,' for *upāsakas* observing the eightfold sabbath wake all night (at least *some* do now), listening to the Norm-preaching.

[27] *Chamayaṃ* is, I suppose, Greek Χαμαί Compare the habits of the Selloi, a race of ascetics at Dodona, who called themselves Διὸς ὑποφῆται (Homer, Iliad, xvi, 235; Sophocles, *Trachiniae,* 1167), 'interpreters of Zeus,' with those of the Brahmācārins.

[28] *Yāvatā = yattakaṃ thānaṃ. Comy.*

[29] *Etasmiṃ antare = in hoc intervallo,* our solar system.

[30] *Bhaddakaṃ = Laddhakaṃ. Comy.*

[31] *Singi,* 'like cow-horn.' *Comy.*

[32] *Kañcana,* 'found in mountains.' *Comy.*

[33] *Hāṭaka. Comy. haṭaka* = 'gold carried off by ants.'

[34] *Nānubhavanti,* 'do not produce such merit as.' *Comy.*

---

ed1 50X30X12X500 = 9,000,000 human years.

ed2 100X30X12X1000 = 36,000,000 human years

ed3 200X30X12X2000 = 144,000,000 human years

ed4 400X30X12X4000 = 576,000,000 human years

ed5 800X30X12X8000 = 2,304,000,000 human years

ed6 1600X30X12X16000 = 9,216,000,000 human years

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 71

Channa Suttaṃ

Channa

---

[195]

[1] THUS have I heard:

Sāvatthī was the occasion (for this conversation).[1]

Now one Channa,[2] a Wanderer,
came to see the venerable Ānanda,
and on coming to him
greeted him courteously
and, after the exchange of greetings and courtesies,
sat down at one side.

So seated
Channa the Wanderer said this to the venerable Ānanda:

"Reverend Ānanda, do you (people) preach
the abandoning of passion,
of malice
and delusion?"

[196] "We do indeed, reverend sir."

■

"Seeing what disadvantage therein
do you preach
the abandoning of passion,
of malice
and delusion?"

2. "Why, sir, one who is overwhelmed by passion,
losing control of mind,
plans things which trouble himself,
which trouble others,
which trouble both himself and others,
and so experiences
mental suffering and dejection.

But if passion be abandoned
he does not lose control of mind,
plan things which trouble himself,
which trouble others,
which trouble both himself and others,
and so does not experience
mental suffering and dejection.

■

Again, sir, one who is overwhelmed by passion
practises immorality
practises immorality in deed,
practises immorality word
practises immorality thought.

But if passion be abandoned
he does not practises immorality in deed,
he does not practises immorality in word
he does not practises immorality in thought.

■

Again, sir, one who is overwhelmed by passion
understands not, as it really is, his own profit,
understands not, as it really is, the profit of others,
understands not, as it really is, the profit of self and others.

But if passion be abandoned
he understands, as it really is, his own profit,
he understands, as it really is, the profit of others,
he understands, as it really is, the profit of self and others.

■

Again, sir, passion is the cause of blindness,
of not seeing,
of not knowing,
of loss of insight:
it is joined with vexation,
it does not conduce to Nibbāna.

§

One who is malicious
one who is overwhelmed by malice,
losing control of mind,
plans things which trouble himself,
which trouble others,
which trouble both himself and others,
and so experiences
mental suffering and dejection.

But if malice be abandoned
he does not lose control of mind,
plan things which trouble himself,
which trouble others,
which trouble both himself and others,
and so does not experience
mental suffering and dejection.

■

Again, sir, one who is overwhelmed by malice
practises immorality in deed,
practises immorality in word
practises immorality in thought.

But if malice be abandoned
he does not practises immorality in deed,
he does not practises immorality in word
he does not practises immorality in thought.

■

Again, sir, one who is overwhelmed by malice
understands not, as it really is, his own profit,
understands not, as it really is, the profit of others,
understands not, as it really is, the profit of self and others.

But if malice be abandoned
he understands, as it really is, his own profit,
he understands, as it really is, the profit of others,
he understands, as it really is, the profit of self and others.

■

Again, sir, malice is the cause of blindness,
of not seeing,
of not knowing,

of loss of insight:
it is joined with vexation,
it does not conduce to Nibbāna.

§

One who is deluded
one who is overwhelmed by delusion,
losing control of mind,
plans things which trouble himself,
which trouble others,
which trouble both himself and others,
and so experiences
mental suffering and dejection.

But if delusion be abandoned
he does not lose control of mind,
plan things which trouble himself,
which trouble others,
which trouble both himself and others,
and so does not experience
mental suffering and dejection.

■

Again, sir, one who is overwhelmed by delusion
practises immorality in deed,
practises immorality in word
practises immorality in thought.

But if delusion be abandoned
he does not practises immorality in deed,

he does not practises immorality in word
he does not practises immorality in thought.

■

Again, sir, one who is overwhelmed by delusion
understands not, as it really is, his own profit,
understands not, as it really is, the profit of others,
understands not, as it really is, the profit of self and others.

But if delusion be abandoned
he understands, as it really is, his own profit,
he understands, as it really is, the profit of others,
he understands, as it really is, the profit of self and others.

■

Again, sir, delusion is the cause of blindness,
of not seeing,
of not knowing,
of loss of insight:
it is joined with vexation,
it does not conduce to Nibbāna

Seeing this disadvantage in passion
we preach the abandoning of passion,
seeing this disadvantage in malice
we preach the abandoning of malice
seeing this disadvantage in delusion
we preach the abandoning of delusion."

§

3. "But, sir, is there any way,
is there any practice
for the abandoning of passion,
malice
and delusion?"

"There is indeed, reverend sir."

"Pray, sir, what is that way?

What is that practice?"

"Sir, it is just this Ariyan eightfold way,
to wit:

Right view,
right aim,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration."

"A goodly way, sir,
and a goodly practice for abandoning passion,
malice
and delusion!

Moreover, sir, it is worth while applying energy thereto."[3]

A nidana of some sort has frequently, but irregularly been inserted for this digital edition where each sutta should be able to stand alone and where the abrupt launching into a talk is jarring. Picking up the nidana of the first sutta

in a chapter for the rest appears called for where the following suttas begin with 'Atha kho', 'There then'. Otherwise from the context and location of certain characters it is possible to deduce the nidana. Otherwise a generic beginning not specifying location has often, but not always been inserted.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 72

Ājīvaka Suttaṃ

The Ascetic

---

[196]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying at Kosambī, in Ghosita Park.

Now a certain housefather, **[197]** who was a follower of an ascetic mendicant,[1] came to see the venerable Ānanda.

On coming to bim
he greeted him and sat down at one side.

So seated
he said this to the venerable Ānanda:

"Pray, worthy Ānanda,
whose doctrine is well taught?

Who are rightly conducted in the world?

Who are well-farers in the world?"[2]

"Now, housefather, in this matter
I will put you a question.

Do you answer my question
as you think fit.

■

What think you, housefather?

They who preach a doctrine
for the abandoning of passion,
they who preach a doctrine
for the abandoning of malice
they who preach a doctrine
for the abandoning of delusion, —
is their doctrine well preached or not?

How think you of this?"

"The doctrine of they who preach
the abandoning of passion,
the doctrine of they who preach
the abandoning of malice
the doctrine of they who preach
the abandoning of delusion, sir,
is well preached.

That is my opinion."

■

2. "Now what think you, housefather?

They who so conduct themselves
as to abandon passion,
they who so conduct themselves

as to abandon malice
they who so conduct themselves
as to abandon delusion, —
are they well conducted in the world?

What is your opinion?"

"They who so conduct themselves
as to abandon passion,
they who so conduct themselves
as to abandon malice
they who so conduct themselves
as to abandon delusion, sir,
certainly they are well conducted in the world."

■

3. "Now what think you, housefather?

They whose passion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
they whose whose malice is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
they whose whose delusion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time, —
are such well-farers in the world or not?

What is your opinion?"

"They whose passion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
they whose whose malice is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
they whose whose delusion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time, such, sir,
are well-farers in the world, methinks."

■

4. 'Then you have admitted this much:

They who preach a doctrine
for the abandoning of passion,
they who preach a doctrine
for the abandoning of malice
they who preach a doctrine
for the abandoning of delusion, —
their doctrine is well preached.

They who so conduct themselves
as to abandon passion,
they who so conduct themselves
as to abandon malice
they who so conduct themselves
as to abandon delusion, —
are well conducted in the world.

They whose passion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
they whose whose malice is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
they whose whose delusion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time, —
are well-farers in the world."

"It is wonderful, sir!

It is marvellous!

Here is no trumpeting of one's own creed,
no depreciation of another's **[198]** creed,[3]
but just teaching of Dhamma
in its proper sphere.[4]

You have spoken of (man's) welfare,
and self is not brought in question.[5]

§

5. Now you yourself, worthy Ānanda,
preach a doctrine

for the abandoning of passion,
preach a doctrine
for the abandoning of malice
preach a doctrine
for the abandoning of delusion
and your doctrine is well preached.

You conduct yourself
so as to abandon passion,
you conduct yourself
so as to abandon malice
you conduct yourself
so as to abandon delusion, —
and you are well conducted in the world.

In you, worthy Ānanda, passion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
malice is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time;
delusion is abandoned,
cut down at the root,
made like a palm-tree stump,
made such as not to become,
of a nature not to spring up again in future time,
surely you are a well-farer in the world.

§

6. Excellent, sir!

It is excellent!

It is as if one should raise the fallen,
open up what is hidden,
point out the way
to one gone astray,
hold up a shining light
so that they who have eyes
may see forms.

Thus has Dhamma been expounded
by the worthy Ānanda
in divers ways.

I myself, worthy Ānanda,
do go for refuge to the Buddha,
to Dhamma,
to the Order of Monks.

Let master Ānanda accept me
as a lay-follower
from this day forth
so long as life shall last
as one who has so taken refuge."

---

[1] For the ascetic practices of these mendicants see *DhA*. ii, 55; *A*. iii, 384.

[2] Referring to the formula of Buddha-Dhamma-Saṇgha *(svākkhāto, supaṭipanno, sugato)*.

[3] For this formula *cf*. *M*. i, 402.

[4] *Āyatane va*.

[5] *Attho ca vutto attā ca anupanīto*. *Comy*. takes this to mean, 'You have given an answer to my question, but you do not say "I myself have such virtues."' The same phrase occurs at *A*. iii, 359 (where *Comy*. says nothing). There is, I think, no reference here to the soul-theory.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 73

Mahānāma Sakka Suttaṃ

The Sakyan

---

[198]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying among the Sakyans near Kapilavatthu, in Banyan Park.

Now at that time
the Exalted One was just recovered from sickness,
not long recovered from sickness.

Then Mahānāma the Sakyan[1] came to see the Exalted One.

On coming to him
he saluted him
and sat down at one side.

So seated
Mahānāma the Sakyan said this to the Exalted One:

[199] "For a long time, lord,
I have known Dhamma which teaches thus: -

'Knowledge belongs to the man of composed mind,
not to the restless-minded.'

Pray, lord, does concentration come first,
then knowledge?

Or does knowledge come first,
then concentration?"

■

2. Now it occurred to the venerable Ānanda:

'Here is the Exalted One
just recovered from sickness,
quite lately recovered,
and here is this Mahānāma the Sakyan
asking him questions on a profound subject.

Suppose I take him aside
and acquaint him with Dhamma.'"

So the venerable Ānanda
took Mahānāma the Sakyan by the arm,
led him aside
and said this to him:

3. "Mahānāma, a learner's morality has been spoken of by the Exalted One,
likewise an adept's morality.

In the same way a learner's concentration
and that of an adept
have been spoken of by the Exalted One.

Also the insight of a learner
and that of an adept
have been spoken of by the Exalted One.

■

4. Now what is
the learner's morality?[2]

Herein, Mahānāma, a monk is virtuous,
restrained with the restraint of the obligations;
proficient in following the practice of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

This is called
'the learner's morality.'

■

5. And what, Mahānāma, is
the learner's concentration?

Herein. Mahānāma, a monk,
aloof from sense-desires,
aloof from unprofitable states of mind,
enters on the first musing
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then, by calming down thought directed and sustained,
he enters on that inward calm,
that single-minded purpose,
apart from thought directed and sustained,
born of mental balance,
zestful and easeful,
which is the second musing,
and abides therein.

Then by the fading out of zest
he becomes balanced
and remains mindful and composed,
and experiences with the body
that happiness of which the Ariyans aver:

'The balanced, thoughtful man lives happily,'

and he enters on the third musing
and abides therein.

Then, by rejecting pleasure and pain alike,
by the coming to an end
of the joy and sorrow which he had before,
he enters and abides in the fourth musing,
free of pain and free of pleasure,
a state of perfect purity
of balance and equanimity.

This is called
'the learner's concentration.'

■

6. And what, Mahānāma, is
the learner's insight?

Herein, Mahānāma, a monk understands,
as it really is,

'This is Ill'.

'This is the arising of Ill'.

'This is the making of Ill to cease'.

'This is the practice
that leads to the ending of III'.

This is called
'the learner's insight.'

■

Now, Mahānāma,
that Ariyan disciple,
thus equipped with morality,
concentration
and insight,[3]
by the destruction of the āsavas
himself having come to know
thoroughly in this very **[200]** life
the heart's release
and the release by insight
which is free from the āsavas,
having attained it
abides therein.

(This is the state of the adept.)[4]

Thus, Mahānāma,
a learner's morality
has been spoken of by the Exalted One,
an adept's morality
has been spoken of by the Exalted One,
a learner's concentration
has been spoken of by the Exalted One,
an adept's concentration
has been spoken of by the Exalted One,
a learner's insight
has been spoken of by the Exalted One,

an adept's insight
has been spoken of by the Exalted One."

---

[1] *Cf*. *K.S*. v, 290, 320 *ff*. At the former passage he asks a similar question - viz., Is a learner's way of life the same as a Tathāgata's? *Comy*. on text, 27, [? 26] says he was born in the ruling family or clan of the Sakyans, and was the Buddha's cousin or, as some say, uncle.

[2] *Cf*. text 63.

[3] *Sīla-samādhi-paññā*, *supra*, 107.

[4] *Arahatta- (= asekha)-phalaṃ*. *Comy*.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 74

Niganṭha Suttaṃ

The Unclothed

---

[200]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying near Vesālī,
in Great Grove,
at the House with the Peaked Gable.

Then Abhaya[1] and Paṇḍitakumāraka, the Licchavīs,
came to visit the venerable Ānanda.

On coming to him
they saluted him
and sat down at one side.

As they thus sat,
Abhaya the Licchavī said this
to the venerable Ānanda:

"Sir, Nātha's son, the Unclothed,
claims to be all-knowing,

all-seeing,
and to have all-comprising[2] knowledge and vision.

He says,

'Whether I walk
or stand
or sleep
or wake,
my knowledge and vision
are always and without a break
present before me.'

He proclaims the making an end of former deeds
by ascetic practice,
and the breaking down of[3] the power of fresh deeds
by inaction.

Thus by the destruction of deeds
will result the destruction of Ill:
by the destruction of Ill,
the destruction of feeling:
by the destruction of feeling
all Ill will be exhausted.

So by this visible process
one passes beyond (the round of existence).[4]

What, sir, does the Exalted One say about this?"

§

[201] 2. "Abhaya, these three ways
of cleansing by wearing out
are well proclaimed by that Exalted One
who knows,[5] who sees,
that Arahant who is a Fully Enlightened One,
for the cleansing of beings,
for their crossing beyond sorrow and lamentation,
for the destruction of grief and woe,
for the winning of the Method,
for the realizing of Nibbāna.

What are the three?

Herein, Abhaya, a monk is virtuous,
restrained with the restraint of the obligations;
proficient in following the practice of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

"***he makes an end of former action which has affected him***" is: *Purāṇañ ca kammaṃ phussa phussa vyantīkaroti*. And he removes past kamma by way of touch touch. Repeated contact. There is no explanation in the sutta, and the various translations do not explain well. The idea is that by continuously examining the body, sensations, mental states and the Dhamma and dredging up in memory deeds said and done in the past and examining them from the perspective of Dhamma as it is currently understood [the point of satipatthana, and an evolving process] one is in effect experiencing the consequences of one's past deeds. At this point by understanding the deed in terms of ethical conduct, the detachment of *jhāna* and by seeing the freedom in the destruction of the corrupting influences [*āsava*] the deed is resolved and swept away.
Understanding this in this way one is able to resolve the paradox presented by the statement made that there is no ending of kamma without experiencing the results thereof, and the case of Arahants apparently being subjected to the consequences of prior bad kamma as in the cases of

Devadatta being able to injure the Buddha's toe, Moggliana being murdered, and Angulimala being subjected to assalt.
How?
By ethical conduct, the calm detached serenity of *jhāna,* and insight into the freedom that results from the destruction of the corrupting influences of lust, hate, and stupidity [*āsavas*] it is possible to become arahant before the ending of kamma. The Arahant is, by this behavior and insight, subject to no further births after death. That is what distinguishes Arahantship in this life from pari-Nibbāna, and what is meant by the term 'with remainder' when speaking of arahants and non-returners who must experience some delay after death before attaining Nibbāna. Those consequences of former deeds that remain to the Arahant, however far back in time they may have begun, are forced, because their scope is limited to the khandhas, (that is, the individuality,) into presenting themselves within the narrow limit of the life of the Arahant that remains. Thus they are experienced, but in proportion to the relationship of the finite life remaining to the unbounded scope of Nibbāna. A similar thing occurs for the Streamwinner, Once-returner, and Non-returner.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 75

Nivesaka Suttaṃ

To Be Advised

---

[202]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying near Vesālī,
in Great Grove,
at the House with the Peaked Gable.

Now the venerable Ānanda went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat thus
the Exalted One said this
to the venerable Ānanda:

"Ānanda, one for whom you have fellow-feeling
and those who think you should be listened to,
whether friends
or intimates
or kinsmen

or blood relations, -
such ought to be advised about,
grounded on,
established in three particulars.[1]

Wbat three?

2. They should be advised about,
grounded on,
established in
unwavering loyalty to the Buddha, thus:

'He it is,
the Exalted One,
the Arahant,
who is a Fully Enlightened One,
perfect in knowledge and practice,
a Wellfarer,
World-Knower,
unsurpassed charioteer of beings to be tamed,
Teacher of Devas and mankind,
a Buddha is the Exalted One.'

■

They should be advised about,
grounded on,
established in
unwavering loyalty to Dhamma, thus:

'Well proclaimed by the Exalted One is Dhamma.

It is a real thing, not a matter of time.

It invites one to come and see it.

It leads one onwards.

It is to be understood by the intelligent for themselves.'

■

They should be advised about,
grounded on,
established in
unwavering loyalty to the Order, thus:

'Well conducted
is the Exalted One's Order of disciples,
walking uprightly
is the Exalted One's Order of disciples,
walking in the right way
is the Exalted One's Order of disciples,
walking dutifully
is the Exalted One's Order of disciples,
to wit, the four pairs of human beings,
the eight sorts of human beings:
that Order of disciples of the Exalted One
is worthy of respect,
offerings and gifts,
worthy of being saluted with clasped hands,
a field of merit unsurpassed for the world.'

§

3. There may be change,[2] Ānanda,
in the four great phenomena,
the elements of earth,
of water,
of heat,

and the element of air,[3]
but there can be no change
in the Ariyan disciple
blessed with unwavering loyalty to the Buddha.

By "change" I mean this:
that such an one should be reborn in Purgatory,
in the womb of an animal
or in the Realm of Petas
is an impossibility.

■

[203] 4. There may be change, Ānanda,
in the four great phenomena,
the elements of earth,
of water,
of heat,
and the element of air,
but there can be no change
in the Ariyan disciple
blessed with unwavering loyalty to Dhamma.

By "change" I mean this:
that such an one should be reborn in Purgatory,
in the womb of an animal
or in the Realm of Petas
is an impossibility.

■

5. There may be change, Ānanda,
in the four great phenomena,
the elements of earth,
of water,
of heat,

and the element of air,
but there can be no change
in the Ariyan disciple
blessed with unwavering loyalty to the Order.

By "change" I mean this:
that such an one should be reborn in Purgatory,
in the womb of an animal
or in the Realm of Petas
is an impossibility.

§

5. So, Ānanda, one for whom you have fellow-feeling
and those who think you should be listened to,
whether friends
or intimates
or kinsmen
or blood relations, -
such ought to be advised about,
grounded on,
established in these three particulars."

---

[1] *Cf. K.S.* v, 165, 317 *ff.*

[2] Text should read *aññathattañ,* lit. 'otherness.'

[3] *Cf. K.S.* ii, 113 *n.*, 152, etc.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 76

Paṭhama Bhava Suttaṃ

Becoming

---

[203]

[76.1] THUS have I heard:

On a certain occasion the venerable Ānanda was stayingnear Vesāli, in Gret Grove, at the House with the Peaked Gable.[ed1]

Now the venerable Ānanda went to see the Exalted One and on coming to him saluted him and sat down at one side.

As he sat thus he said this to him:

"As to the saying
'Becoming, becoming,'
lord, pray to what extent is there becoming?"

"If there were no worlds of sense-desire
and no action to ripen therein, Ānanda,
would any sensuous becoming be manifested?"

"Surely not, lord."

"In this way, Ānanda,
action is the field,
consciousness is the seed,
craving the moisture.

For beings that are hindered by nescience,
fettered by craving,
consciousness is established in lower worlds.[1]

Thus in the future
there is repeated rebirth.

In this way there is becoming, Ānanda

■

2. Again, if there were no worlds of form
and no action to ripen therein,
would any formal becoming be manifested?"

"Surely not, lord."

"In this way action is the field,
consciousness the seed,
craving the moisture.

For beings that are hindered by nescience,
fettered by craving,
consciousness is established in the intermediate worlds.[2]

Thus in the future
there is repeated rebirth.

■

3. Again, if there were no formless worlds[3] and no action to ripen therein,
would any formless becoming be manifested?"

"Surely not, lord."

[204] "In this way, Ānanda, action is the field,
consciousness the seed,
craving the moisture.

For beings that are hindered by nescience,
fettered by craving,
consciousness is established in the more excellent worlds.[4]

Thus in the future
there is repeated rebirth.

In this way, Ānanda, there is becoming."

Sutta 77

Dutiya Bhava Suttaṃ

Intention and Aspiration

[77.1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying near Vesāli, in Gret Grove, at the House with the Peaked Gable.[ed1]

Now the venerable Ānanda went to see the Exalted One and on coming to him saluted him and sat down at one side.

As he sat thus he said this to him:

"As to the saying
'Becoming, becoming,'
lord, pray to what extent is there becoming?"

"If there were no worlds of sense-desire
and no action to ripen therein, Ānanda,
would any sensuous becoming be manifested?"

"Surely not, lord."

"In this way, Ānanda,
action is the field,
consciousness is the seed,
craving the moisture.

For beings hindered by nescience, fettered by craving, intention[5] is established,
aspiration[5] is established in a lower element.

Thus in the future
there is repeated rebirth."

■

2. Again, if there were no worlds of form
and no action to ripen therein,
would any formal becoming be manifested?"

"Surely not, lord."

"In this way action is the field,
consciousness the seed,
craving the moisture.

For beings hindered by nescience, fettered by craving, intention is established, aspiration is established in a intermediate element.

Thus in the future
there is repeated rebirth.

■

3. Again, if there were no formless worlds and no action to ripen therein, would any formless becoming be manifested?"

"Surely not, lord."

"In this way, Ānanda, action is the field, consciousness the seed, craving the moisture.

For beings hindered by nescience, fettered by craving, intention is established, aspiration is established in a more excellent element.

Thus in the future
there is repeated rebirth.

In this way, Ānanda, there is becoming."

---

[1] *Hīnāya dhātuyā = kāma-d. Comy.*

[2] *Majjhimāya dhātuyā = rūpa-d. Comy.*

[3] *I.e.,* worlds beyond the 'seen.'

[4] *Paṇīta-dhātuyā = arūpa-d. Comy.* These are the three forms or spheres of mundane consciousness. There is a fourth which is Supra-mundane or supernormal. To our waking or normal consciousness this is reckoned unconsciousness. See *Compendium, ad init.,* on *Dhātu; Buddh. Psych. Eth.*

lxxvi, on *khettaṃ* (field); ib. xciii. Text here misprints *paṇītāya* and in next *hīnāya*.

[5] *Cetanā ... patthanā patiṭṭhitā*.

[ed1] Woodward has no Nidana, the Nidana here follows the BJT and PTS Pali Text adopting Woodwards vocabulary.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 78

Sīla-b-Bata Suttaṃ

Service

---

[204]

[1] THUS have I heard:

On a certain occasion[1] the venerable Ānanda was staying near Vesālī,
in Great Grove,
at the House with the Peaked Gable.

Now the venerable Ānanda went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat thus
the Exalted One said this
to the venerable Ānanda:

"What think you, Ānanda?

Will every sort of moral practice,
way of living,
sanctity of life

and excellence of service[2]
have a like fruit hereafter?"

"I would not say, lord,
that it is inevitably so."

"Well, then, do you go into particulars."[3]

"For instance, lord,
that moral practice,
way of living,
sanctity of life
and excellence of service
which increase unprofitable states
and decrease profitable states
in him who observes **[205]** them, -
such moral practice,
way of living,
sanctity of life
and excellence of service
are without fruit.

But,
that moral practice,
way of living,
sanctity of life
and excellence of service
which increase profitable states
and decrease unprofitable states
in him who observes them, -
such moral practice,
way of living,
sanctity of life
and excellence of service
do have this fruit."

So said the venerable Ānanda
and the Teacher agreed with him.

Then the venerable Ānanda, thinking:

"The Teacher agrees with me",
rose up from his seat,
saluted the Exalted One by the right
and went away.

Now not long after the venerable Ānanda was gone
the Exalted One addressed the monks, saying:

"Monks, Ānanda is a learner.

Yet it would not be easy
to find his equal in insight."

---

[1] *Nidanaṃ*.

[2] *Upaṭṭhāna-sāraṃ*.

[3] *Vibhajassu*.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 79

Gandha-Jāta Suttaṃ

Scent

---

[205]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying near Vesālī,
in Great Grove,
at the House with the Peaked Gable.

Now the venerable Ānanda went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side he said:

"Lord, there are these three sorts of scents
whose savour spreads along with the wind,
but not against the wind.

What three?

Root-scent,[1]
heart-wood scent
and the scent of flowers.

These are the three sorts of scents
whose savour spreads along with the wind,
but not against the wind.

Pray, lord, is there any sort of scent
whose savour spreads with the wind,
against the wind
and both ways alike?"

"There is such a scent, Ānanda."

"What is that scent, lord?"

2. "In this connexion, Ānanda,
in whatsoever village or district
there is a woman or a man
who has taken refuge in the Buddha,
Dhamma
and the Order,
who abstains from slaying,
stealing,
wrong practice in sensual lust,
from falsehood,
from addiction to intoxicants
that cause sloth:
who is virtuous,
of a lovely nature,
who dwells at home
with heart free from the taint of stinginess,
who is open-handed,
pure-handed,
delighting in giving up,

one to ask a favour of,
one who delights in sharing gifts with others, -
of such an one
recluses and hermits sing the praises
in all quarters, thus:

'In such and such a village or district
there is a woman or a man
who has taken refuge in the Buddha,
Dhamma
and the Order,
who abstains from slaying,
stealing,
wrong practice in sensual lust,
from falsehood,
from addiction to intoxicants
that cause sloth:
who is virtuous,
of a lovely nature,
who dwells at home
with heart free from the taint of stinginess,
who is open-handed,
pure-handed,
delighting in giving up,
one to ask a favour of,
one who delights in sharing gifts with others.'

Moreover the Devas and non-humans[2]
sing his praises in **[206]** thus:

'In such and such a village or district
there is a woman or a man
who has taken refuge in the Buddha,
Dhamma
and the Order,
who abstains from slaying,

stealing,
wrong practice in sensual lust,
from falsehood,
from addiction to intoxicants
that cause sloth:
who is virtuous,
of a lovely nature,
who dwells at home
with heart free from the taint of stinginess,
who is open-handed,
pure-handed,
delighting in giving up,
one to ask a favour of,
one who delights in sharing gifts with others.'

This, Ānanda,
is the sort of scent
whose savour goes with the wind,
against the wind
and both ways alike."

The scent of flowers goes not against the wind,
Nor scent of sandal, musk or jessamine.
The good man's scent goes e'en against the wind:
The savour of the saint goes everywhere.[3]

---

[1] Text should read *mūla-gandho*.

[2] Reading *amanussā pi*.

[3] At *Dhp*. 54; *JA*. iii, 291. *Cf*. *Mil*. *P*. 333 (where the three verses on this subject are quoted), and *DA*. i, 66.

Aṇguttara-Nikāya
III. Tika Nipāta
VIII. Ānanda Vagga

Sutta 80

Cūḷanikā Suttaṃ

Abhibhu

---

[206]

[1] THUS have I heard:[ed1]

Now the venerable Ānanda went to see the Exalted One
and on coming to him
salauted him
and sat down at one side.

As he sat at one side he said this:

"In the presence of the Exalted One, lord,
in his very presence
I have received this saying:

'Ānanda, Abhibhu, the disciple of the Buddha Sikhin,[1]
standing in the Brahma world,
could make its thousand realms hear his voice.'"

"Pray, lord, how far can the Arahant,
the Fully Enlightened One,
make his voice heard?"

"He was just a disciple,[2] Ānanda.

Immeasurable are the Tathāgatas."

Then a second time the venerable Ānanda said:

"In the presence of the Exalted One, lord,
in his very presence
I have received this saying:

'Ānanda, Abhibhu, the disciple of the Buddha Sikhin,
standing in the Brahma world,
could make its thousand realms hear his voice.'

Pray, lord, how far can the Arahant,
the Fully Enlightened One,
make his voice heard?"

And a second time the Exalted one said:

"He was just a disciple,Ānanda.

Immeasurable are the Tathāgatas."

Then a third time the venerable Ānanda said:

"In the presence of the Exalted One, lord,
in his very presence
I have received this saying:

'Ānanda, Abhibhu, the disciple of the Buddha Sikhin,
standing in the Brahma world,
could make its thousand realms hear his voice.'

Pray, lord, how far can the Arahant,
the Fully Enlightened One,
make his voice heard?"

Then answered the Exalted One:

2. "Have you ever heard, Ānanda,
of the system of the thousand lesser[3] worlds?"

"Now is the time for this, O Exalted One!

Now is the time for this, O Well-farer, -
for the Exalted One to speak!

Hearing the Exalted One
the monks will bear it in mind."

[207] "Then, Ānanda,
do you listen.

Attend closely
and I will speak."

"I will, lord," replied the venerable Ānanda
to the Exalted One,
who said:

3. "As far as moon and sun move in their course
and light up all quarters with their radiance,
so far extends the thousandfold world-system.

Therein are a thousand moons,
a thousand suns,
a thousand Sinerus, lords of mountains:
a thousand Rose-Apple Lands,[4]
a thousand Western Ox-wainsa
thousand Northern Kurus,[5]
a thousand Eastern Videhas;[6]
four thousand mighty Oceans,
four thousand Mighty Ruler[7],

a thousand Four Great Rulers,[8]
a thousand heavens of the Thirty-Three,
a thousand Yama worlds,
a thousand heavens of the Devas of Delight,
a thousand heavens of the Devas that delight in creation,
the same of those Devas that delight in others' creations,
and a thousand Brahma worlds.

This, Ānanda,
is called:

'The system of the thousand lesser worlds.'

A system a thousandfold the size of this
is called:

'The Twice-a-thousand Middling Thousandfold World-system.'

A system a thousandfold the size of this is called:

'The Thrice-a-thousand Mighty Thousandfold World-system.'

Now, Ānanda, if he wished it,
the Tathāgata could make his voice heard
throughout this last-named world-system,
or[9] even further,
if he chose."

4. "Pray, lord, how could that be done?

"In this connexion, Ānanda,
the Tathāgata suffuses with **[208]** radiance the Thrice-a-thousand Mighty Thousandfold World-system.

When its inhabitants perceive this,
then the Tathāgata would give utterance
and make the sound heard.

That is how he would do it."

5. At these words the venerable Ānanda exclaimed to the venerable Udāyin:[10]

"It is indeed a gain for me!

Well gotten indeed by me it is
that my teacher is of such mighty power and majesty!"

Whereupon the venerable Udayin said to the venerable Ānanda:

"What is it to you, friend Ānanda,
that your teacher should be of such mighty power and majesty?"

At these words the Exalted One said to the venerable Udayin:

"Say not so, Udayin!

Say not so, Udayin!

If Ānanda were to make an end
without attaining perfect freedom from passion,[11]
yet by virtue of his heart of faith
he would seven times win rule among the Devas,
seven times would he win rule in this Rose-Apple Land.

Howbeit, Udayin, in this very life
Ānanda shall attain to final passing away."[12]

---

[1] The second of the seven traditional Buddhas. The reference is to a sermon at Sāvatthi, *Arunavatī-Sutta,* S. i, 154 (to which *Comy.* refers). *Cf. K.S.* i, 194. Sikhin had a pair of disciples, chief, elect, named Abhibhu and Sambhava ... (and Abhibhu said) 'I profess, lord, that using just such speech

as if I were speaking in the midst of our Order, I am able, as I stand in the Brahma world, to make its thousand realms hear my voice.'

[2] *Padesa-ñāṇe ṭhito* (of partial knowledge).

[3] *Cūḷanilcā loka-dhātu*. *Comy*. has *cūḷanī-l*.

[4] *Jambu-dīpa,* the southernmost of the four great continents, including India. The names following are those of continents, described at *KhA*. 123; *SnA*. ii, 443; *Asḷ*. 298 (*Expos*. ii, 392 *ff*.).

[5] *Aparagoyāna,* the western.

[6] *Uttara-Kurū,* the northern.

[7] *Pubba-videhā,* the eastern. These make up a *cakkavāla* with Mt. Meru in the midst, a flat-world-system. The list occurs again at *A*. v, 59. A map of a cakkavala will be found in *Ceylon Buddhism,* vol. ii, by *D*. J. Gogerly (Kegan Paul, 1908), described in vol. i, 19 *ff*.

[8] *Mahārājā,* the four world-guardians. These 'spiritual' worlds are above those previously mentioned, which are still subject to sense-desires, and are sixteen in number.

[9] Reading *yāvatā vā pana* for *yāvatā pana* of text.

[10] He is often with Ānanda in *Saṃyutta Nikāya*.

[11] *Vīta-rāga*.

[12] *Parinibbāyiasati*. This prophecy of A.'s winning Arahantship is fulfilled by the Commentators in describing the First Great Council after the Buddha's death.

ed1 No Nidana is given. In the first sutta previously where the location is given it is for Ānanda, who is then residing in Vesālī, in the Great Grove, at the House with the Peaked Gable. The following suttas all begin with "There then ... ," So it is probably that Gotama was residing there or nearby. Sutta 73, however has him residing among the Saakyans near Kapilavatthu, in Banyan Park.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 81

Samaṇa Suttaṃ

The Recluse

---

[208]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these three pursuits of a recluse,
to be put in practice by a recluse.

What three?[1]

The undertaking of the training
in the higher morality,
the undertaking of the training
in the higher thought

the undertaking of the training
in the higher insight.

These are the three.

■

Wherefore, monks, thus must ye train yourselves:

'Keen shall be our desire
to undertake the training
in the higher morality:
keen shall be our desire
to undertake the training
in the higher **[209]** thought,
keen shall be our desire
to undertake the training
in the higher insight.'

That is how ye must train yourselves.

§

2. Suppose, monks, an ass follows close behind
a herd of kine,
thinking:

'I'm a cow[2] too!

I'm a cow too!'

But he is not like cows in colour,
voice

or hoof.

He just follows close behind a herd of kine
thinking:

'I'm a cow too!

I'm a cow too!'

■

Just in the same way, monks,
we have some monk who follows close behind
the Order of Monks
thinking:

'I'm a monk too!

I'm a monk too!'

But he has not the desire
to undertake the training
in the higher morality
which the other monks possess,
he has not the desire
to undertake the training
in the higher thought,

which the other monks possess,
he has not the desire
to undertake the training
in the higher insight
which other monks possess.

He just follows close behind thinking:

'I'm a monk too!

I'm a monk too!'

■

Wherefore, monks, thus must ye train yourselves:

'Keen shall be our desire
to undertake the training
in the higher morality:
keen shall be our desire
to undertake the training
in the higher thought,
keen shall be our desire
to undertake the training
in the higher insight.'"

---

[1] *Cf. infra,* 214.

[2] *Amhā*. This word, not found elsewhere, seems to mean 'a cow' [=Skt. *hambhā,* 'a lower']. *Comy.* does not help, saying only *aham pi gāvī*. *Cf.* J.P.T.S. 1889 (Morris), 201, for suggestions.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 82

Khetta Suttaṃ

Agriculture

---

[209]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these three preliminaries
are to be carried out by a yeoman farmer.

What three?

Herein, monks, the yeoman farmer must first of all[1] well plough and harrow his field,
and when these things are done
he must sow his seed at the proper season.

Having done this
he lets in the water
and lets it out again
in proper season.

These are the three preliminaries.

■

2. In the same way, monks,
these three preliminaries
are to be carried out by a monk.

What three?

The undertaking of the training
in the higher morality,
the undertaking of the training
in the higher thought
the undertaking of the training
in the higher insight.

These are the three.

Wherefore, monks, thus must ye train yourselves:

'Keen shall be our desire
to undertake the training
in the higher morality:
keen shall be our desire
to undertake the training
in the higher thought,
keen shall be our desire
to undertake the training
in the higher insight.'

[1] *Paṭigacc'eva (paṭikkacc') = paṭhamam eva. Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 83

Vajji-Putta Suttaṃ

The Vajjian

---

[210]

[1] THUS have I heard:

On a certain occasion the Exalted One Ānanda was staying near Vesālī,
in Great Grove,
at the House with the Peaked Gable.

Now a certain monk
who was of the Vajjian clan
came to see the Exalted One.

On coming to him
he saluted him
and sat down at one side.

As he sat at one side
that monk said this to the Exalted One:

"Lord, the recital[1] I have to make twice a month
amounts to more than a hundred and fifty rules.[2]

Lord, I can't stand such a training!"

"Well, monk, can you stand the training
in three particulars:

That in the higher morality,
in the higher thought
and that in the higher insight?"

"Yes, lord, I can do that."[3]

"Then do so in these three particulars.

Then, monk, when you are proficient
in the higher morality,
thought
and insight,
then lust,
malice
and delusion
will be abandoned by you.

When you have abandoned these
you will not perform any wrong deed,
you will not follow any wicked way."

§

3. So that monk some time after
trained himself in the higher morality,
thought
and insight,
and on completion of this training,

lust,
malice
and delusion
were abandoned by him.

Thereafter he did no wrong deed,
he followed no wicked way.

---

[1] *Uddesaṃ*.

[2] *Sādhikaṃ diyaḍḍhaṃ sikkhāpada-sataṃ*. *Cf*. *M*. ii, 8: 'I have disciples ... who recite the *paṭimokkha* (obligations) twice a month amongst the Order of Monks.' As Dr. Morris remarks, the real number is 227; see also in § 85. *Cf*. the (?) truer version in Jātaka, No. 56.

[3] *Comy*. *reads sikkhām'ahaṃ* for *sakkom'ahaṃ* of text, which is better. Sinh. MSS. *sakkām'ahaṃ*.

Of Related Interest:

Pātimokkha.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 84

Sekkha Suttaṃ

Pupil

---

[210]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Vesālī,
in Great Grove,
at the House with the Peaked Gable.

Now a certain monk
came to see the Exalted One

On coming to him
he saluted him
and sat down at one side.

As he sat at one side
that monk said this to the Exalted One:

"As to the saying,
'A pupil. A pupil,'
lord, pray, how far is one a pupil?"

[211] "He is under training, monk.[1]

That is why be is called a pupil.

And what does he train in?

He trains in the higher morality,
the higher thought,
the higher insight.

That, monk, is why one is called
'A pupil.'"

To the pupil training, in the straight way walking,[2]
By ending[3] of his sins first cometh knowledge:
Straight[4] follows gnosis: by that gnosis freed
He knows in very truth: Sure is my freedom,
By wearing out the fetter of becoming.[2]

---

[1] *Cf. S.* v, 14. At *V.M.* 274 *sikkhati* is def. as *ghaṭati, vāyamati.*

[2] These gathas occur at *Itiv.* 53 and partly at p. 104.[?]

[3] *Khayasmiṃ = kilesānaṃ khepanato, Comy. Cf. M.A.* i, 63, which quotes this passage and notes *āsavānaṃ khayā samano hoti. Cf. M.* ii, 38, for details of this process; *Pts. of Contr.* 83.

[4] *Anantarā.* At *It.* 104 text has *anuttarā.*

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 85

Paṭhama Sikkha Suttaṃ

Recital (a)

---

[211]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, this recital to be made twice a month
amounts to more than one hundred and fifty rules
wherein are trained
clansmen who are eager for their welfare.

Now all these combine together[1]
to make these three forms of training.

What three?

The higher morality,
the higher thought
and the higher insight.

Herein are combined
one and all of these rules.

§

2. Now, Monks, in this matter
a monk keeps the laws of morality in full,
he is moderately given[2] to mental concentration,
moderately given to striving for insight.

Whatever minor, trifling[3] observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments[4] of the holy life,
the constituents of the holy life:

■

[212] He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one,
by destroying three fetters
is a stream-winner,
one not doomed to the Downfall,
one assured,
one bound for enlightenment.[5]

§

3. Moreover a monk keeps the laws of morality in full,
he is moderately given to mental concentration,
moderately given to striving for insight.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

■

He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one,
by destroying three fetters

and weakening those of lust,
malice
and delusion,
is a once-returner.

Coming back to this world
just once more
he will make an end of Ill.

§

4. Moreover a monk keeps the laws of morality in full,
he practises concentration in full,
but he is moderately given to striving for insight.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one
by the destruction of the five fetters

that bind to the lower worlds,
takes birth spontaneously (in the Pure Abodes),
there to pass away,
destined never to return thence.

5. Lastly, in this matter
a monk keeps the laws of morality in full,
he practises concentration in full,
he practises the acquiring of insight in full.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one, by destroying the āsavas,
in this very life himself comes to know
thoroughly the heart's release,
the release by insight,
and attaining it
abides therein.

§

Thus, monks, the partial fulfiller (of observances)
attains partially:
the perfect observer
attains in full.

Not barren of result[6]
are these rules of the training,
I declare."

---

[1] *Sabbaṃ samodhānaṃ gacchati* is used frequently for the fingers of the hand, the rafters joining in the peak, and rivers' confluence in Ocean.

[2] *Mattaso-kārī = pamāṇena kārako. Comy.*

[3] *Khuddānukhuddakāni*, those outside the four *pārājikāni* (or serious offences). *Cf. Vin. Texts*, i, 3.

[4] *Ādibrahmacariyakāni, cf. K.S.* v, 354.

[5] *cf. K.S.* v, 312, etc.

[6] Reading with *S.* v, 202, etc., and *Comy. avañjhāni (= atucchāni, saphalāni)*. Text here and below has *avajjhāni*, which does not suit the context.

[ed1] See the Outline comparing Suttas 85-86-87.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 86

Dutiya Sikkha Suttaṃ

Recital (b)

---

[212]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, this recital to be made twice a month
[213] amounts to more than one hundred and fifty rules
wherein are trained
clansmen who are eager for their welfare.

Now all these combine together
to make these three forms of training.

What three?

The higher morality,
the higher thought
and the higher insight.

Herein are combined
one and all of these rules.

§

2. Now, Monks, in this matter
a monk keeps the laws of morality in full,
he is moderately given to mental concentration,
moderately given to striving for insight.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

■

He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one,
by destroying three fetters
is a stream-winner,
is destined to seven more births at most:[1]
seven times more at most
he fares and wanders up and down
among devas and mankind
and then makes an end of Ill.

■

Or, such an one again,
by destroying three fetters,
is reborn in a good family.[2]

He fares and wanders up and down
in two or three families
and then makes an end of Ill.

■

Or, such an one again,
by destroying three fetters,
is a "one-seeder":[3]
he just takes one rebirth as a man
and then makes an end of Ill.

This monk, by destroying three fetters
and weakening those of lust,
malice
and delusion,
is a once-returner.

He comes back to this world
only once and makes an end of Ill.

§

3. Again, Monks, in this matter
a monk keeps the laws of morality in full,
he practises concentration in full,
but he is moderately given to striving for insight.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

■

He is established in morality,
he trains himself in the rules of training
by undertaking them.

By destroying the five fetters
binding to rebirth (in the lower worlds)
he is "one who goes upstream,"[4]
he goes to the Pure Abodes.[5]

■

Or, by destroying these five fetters,
he attains release without much trouble.

■

Or, by destroying these five fetters,
he attains release with some little trouble.[6]

■

Or, by destroying these five fetters,
he attains release by reduction of his time.[7]

■

Or, by destroying these five fetters,
he attains release midway.[8]

§

4. Again, monks, a monk keeps the laws of morality in full,
he practises concentration in full,
he practises the acquiring of insight in full.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

■

He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one, by destroying the āsavas,
in this very life
himself knowing it thoroughly
realizes the heart's release,
the release by insight,
and attaining it
abides therein.

§

[214] Thus, monks, the partial fulfiller (of observances)
attains partially:
the perfect observer
attains in full.

Not barren of result
are these rules of the training,
I declare."

---

[1] *Sattakkhattu-paramo, cf. K.S.* v, 180 *n*. The number varies according to his qualifications in the Five Controlling Powers.

[2] *Kolaṃ-kolo,* lit. 'from clan to clan,' *kula*. *Comy. kulaṃ kulaṃ gamanako*. *Cf. Pug*., p. 15; *S*. v, 69, 205.

[3] *Eka-bījī*. *Cf*. *Pts*. *of Contr*. 269.

[4] *Uddhaṃ-soto*.

[5] *Akaniṭṭha-gāmī*

[6] *Sappayogena* (*sasaṅkhāra*, *cf*. *K*.*S*. v, 57 *n*. Our text should read *asaṅkhāra-* above, and *sasaṅkhāra-* below).

[7] *Upahacca-parinibbāyī* (after another 500 kalpas! *Comy*.).

[8] *Antarā-parinibbāyī*, he is a non-returner and finishes his course in the Brahmā worlds.

---

ed1 See the Outline comparing Suttas 85-86-87.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 87

Tatiya Sikkha Suttaṃ

Recital (c)

---

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, this recital to be made twice a month
amounts to more than one hundred and fifty rules
wherein are trained
clansmen who are eager for their welfare.

Now all these combine together
to make these three forms of training.

What three?

The higher morality,
the higher thought
and the higher insight.

Herein are combined
one and all of these rules.

§

2. Now, Monks, in this matter
a monk keeps the laws of morality in full,
he practises concentration in full,
he practises the acquiring of insight in full.

Whatever minor, trifling observances
he may transgress,
he is cleared of them.

Why so?

I do not declare him
to be rendered unfit because of them,
for he strictly observes
the rudiments of the holy life,
the constituents of the holy life:

■

He is established in morality,
he trains himself in the rules of training
by undertaking them.

Such an one, by destroying the āsavas,
in this very life himself comes to know
thoroughly the heart's release,
the release by insight,
and attaining it
abides therein.

■

3. Yet if he attain not,
if he penetrate not so far as that,[1]
by destroying the five fetters
that bind (to the lower worlds)
he attains release midway.

■

If he attain not,
if he penetrate not so far as that,
by destroying the five fetters
that bind (to the lower worlds)
he wins release by reduction of his time.

■

If he attain not,
if he penetrate not so far as that,
by destroying the five fetters
that bind (to the lower worlds)
he wins release without much trouble.

■

If he attain not,
if he penetrate not so far as that,
by destroying the five fetters

that bind (to the lower worlds)
he wins release with some little trouble.

■

If he attain not,
if he penetrate not so far as that,
by destroying the five fetters
that bind (to the lower worlds)
he wins release he is one who goes upstream
who goes to the Pure Abodes.

■

Or, if he attain not that,
if he penetrate not so far as that,
yet by destroying three fetters
and weakening those of lust,
malice
and delusion,
he is a once-returner:
once more coming back to this world
he makes an end of Ill.

■

Yet, if he attain not,
if he penetrate not so far as that,
by destroying three fetters
he is a "one-seeder":
he takes just one birth as a man
and then makes an end of Ill.

■

Or, if he attain not,
if he penetrate not so far as that,

yet by destroying three fetters
he is reborn in a good family:
he fares and wanders up and down
in two or three families
and makes an end of III.

■

Or, if he attain not,
if he penetrate not so far as that,
by the destruction of three fetters
he is destined to seven more births at most:
he fares and wanders up and down
among devas[2] and mankind
seven times at most
and then makes an end of Ill.

■

Thus, monks, he who observes in full
attains in full:
he who observes partially
attains partially.

Not barren of result
are the rules of the training,
I declare."

---

[1] *Anabhisambhavaṃ appaṭivijjhaṃ, cf. S.* v, 454.

[2] Text has *dve* for *deve*.

[ed1] See the Outline comparing Suttas 85-86-87.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 88

Paṭhama Sikkhā Suttaṃ

Training (a)

---

[214]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three forms of training.

What three?

[215] The training in the higher morality,
that in the higher thought
and that in the higher insight.

§

And what, monks, is the training in the higher morality?

Herein a monk lives virtuous,
restrained with the restraint of the obligations;
proficient in following the practice of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

This is called
'the training in the higher morality.'

■

And what, monks, is the training in the higher thought?

Herein a monk, remote from sensual desires,
aloof from unprofitable states of mind,
enters on the first musing
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then, by calming down thought directed and sustained,
he enters on that inward calm,
that single-minded purpose,
apart from thought directed and sustained,
born of mental balance,
zestful and easeful,
which is the second musing,
and abides therein.

Then by the fading out of zest
he becomes balanced

and remains mindful and composed,
and experiences with the body
that happiness of which the Ariyans aver:

'The balanced, thoughtful man lives happily,'

and he enters on the third musing
and abides therein.

Then, by rejecting pleasure and pain alike,
by the coming to an end
of the joy and sorrow which he had before,
he enters and abides in the fourth musing,
free of pain and free of pleasure,
a state of perfect purity
of balance and equanimity.

This is called
'the training in the higher thought.'[1]

■

And what, monks, is the training in the higher insight?

Herein a monk understands, as it really is, the meaning of:

This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice leading to the ending of Ill.

This is called
'the training in the higher insight.'

These are the three forms of training."[2]

A better approach would be to change the translation of 'citta'. "Heart" This is training in serenity [*samādhi*] which is more a state of the heart than of the mind.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 89

Dutiya Sikkhā Suttaṃ

Training (b)

---

[215]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these three forms of training.

What three?

The training in the higher morality,
that in the higher thought
and that in the higher insight.

§

And what, monks, is the training in the higher morality?

Herein a monk lives virtuous,
restrained with the restraint of the obligations;
proficient in following the practice of right conduct
he sees danger in the slightest faults:
he takes up and trains himself
in the rules of morality.

This is called
'the training in the higher morality.'

■

And what, monks, is the training in the higher thought?

Herein a monk, remote from sensual desires,
aloof from unprofitable states of mind,
enters on the first musing
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then, by calming down thought directed and sustained,
he enters on that inward calm,
that single-minded purpose,
apart from thought directed and sustained,
born of mental balance,
zestful and easeful,
which is the second musing,
and abides therein.

Then by the fading out of zest
he becomes balanced

and remains mindful and composed,
and experiences with the body
that happiness of which the Ariyans aver:

'The balanced, thoughtful man lives happily,'

and he enters on the third musing
and abides therein.

Then, by rejecting pleasure and pain alike,
by the coming to an end
of the joy and sorrow which he had before,
he enters and abides in the fourth musing,
free of pain and free of pleasure,
a state of perfect purity
of balance and equanimity.

This is called
'the training in the higher thought.'

■

And what, monks, is the training in the higher insight?

Herein a monk, by destroying the āsavas,
himself in this very life
comes to know thoroughly
the heart's release,
the release by insight
which is without the āsavas,
and having attained it
abides therein.

This is called
"the training in the higher insight."

These are the three forms of training.[1]

Whoso hath zeal, courage and energy,
Is apt to meditate, alert of mind,
Guarding the forces of his body well[2]
Let him pursue the threefold higher walk,
[216] Loftiest code of conduct, mind, insight,
From first to last, the last e'en as the first,
Above, below,[3] by night e'en as by day.
Hath he thus every quarter (of his life)
Mastered with infinite concentration[4] rapt,
This do they call the training and the course
And eke the pure and holy pilgrimage.
Him do they call The Wakened of the World,
Brave hero[5] faring to the Way's High End.
To him when consciousness doth near its end,
To him from craving utterly set free,
Nibbāna of the burning flame[6] hath come,
And to his heart Release (and Liberty).

---

[1] For the *gāthās* I have adopted Mrs. Rhys Davids's version at *Buddhism,* 201.

[2] *Gutt'indriyo*.

[3] *Yatha adho tathā uddhaṃ* (correct *tatha* in text here). *Comy*. takes this to mean, 'he looks upon his higher and lower body (? or higher and lower parts of the body) with equal dispassion, as something unlovely.' However, these phrases are generally applied to the six points of the universe. *Cf*. for instance the practice in the Sublime Moods.

[4] *Appamāṇa-samādhinā = arahatta-magga-s. Comy.*

[5] Reading with *Comy. vīraṃ* for text's *dhīraṃ*.

[6] *Pajjotass'eva nibbānaṃ = padīpa-nibbānaṃ viya cetaso vimokkho. Cf. The Gem* (in the Short Section and *Sn*. 235), 'even as this lamp is quenched,' where *Comy*. says the Master here pointed to a lamp which flickered out while he was speaking. *Cf*. Paṭācārā's verses, *Sisters,* v. 116.

Aṇguttara-Nikāya
III. Tika Nipāta
IX. Samaṇa Vagga

Sutta 90

Pankadhā or Saṇkavā Suttaṃ

Pankadhā

---

[216]

[1] THUS have I heard:

On a certain occasion the Exalted One was going his rounds among the Kosalans
together with a great company of monks,
and on coming to Pankadhā,[1]
a district of the Kosalans,
there abode.

(Now Pankadhā is a district of the Kosalans.)[2]

Now on that occasion
a certain monk named Kassapa,
of the Kassapa clan,[3]
was resident at Pankadhā,
and it happened that the Exalted One was instructing,
inciting
and gladdening the monks

with a religious talk
suitable to the keeping of the **[217]** precepts.

Then the monk Kassapa,
while the Exalted One was tbus engaged,
did not approve,
was dissatisfied (and kept thinking):

"This recluse is much too scrupulous."[4]

2. So the Exalted One,
after staying at Pankadhā as long as he wished,
set forth on his rounds towards Rājagaha,
and on arrival
took up his quarters there
and was staying near Rājagaha
on Vultures' Peak.

Then the monk Kassapa
of the Kassapa clan,
not long after the departure of the Exalted One,
felt remorse and regret,
thinking:

"It is a loss to me!

It is indeed no gain to me!

It is ill-gotten by me!

It is indeed a thing
not well gotten by me that,
when the Exalted One was instructing,
inciting
and gladdening the monks
with a religious talk
suitable to the keeping of the precepts,

I did not approve
but was dissatisfied,
and thought:
'This recluse is much too scrupulous'.

Suppose now I were to go to see the Exalted One,
and on coming to him
were to explain my transgression to him as such."

§

3. So the monk Kassapa
of the Kassapa clan
set his lodging in order,
took bowl and outer robe
and set off for Rājagaha
and thence to where the Exalted One was staying
on Vultures' Peak.

On coming to him
he saluted him
and sat down at one side.

So seated
Kassapa the monk said this
to the Exalted One:

"Just now, lord,
the Exalted One was going his rounds among the Kosalans
together with a great company of monks,
and on coming to Pankadhā,[5]
a district of the Kosalans,
there abode.

Now on that occasion
I was resident at Pankadhā,
and it happened that the Exalted One was instructing,
inciting
and gladdening the monks
with a religious talk
suitable to the keeping of the precepts.

Then I,
while the Exalted One was instructing,
inciting
and gladdening the monks
with a religious talk
suitable to the keeping of the precepts,
did not approve,
was dissatisfied (and kept thinking):

'This recluse is much too scrupulous.'

Then the Exalted One,
after staying at Pankadhā as long as he wished,
set forth on his rounds
towards Rājagaha,
and on arrival took up his quarters there
and was staying near Rājagaha
on Vultures' Peak.

Then I,
not long after the departure of the Exalted One,
felt remorse and regret,
thinking:

'It is a loss to me!

It is indeed no gain to me!

It is ill-gotten by me!

It is indeed a thing
not well gotten by me that,
when the Exalted One was instructing,
inciting
and gladdening the monks
with a religious talk
suitable to the keeping of the precepts,
I did not approve
but was dissatisfied,
and thought:
"This recluse is much too scrupulous".

Suppose now I were to go to see the Exalted One,
and on coming to him
were to explain my transgression to him as such.'

[218] Transgression, lord, overcame me,
such was my folly,
my infatuation,
my wrong-doing,
in that,
while the Exalted One was instructing,
inciting
and gladdening the monks
with a religious talk
suitable to the keeping of the precepts,
I did not approve
but was dissatisfied,
and thought:
'This recluse is much too scrupulous'.

May the Exalted One, lord,
accept my confession from me
who have transgressed,
to be a restraint upon me in the future."[6]

■

4. "Verily, Kassapa, transgression overcame you,
such was your folly,
your infatuation,
your wrong-doing,
in that,
while I was instructing,
inciting
and gladdening the monks
with a religious talk
suitable to the keeping of the precepts,
you did not approve
but were dissatisfied,
and thought:
'This recluse is much too scrupulous'.

Yet, Kassapa,
since you have seen your transgression as such
and made confession as is right,
we do accept this of you.

Growth verily, Kassapa, is this
in the discipline of an Ariyan,
when, having seen one's transgression as such,
he makes confession thereof as is right,
and in future practises self-restraint.

§

5. Now, Kassapa,
if an elder monk be not desirous of the training,
if he speak not in praise

of undertaking the training,
and if other monks also
are not desirous of the training
and he do not incite them to undertake it,
and if he speak not in praise thereof
what is true and real
at the proper time
to those monks who are desirous of the training, -
of such an elder monk, Kassapa,
I utter no praise.

Why not?

Because other monks would keep company with him, saying:

'The Master speaks in praise of him.'

Now those who should keep company with him
would come to share his views.

If they should do so
it would be to their loss and sorrow for many a day.

Therefore, Kassapa,
I speak not in praise of such an elder monk.

■

6. Again, Kassapa, if a monk of middle standing be not desirous of the training,
if he speak not in praise
of undertaking the training,
and if other monks also
are not desirous of the training
and he do not incite them to undertake it,
and if he speak not in praise thereof
what is true and real

at the proper time
to those monks who are desirous of the training, -
of such a monk of middle standing, Kassapa,
I utter no praise.

Why not?

Because other monks would keep company with him, saying:

'The Master speaks in praise of him.'

Now those who should keep company with him
would come to share his views.

If they should do so
it would be to their loss and sorrow for many a day.

Therefore, Kassapa,
I speak not in praise of such a monk of middle standing.

■

If likewise a novice be not desirous of the training,
if he speak not in praise
of undertaking the training,
and if other monks also
are not desirous of the training
and he do not incite them to undertake it,
and if he speak not in praise thereof
what is true and real
at the proper time
to those monks who are desirous of the training, -
of such a novice monk, Kassapa,
I utter no praise.

Why not?

Because other monks would keep company with him, saying:

'The Master speaks in praise of him.'

Now those who should keep company with him
would come to share his views.

If they should do so
it would be to their loss and sorrow for many a day.

Therefore, Kassapa,
I speak not in praise of such a novice monk.

■

7. But, Kassapa, if an elder monk be desirous of the training,
if he speak in praise of undertaking the training,
if he incite other monks,
not so desirous,
to undertake it,
if he speak in praise of it
praise which is true and real
at the proper **[219]** time
to those who are so desirous, -
of such an one I utter praise.

Why so?

Because other monks would keep company with him, saying:

'The Master praises him.'

Now they who should keep company with him
would come to share his views.

If they should do so
it would be to their profit and happiness for a long time.

Therefore, Kassapa,
I speak in praise of such an elder monk.

■

8. Again, Kassapa, if a monk of middle standing be desirous of the training,
if he speak in praise of undertaking the training,
if he incite other monks,
not so desirous,
to undertake it,
if he speak in praise of it
praise which is true and real
at the proper time
to those who are so desirous, -
of such an one I utter praise.

Why so?

Because other monks would keep company with him, saying:

'The Master praises him.'

Now they who should keep company with him
would come to share his views.

If they should do so
it would be to their profit and happiness for a long time.

Therefore, Kassapa,
I speak in praise of such a monk of middle standing.

■

Again, Kassapa, if a novice monk be desirous of the training,
if he speak in praise of undertaking the training,
if he incite other monks,
not so desirous,

to undertake it,
if he speak in praise of it
praise which is true and real
at the proper time
to those who are so desirous, -
of such an one I utter praise.

Why so?

Because other monks would keep company with him, saying:

'The Master praises him.'

Now they who should keep company with him
would come to share his views.

If they should do so
it would be to their profit and happiness for a long time.

Therefore, Kassapa,
I speak in praise of such novice monk.

---

[1] *Pankadhā* (? marshland) does not occur elsewhere in the Canon.

[2] I fancy this sentence is an explanatory remark of *Comy.*

[3] Another of this name is mentioned at *S.* i, 193.

[4] *Adhisallikhate'vāyaṃ* should read *adhisallikhat'evayaṃ*. Not in *Pali Dict.* (see my note *supra* on § 67). *Comy. ativiya sallikhati: ativiya sallikhitaṃ katvā saṇha-saṇhaṃ katheti*. The idea is of smoothing, refining or polishing a shell; *cf. sankha-likhita (sīla), D.* i, 63; *sallekhitā-cara (= parisuddha-jīvo),* MP. 230, of scrupulosity.

[5] I omit the note on P.

[6] For this formula of confession *cf*. *Vin Texts,* i, 261; *D*. i, 85; *K.S*. ii, 91, 138,' etc.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 91

Accāyika Suttaṃ

Urgent

---

[219]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these three urgent[2] duties of a yeoman farmer.

What three?

Herein, monks, the yeoman farmer
gets his field well ploughed and harrowed
very quickly.

Having done so
he puts in his seed

very quickly.

Having done that
he lets the water in
and turns it off
very quickly.

These are his three urgent duties.

■

Now, monks, that yeoman farmer
has no such magic power or authority
as to say:

'Let my crops spring up today.

Tomorrow let them ear.

On the following day let them ripen.'

No!

It is just the due season
which makes them do this.

§

2. In the same way
there are these three urgent duties of a monk.

What three?

The undertaking of the training
in the higher morality,
in the higher thought
and in the higher insight.

These are his three urgent duties.

■

Now the monk
has no such magic power or authority
as to say:

'Today let my mind be released from the āsavas without grasping,
or tomorrow,
or the day following.'

No!

It is just the due season
which releases his mind,
as he undergoes the training
in the higher morality,
in the higher thought
and in the higher insight.

§

[220] Wherefore, monks,
thus must ye train yourselves:

'Keen shall be our desire
to undertake the training

in the higher morality,
in the higher thought
and in the higher insight.'

That is how ye must train yourselves."

---

[1] The title of this chapter derives from § 99.

[2] *Accāyikāni = atipātikāni* (insistent). *Comy. Cf. supra,* § 82.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 92

Paviveka Suttaṃ

Aloofness

---

[220]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the Wanderers holding other views
enjoin these three forms of aloofness.

What three?

Aloofness from robes,[1]
from alms-food,
from lodging.

■

Now in the matter of aloofness from robes
the Wanderers holding other views
enjoin the wearing of coarse, hempen clothes,
clothes of different[2] fibres,
discarded corpse-cloths,
rags from a rubbish-heap,
tree-bark fibre,[3]
antelope skins,
strips of antelope skins,[4]
clothes made of kusa-grass,
made of wood-shavings.

They wear blankets made of human hair,
made of horse hair,
made of owls' wings.

That is the practice they enjoin
as regards robes.

■

Then in the matter of aloofness
as regards alms-food:

They feed on vegetables,
millet,
raw rice,
wild rice,[5]
water-plants,[6]
rice-powder,
burnt scum of rice,[7]
flour of oil-seeds,
on grass
and cowdung.

They keep themselves alive
by eating forest roots and fruit,
and fruit that has fallen.

Such is their practice
as regards aloofness from alms-food.

■

Then again, monks,
the Wanderers holding other views
enjoin in respect of aloofness from lodging:

Dwelling in a forest
at the root of a tree,
in a cemetery,
in a lonely jungle-glade,[8]
in the open air,
on a heap of straw,
in a thatched **[221]** shelter.

Such ways of dwelling do they enjoin.

These are the three injunctions
of the Wanderers holding other views.

§

2. Now, monks, there are these three forms of aloofness
for a monk under this Dhamma-Discipline.

What three?

Herein a monk is moral,
he has abandoned immorality,
from that he is aloof.

He has right view,
he has abandoned wrong view,
from that he is aloof.

He has destroyed the āsavas,
the āsavas are abandoned by him,
from them he is aloof.

■

Now in these three sorts of aloofness
this monk is called:

'One who has reached perfection,'
'one who has reached the essential,'
'one who is set firm in the essential.'[9]

■

3. Suppose, monks, a yeoman farmer's
field of paddy
is in good order.

Stook: To pile up sheaves on end against one another to protect the grains from moisture rising up from the ground and to start the drying-out process. [> stack]

Stook
Image from Wikipedia

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 93

Parisā Suttaṃ

Companies[1]

---

[222]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these three companies.

What three?

The distinguished,
the discordant
and the harmonious company.

§

And what, monks, is the distinguished company?

Herein, monks, in whatsoever company
the elder monks are not luxurious,
are not lax,
not leaders in backsliding,
not shirkers of the burden of the secluded life,
but make an effort to win the unattained,
to reach the goal not reached,
to realize the unrealized, -
the generation that follows
comes to depend upon their view: -
this, monks, is called
'the distinguished company.'

■

2. And what, monks, is the discordant company?

Herein, monks, in whatsoever company
the monks dwell quarrelsome,
wrangling,
disputatious,
wounding each other
with the weapons of the tongue, -
such a company is called
'discordant.'

■

3. And what, monks, is the harmonious company?

Herein, monks, in whatsoever company
the monks dwell together in unity,
courteous,
without quarrelling,
like milk and water mixed,
looking on each other
with the eye of affection, -
such a company is called
'harmonious.'

§

4. Now, monks, at such time
as the monks dwell in harmony,
courteous
without quarrelling,
like milk and water mixed,
looking on each other
with the eye of affection,
at such time
they beget much merit:
at such time, monks,
they dwell in the Brahmā-way:[2]
that is to say,
in one who is delighted
in the heart's release by sympathy
there is **[223]** born joyousness.

The body of the joyous one is calmed.

He whose body is calmed feels happiness.

The mind of the happy man is balanced.

■

5. Just as when, monks,
on a mountain
the rain falls in heavy drops,[3]
that water flowing onwards
according to the slope
fills up the mountain-clefts
and rifts
and gullies,
and the mountain-clefts
and rifts
and gullies when filled
fill up the little pools,
and the little pools when filled
fill up the big pools,
and the big pools when filled
fill up the small rivers:
and the small rivers when filled
fill up the large rivers,
and the large rivers when filled
fill up the sea, -
even so at such time
as the monks dwell together in unity,
courteous,
without quarrelling,
like milk and water mixed,
looking on each other
with the eye of affection,
at such time they beget much merit:
at such time, monks,
they dwell in the Brahmā-way:
that is to say:

In one who is delighted
in the heart's release by sympathy

there is born joyousness.

The body of the joyous one is calmed.

He whose body is calmed feels happiness.

The mind of the happy man is balanced.

These are the three companies."

---

[1] *Cf. supra,* text 70 for Nos. 2 and 3; *supra,* II, v, iii, for No. 1 of these.

brahmaṃ bhikkhave vihāraṃ, not Brahmā-viharaṃ. But still, as described, this is *Muditā*. ... and '*K.S.* v.' is a lot of territory, but see: SN 5.46.54

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 94

Paṭhama Ājānīya Suttaṃ

The Thoroughbred (a)

---

[223]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Possessed of three qualities, monks,
a rajah's noble thoroughbred steed
is worthy of the rajah,
a royal possession,
and is reckoned an attribute of royalty.

What are the three?

Herein, monks, the rajah's noble thoroughbred
is blessed with beauty,

with strength
and speed.

These are the three qualities,
possessed of which
a rajah's noble thoroughbred steed
is worthy of the rajah,
a royal possession,
and is reckoned an attribute of royalty.

■

2. In like manner, monks,
possessed of three things
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,[1]
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What three?

Beauty (of life),
strength (of character)
and speed (of insight).

§

3. And how is a monk blessed
with beauty (of life)?

Herein a monk is moral,
he lives restrained

with the restraint of the obligations,
proficient in the practice of good conduct;
seeing danger in trifling faults,
he trains himself in the rules
by undertaking them.

In this way he has beauty (of life).

■

[224] 4. And how is a monk blessed
with strength (of character)?

Herein a monk dwells ardent in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously exerting himself,
not throwing off the burden
in good qualities.

In this way he has strength.

■

5. And how is a monk blessed with speed?

Herein a monk understands,
as it really is,
the meaning of:

This is Ill,

This is the arising of Ill,

This is the ending of Ill,

This is the practice
that leads to the ending of Ill.

In this way a monk is blessed
with speed (of insight).

Possessed of these three qualities a monk is worthy of offerings
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world."

---

[1] *Dakkhiṇeyyo*, 'worthy of the ten gifts of the faithful.' *Comy*.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 95

Dutiyam Ājānīya Suttaṃ

The Thoroughbred (b)

---

[224]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Possessed of three qualities, monks,
a rajah's noble thoroughbred steed
is worthy of the rajah,
a royal possession,
and is reckoned an attribute of royalty.

What are the three?

Herein, monks, the rajah's noble thoroughbred
is blessed with beauty,

with strength
and speed.

These are the three qualities,
possessed of which
a rajah's noble thoroughbred steed
is worthy of the rajah,
a royal possession,
and is reckoned an attribute of royalty.

■

2. In like manner, monks,
possessed of three things
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What three?

Beauty (of life),
strength (of character)
and speed (of insight).

§

3. And how is a monk blessed
with beauty (of life)?

Herein a monk is moral,
he lives restrained

with the restraint of the obligations,
proficient in the practice of good conduct;
seeing danger in trifling faults,
he trains himself in the rules
by undertaking them.

In this way he has beauty (of life).

■

4. And how is a monk blessed
with strength (of character)?

Herein a monk dwells ardent in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously exerting himself,
not throwing off the burden
in good qualities.

In this way he has strength.

■

5. And how is a monk blessed with speed?

Woodward's '(in the Pure Abodes)' is not in the Pali. On this see: Outline comparing Suttas 85-86-87.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 96

Tatiyam Ājānīya Suttaṃ

The Thoroughbred (c)

---

[224]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Possessed of three qualities, monks,
a rajah's noble thoroughbred steed
is worthy of the rajah,
a royal possession,
and is reckoned an attribute of royalty.

What are the three?

Herein, monks, the rajah's noble thoroughbred
is blessed with beauty,

with strength
and speed.

These are the three qualities,
possessed of which
a rajah's noble thoroughbred steed
is worthy of the rajah,
a royal possession,
and is reckoned an attribute of royalty.

■

2. In like manner, monks,
possessed of three things
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What three?

Beauty (of life),
strength (of character)
and speed (of insight).

§

3. And how is a monk blessed
with beauty (of life)?

Herein a monk is moral,
he lives restrained

with the restraint of the obligations,
proficient in the practice of good conduct;
seeing danger in trifling faults,
he trains himself in the rules
by undertaking them.

In this way he has beauty (of life).

■

4. And how is a monk blessed
with strength (of character)?

Herein a monk dwells ardent in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously exerting himself,
not throwing off the burden
in good qualities.

In this way he has strength.

■

5. And how is a monk blessed with speed?

Herein a monk,
by the destruction of the āsavas,
in this very life
knowing it thoroughly
realizes the heart's release,
the release by insight
which is free from the āsavas,
and having attained it
abides therein.

In this way a monk is blessed with speed.'

Possessed of these three qualities a monk is worthy of offerings
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world."

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 97

Potthaka Suttaṃ

Rough Cloth[1]

---

[224]

[97.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a bran-new fibre-cloth
is of an ill colour,
painful to handle
and of little worth.

So likewise is one of **[225]** middling wear
and one worn out.

Men use a worn out fibre-cloth
to wipe cooking-pots,

or cast it out upon the rubbish-heap.

§

2. In like manner,
if a novice monk be immoral
and of an ill nature,
I call this his 'ill colour.'

Just as that fibre-cloth
is of an ill colour,
so likewise I declare this[2] person to be.

■

They who follow him,
who keep company with him,
who pay deference to him
and come to share his views
find it to their loss and sorrow
for many a long day.

This I call his being 'painful to handle.'

Just as that fibre-cloth is painful to handle,
so likewise I declare this person to be.

■

Moreover, those from whom he accepts
robes and alms-food,
lodging,
supply of comforts and medicines,

find their gifts
of no great fruit and profit.

I call this his 'little worth.'

Just as that fibre-cloth
is of little worth,
so likewise I declare this person to be.

§

3. Again, monks,
in the case of a monk of middle standing
if he be immoral
and of an ill nature,
I call this his 'ill colour.'

Just as that fibre-cloth
is of an ill colour,
so likewise I declare this person to be.

■

They who follow him,
who keep company with him,
who pay deference to him
and come to share his views
find it to their loss and sorrow
for many a long day.

This I call his being 'painful to handle.'

Just as that fibre-cloth is painful to handle,
so likewise I declare this person to be.

■

Moreover, those from whom he accepts
robes and alms-food,
lodging,
supply of comforts and medicines,
find their gifts
of no great fruit and profit.

I call this his 'little worth.'

Just as that fibre-cloth
is of little worth,
so likewise I declare this person to be.

§

In the case of a senior monk
if he be immoral
and of an ill nature,
I call this his 'ill colour.'

Just as that fibre-cloth
is of an ill colour,
so likewise I declare this person to be.

■

They who follow him,
who keep company with him,

who pay deference to him
and come to share his views
find it to their loss and sorrow
for many a long day.

This I call his being 'painful to handle.'

Just as that fibre-cloth is painful to handle,
so likewise I declare this person to be.

■

Moreover, those from whom he accepts
robes and alms-food,
lodging,
supply of comforts and medicines,
find their gifts
of no great fruit and profit.

I call this his 'little worth.'

Just as that fibre-cloth
is of little worth,
so likewise I declare this person to be.

§

4. Now suppose a senior monk such as this
utters speech in the midst of the Order of Monks,
then the monks say this:

'What!

Do you presume to speak?

Of what use are words spoken by you,
a fool and void of understanding?'

Whereat he is angered and offended
and utters such[3] words
as make the Order turn him out,
just as one throws away that fibre-cloth
upon the rubbish-heap."

---

[225]

Sutta 98

Kāsikaṃ Vatthaṃ Suttaṃ

Cloth of Benares

[98.1] "Now, monks, Benares cloth[4] is of good colour,
pleasant to handle
and of great worth.

So likewise is Benares cloth of **[226]** middling wear
and even if worn out.

Men use worn out Benares cloth
to wrap gems in,
or they lay it up in a scented casket.

§

2. In like manner
if a novice monk be moral,
of a lovely nature,
I call it his 'good colour.'

Just as the Benares cloth
is of good colour,
so likewise I declare this person to be.

■

They who follow him,
who keep company with him,
who pay deference to him
and come to share his views,
find it to their profit and happiness
for many a long day.

This I call his being 'pleasant to handle.'

Just as that Benares cloth
is pleasant to handle,
so likewise I declare this person to be.

■

Moreover, those from whom he accepts
robes and alms-food,
lodging,
supply of comforts and medicines,
find their gifts of great fruit and profit.

That I call his being 'of great worth.'

Just as that Benares cloth
is of great worth,
so likewise I declare this person to be.

§

3. Again, if a monk of middle standing be moral,
of a lovely nature,
I call it his 'good colour.'

Just as the Benares cloth
is of good colour,
so likewise I declare this person to be.

They who follow him,
who keep company with him,
who pay deference to him
and come to share his views,
find it to their profit and happiness
for many a long day.

This I call his being 'pleasant to handle.'

Just as that Benares cloth
is pleasant to handle,
so likewise I declare this person to be.

■

Moreover, those from whom he accepts
robes and alms-food,

lodging,
supply of comforts and medicines,
find their gifts of great fruit and profit.

That I call his being 'of great worth.'

Just as that Benares cloth
is of great worth,
so likewise I declare this person to be.

§

4. If a senior monk be moral,
of a lovely nature,
I call it his 'good colour.'

Just as the Benares cloth
is of good colour,
so likewise I declare this person to be.

■

They who follow him,
who keep company with him,
who pay deference to him
and come to share his views,
find it to their profit and happiness
for many a long day.

This I call his being 'pleasant to handle.'

Just as that Benares cloth
is pleasant to handle,

so likewise I declare this person to be.

■

Moreover, those from whom he accepts
robes and alms-food,
lodging,
supply of comforts and medicines,
find their gifts of great fruit and profit.

That I call his being 'of great worth.'

Just as that Benares cloth
is of great worth,
so likewise I declare this person to be.

§

5. Now suppose such a senior monk as this
utter speech in the midst of the Order of Monks,
then the monks say this:

'Silence, your reverences!

A senior monk is speaking of Dhamma-Discipline!'

And his words become a treasure to be laid up,
just as a man lays up that Benares cloth
in a scented casket.[5]

Wherefore, monks,
thus must ye train yourselves:

'We will become like that Benares cloth,
not like that fibre-cloth.'

That is how ye must train yourselves."

---

[1] As at *Pugg*. iii, 10 (p. 33). *Potthako,* 'a cloth made of bark-fibre.' *Comy*. *Cf*. *Vin*. i, 306.

[2] Text should read *imaṃ puggalaṃ*.

[3] Text ahould read *tathārūpaṃ*.

[4] Aa at *Pugg*. 34. *Comy*. says 'a cloth made by weaving threads of cotton and worn in the realm of Kasi.'

[5] *Ādheyyaṃ gacchati*. Text brackets this sentence; but it occurs in the Pug. version.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 99

Loṇaka-Phala Suttaṃ

A Grain of Salt[1]

---

[227]

[1][bit] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, if anyone should say:

'Just as this man does a deed,
so does he[2] experience it,' -

this being so
there is no living of the holy life,
there is no opportunity manifested
for the utter destruction of Ill.

■

But if one should say:

'Just as this man does a deed
that is to be experienced,[3]
so does he experience its fulfilment,' -

this being so, monks,
there is living of the holy life,
there is opportunity manifested
for the[4] utter ending of Ill.

§

Now, for instance,
there may be some trifling evil deed
of some person or other
which may take him to hell (to atone for it).

Or again there may be
a like trifling evil deed
of some person or other
which is to be experienced
in this very life.

Not much of it,
nay, not a jot of it
is seen (hereafter).[5]

§

2. Now, monks, of what sort of person
does the small offence
take him to hell?

Herein, monks, a certain person
is careless in culture[6] of body,
habits
and thought.

He has not developed insight,
he is insignificant,
his soul is restricted,[7]
his life is restricted
and **[228]** miserable.[8]

Of such a person, monks,
even a trifling evil deed
brings him to hell.

■

Now, monks, of what sort of being
does the small offence
to be experienced in this very life, -
for what sort of being is not much of it,
nay, not a jot of it, seen?

In this case some person or other
has carefully cultured body,
habits
and thought:
he has developed insight,
he is not insignificant,

he is a great soul,[9]
his life is immeasurable.

By such a being, monks,
a similar small offence
is to be experienced
(by expiation) in this very life,
and not much of it,
nay, not a jot of it, is seen.

■

3. Now, monks, suppose a man throws a grain of salt
into a little cup of water.

What think ye, monks?

Would that trifling amount of water in the cup
become salt
and undrinkable
owing to that grain of salt?"

"It would, lord."

"Why so?"

"That water in the cup, lord,
being but little,
would become salt
and undrinkable thereby."

■

"Again, suppose a man throws a grain of salt
into the river Granges.

What think ye, monks?

Would that river Ganges
become salt
and undrinkable
owing to that grain of salt?"

"Surely not, lord."

"Why not?"

"Great, lord,
is that mass of water
in the river Ganges.

It would not become salt
and undrinkable thereby."

■

"Well, monks, just in the same way
the small offence
of such and such a person here
takes him to hell:
or yet again a similar small offence
of another person
is to be experienced
[229] (by expiation) in this very life,
and not much of it,
nay, not a jot of it,
is to be seen (hereafter).

§

4. Now again, of what sort of person
does the small offence
take him to hell?

Herein, monks, a certain person
is careless in culture of body,
habits
and thought.

He has not developed insight,
he is insignificant,
his soul is restricted,
his life is restricted and miserable.

Of such a person, monks,
even a trifling evil deed
brings him to hell.

■

Now, monks, of what sort of being
does the small offence
to be experienced in this very life, -
for what sort of being is not much of it,
nay, not a jot of it, seen?

In this case some person or other
has carefully cultured body,
habits
and thought:
he has developed insight,
he is not insignificant,
he is a great soul,
his life is immeasurable.

By such a being, monks,
a similar small offence

is to be experienced
(by expiation) in this very life,
and not much of it,
nay, not a jot of it, is seen.

■

5. Now again in this connexion, monks,
suppose a certain man
has to go to prison
for a (debt of a) halfpenny[10]
or a penny,
or has to go to prison
for a theft of a hundred pence.

■

And again, suppose another person
does not have to go to prison,
for a (debt of a) halfpenny
or a penny,
or has to go to prison
for a theft of a hundred pence.

■

Of what sort is the former?

He is a poor fellow,
owning little,
of small means.

Such an one has to go to prison for his debt.

■

6. And of what sort is he
who does not have to go to prison
for the same offence?

In this case, monks,
it is a rich man,
owning much,
of great means.

Such an one does not have to go to prison.[11]

■

'Well, monks, just in the same way
the small offence
of such and such a person here
takes him to hell:
or yet again a similar small offence
of another person
is to be experienced
(by expiation) in this very life,
and not much of it,
nay, not a jot of it,
is to be seen (hereafter).

§

7. Now again, of what sort of person
does the small offence
take him to hell?

Herein, monks, a certain person
is careless in culture of body,

habits
and thought.

He has not developed insight,
he is insignificant,
his soul is restricted,
his life is restricted and miserable.

Of such a person, monks,
even a trifling evil deed
brings him to hell.

■

Now, monks, of what sort of being
does the small offence
to be experienced in this very life, -
for what sort of being is not much of it,
nay, not a jot of it, seen?

In this case some person or other
has carefully cultured body,
habits
and thought:
he has developed insight,
he is not insignificant,
he is a great soul,
his life is immeasurable.

By such a being, monks,
a similar small offence
is to be experienced
(by expiation) in this very life,
and not much of it,
nay, not a jot of it, is seen.

■

8. Now, monks, suppose a butcher,
one who kills goats,
has power to strike
or bind
or slay
or treat as he pleases
a certain man who steals a goat,
but not another man
who does the same.

■

What sort of man can the butcher strike
or bind
or slay[12]
or treat as he pleases
when he steals a goat?

In this case, monks,
it is a poor fellow,
owning little,
of small means.

That is the sort of man he can strike
or bind
or slay
or treat as he pleases when he steals a goat.

■

And what sort of man
is he whom the butcher has not power
to strike
or bind
or slay

or treat as he pleases
if he steal a goat?

In this case it is a rich man,
owning much,
of great means,
[230] or a rajah
or rajah's minister.

Such a man as that
the butcher cannot strike
or bind
or slay
or treat as he pleases
if he steal a goat.

There is nothing[13] for him to do
but beg him with clasped hands thus:

'0 sir![14]

Give me back my he-goat or the price of it.'

■

Well, monks, just in the same way
the small offence
of such and such a person here
takes him to hell:
or yet again a similar small offence
of another person
is to be experienced
(by expiation) in this very life,
and not much of it,
nay, not a jot of it,
is to be seen (hereafter).

§

Now what sort of person
does his small offence take to hell?

Herein, monks, a certain person
is careless in culture of body,
habits
and thoughts.

He has not developed insight.

He is insignificant.

His soul is restricted.

His life is restricted and miserable.[15]

Of such a person
even a small offence
takes him to hell.

■

And of what sort of person
does a similar offence
have to be experienced
in this very life?

For what sort of person
is not much of it,
nay, not a jot of it
seen thereafter?

In this case
some person has carefully cultured body,
habits
and thought.

He has developed insight.

He is not insignificant,
he is a great soul.[16]

His life is immeasurable.

That is the sort of person
a similar small offence
is to be experienced
(by expiation) in this very life,
and not much of it,
nay, not a jot of it, is seen.

§

Now, monks, if one should say:

'Exactly according as this man does a deed,
in such manner
will he experience (the result of) it,' -

that being so
there is no holy living,
there is no opportunity afforded
for the perfect ending of Ill.

But, monks, if one should say:

'Exactly according as a man does a deed
that can be experienced (hereafter),
exactly in such manner
does he experience the fruition thereof,' -
that being so
there is living of the holy life:
there is opportunity afforded
for the utter ending of Ill."

---

[1] This sutta is trans. by Warren, *Buddhism in Translations*, 218, and Grimm, *The Doctrine of the Buddha,* 255.

[2] This does not controvert the doctrine of the deed, but means that the particular kind of action does not find its exact replica in fulfilment, because times and men and things are always changing.

[3] *Vedanīyaṃ*.

[4] Text wrongly joins *sammā* with *dukkhassa* throughout, as if it were 'utter' Ill.

[5] Text should read *Nāṇum pi khāyati, bahu-d-eva (ne minimum quidem videtur, ne multum dicam),* which *Comy*. paraphrases thus: *dutiye attabhāve aṇum pi na khāyati: aṇumattam pi dutiye attabhāve vipākaṃ na deti,* 'in his next birth not a jot of it is seen: in his next birth it does not produce even a trifling result. Grimm follows this rendering *(loc. cit.)* which the Pali may bear, but it does not harmonize with the Gangā simile. Warren gives just the opposite meaning, translating 'not slight, but grievous.'

[6] *Abhāvita*.

[7] *App'ātumo* ('a small ego'). *Comy. ātumo vuccati aitabhāvo, tasmiṃ mahante pi (?) guṇa-parittatāya app'ātumo yeva. Cf. Nid*. i, 69 *(ātumā*

vuccati attā).

[8] *Appa-dukkha-vihārī*. The words would ordinarily mean 'he lives in but little pain,' but apparently it is contrasted with *appamāṇa-vihārī* below. Warren trans. 'abides in what is finite (?).' Does it mean 'he is a little man and has but little care in the world'?

[9] *Mahattā = mahātmā*. (*Comy*. avoids this 'soul' or 'self' idea by saying he is great by his great qualities, though his person be small (?), but in dealing with the next word, *appamāṇa-vihārī*, admits that he is Arahant.)

[10] *Kahāpaṇa* = ? a farthing. It may be a case of theft or debt; the comparison with the rich man suggests the latter alternative.

[11] The conclusion is that one man is unable to pay off his karma, while the other can do so. The rich man is the one who has more ability and merit.

[12] Text *jhāpetuṃ*. *Comy*. =*jāpetuṃ* 'deprive of his property.' The latter reading is perhaps preferable.

[13] *Aññadatthu*.

[14] *Mārisa*.

[15] As above, *appadukkha-vihārī*.

[16] As above, *mahattā*.

Aṇguttara-Nikāya
III. Tika Nipāta
X. Loṇa-Phala Vagga

Sutta 100

Paṃsu-Dhovaka Suttaṃ

Gold-Refiner[1]

---

[231]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are gross impurities in gold,
such as dust
and sand,
gravel
and grit.

The dirt-washer
or his prentice
heaps it into a trough
and washes it,

washes it up and down,[2]
and runs the dirt out.[2]

When this process is abandoned and ended,
there still remain moderate impurities in the gold,
such as fine grit
and coarse sand.

The dirt-washer
or his man
repeats the process.

When this is abandoned and ended
there still remain trifling impurities
such as fine sand
and black dust.

The dirt-washer
or his man
repeats the process.

Thereafter the gold-dust alone remains.

■

2. Then the goldsmith
or his man
heaps that sterling gold
into a crucible[3]
and blows it (till it melts),
melts it together
but does not run it out of the crucible.[4]

That sterling gold is then blown till it melts:
it is molten but not flawless,[5]

it is not done with yet,
its impurities are not yet strained off.[6]

It is not pliable
nor workable
nor glistening.

It is brittle,
not[7] capable of perfect workmanship.

But a time comes, monks,
when that goldsmith
or his man
blows that gold till it melts,
melts it down
and runs it out of the crucible.

Then that sterling gold is melted,
molten,
flawless,
done with,
its impurities strained off.

It is pliable,
workable,
glistening,
no longer brittle;
it is capable of perfect **[232]** workmanship.

For whatsoever sort of ornament one wishes,
be it a gold plate,[8]
or a ring
or necklace
or golden chain,
he can make use of it for[9] that purpose.

§

3. Just in the same way
in a monk who is given to developing the higher consciousness[10]
there are gross impurities of deed,
word
and thought.

This fault the thoughtful,[11] able[12] monk abandons,
keeps in check;
he makes an end of it,
he makes it not recur.

When this fault is done with
and made an end of,
there are still in that monk
who is given to developing the higher consciousness
certain moderately gross impurities
which cling to him,
such as sensual reflections,
malicious
and cruel reflections.

These faults he abandons,
keeps in check;
he makes an end of it,
he makes it not recur.

When this fault is done with
and made an end of,
there are still in that monk
who is given to developing the higher consciousness

certain minute impurities
which cling to him,
such as reflections about his relatives,[13]
his district,
reflections about his reputation.[14]

Such a fault the thoughtful,
able monk abandons,
keeps in check:
he makes an end of it,
makes it not recur.

■

4. When that is done with
and made an end of,
there still remain reflections
about mind-states.[15]

Now this sort **[233]** of concentration
is neither calm nor lofty,
nor has it gotten tranquillity
nor reached one-pointedness;
but it is a state
dependent on painful habitual restraint.[16]

Yet there comes a time
when that mind of his[17]
becomes inwardly well established,
settles down,
is one-pointed,
becomes concentrated.

Such concentration is calm,
lofty,
has gotten tranquillity,

has reached one-pointedness,
is not a state
dependent on painful habitual restraint;
and to whatsoever branch of special knowledge
he may direct bis mind
for the realization thereof,
he attains the power
to realize personally such,
whatever his range[18] may be.[19]

■

5. For instance, if he desire:

'May I enjoy
in divers ways
manifold forms of more-power
thus:

From being one,
may I be many:
from being many,
may I be one:

manifest or invisible,
may I pass unhindered through a wall,
through a rampart,
through a mountain,
as if it were through the air:

may I plunge into the earth
and shoot up again as if in water:

may I walk upon water
without parting it,
as if on solid ground:

may I travel
sitting cross-legged
through the air
like a bird upon the wing:

even this moon and sun,
though of such mighty magic power and majesty,
let me handle,
let me stroke them with my hand:

even as far as the Brahmā world
may I have power with my body,' -

he attains the power to do so,
whatever be his range.[20]

■

6. If he desire:

'With the deva-power of hearing,
purified and surpassing that of men,
let me hear sounds
both of devas and of humans,
whether far or near,' -
he attains the power to do so,
whatever be his range.

■

7. If he desire:

'Let me know the minds of other beings,
of other persons,
with my own mind grasping them.

Of the mind that is lustful,
let me know it to be a mind that is lustful.

Of the mind **[234]** free from lust,
let me know it to be a mind free from lust.

Of the mind full of hate,
let me know it to be a mind full of hate.

Of the mind free from hate,
let me know it to be a.

Of the mind deluded,
let me know it to be a mind free from hate.

Of the mind free from delusion,
let me know it to be a mind free from delusion.

Of the mind that is cramped,
let me know it to be a mind that is cramped.

Of the mind diffuse,
let me know it to be a mind diffuse.

Of the mind that is lofty,
let me know it to be a mind that is lofty.

Of the mind that is mean,
let me know it to be a mind that is mean.

Of the mind that is inferior,
let me know it to be a mind that is inferior.

Of the mind that is superior,
let me know it to be a mind that is superior.

Of the mind that is uncontrolled,
let me know it to be a mind that is uncontrolled.

Of the mind that is controlled,
let me know it to be a mind that is controlled.

Of the mind that is in bondage,
let me know it to be a mind that is in bondage.

Of the mind that is released,
let me know it to be a mind that is released,' -

he attains the power to do so,
whatever be his range.

■

8. If he desire:

'Let me call to mind
my former births
in divers ways,
thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births:
even a hundred births,
a thousand,
a hundred thousand births:
let me call to mind divers aeons,
the various destructions of aeons,
the various renewals of aeons,
both the destructions and the renewals of aeons:
let me know:

"Such was I by name
in such and such a place,

such was I by clan,
by caste:
thus was I nourished,
thus did I undergo pleasure and pain:
such was my span of life."

Let me know:

"Thence I deceased
and rose up so and so:
there I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished:
such and such pleasures and pains did I undergo,
such was my span of life.

Thence deceased
I rose up in the present life."

Thus in fact and detail[21]
let me call to mind
in divers ways
my former births,' -

then he attains the power to do so,
whatever be his range.

9. If he desire:

'With the deva-sight,
purified and surpassing that of men,
let me behold beings:
as they decease and rise up (elsewhere)
let me know them,
both mean and exalted,

of features fair and foul,
gone to weal or gone to woe
according to their deeds,
thus:

"Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted view
and reaping the fruit
of their perverted view, -
these folk,
on the dissolution of the body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
good words,
good thoughts,
not **[235]** scoffing at the noble ones,
of sound view
and reaping the benefit of their sound view, -
these beings,
on the dissolution of the body,
after death arose in the Happy Lot,
in the Heaven World."

Thus with deva-sight,
purified and surpassing that of men,
let me behold beings
as they decease and rise up (elsewhere):
let me know them,

both mean and exalted,
of features fair and foul,
gone to weal or gone to woe
according to their deeds,' -

if he so desire he attains the power to do so,
whatever be his range.

10. If he desire:

'By the destruction of the āsavas,
in this very life
myself thoroughly knowing it
let me win the heart's release,
the release by insight
which is free from the āsavas;
let me realize it
and dwell therein,' -
he attains the power to do so,
whatever be his range.

§

[11][22] Monks, three characteristics
are to be attended to
from time to time by the monk
who is given to developing the higher consciousness:

From time to time
he must attend
to the characteristic of concentration,
to that of energetic application,[23]
to that of equanimity.[24]

12. Now, monks, if a monk
who is given to developing the higher consciousness
give exclusive[25] attention
to the characteristic of concentration,
it is probable[26] that his mind
will be liable to indolence.

Should he give exclusive attention
to the characteristic of energetic application,
it is probable that his mind
will be liable to distraction.

Should he give exclusive attention
to the characteristic of equanimity,
it is probable that his mind
will not be perfectly poised
for the destruction of the āsavas.

But if he give attention
to **[236]** to the characteristic of concentration,
to that of energetic application,
to that of equanimity
from time to time,
then his mind becomes pliable,
workable,
radiant,
not stubborn,
but perfectly poised
for the destruction of the āsavas.

■

13. Suppose, monks, a goldsmith
or his man
sets up his furnace,
and having done so

puts fire to the receptacle,[27]
and taking up sterling gold with pincers
thrusts it into the crucible
and from time to time
blows on it,[28]
from time to time
sprinkles it with water,
from time to time
examines it closely.[29]

Now, monks, if the goldsmith
or his man
were to blow continuously on that gold,
it is probable that he would burn it up.

If he kept sprinkling it with water
he would make it cold.

If he kept examining it always
it is probable that the sterling gold
would not come to full perfection.

But if he do these things from time to time,
occasionally,
then that sterling gold
becomes pliable,
workable,
lustrous,
not brittle:
it becomes capable of perfect workmanship.

For whatever sort of ornament one wishes,
be it a gold plate
or a ring
or a necklace
or a golden chain,

he can make use of it
for that purpose.

■

14. In the same way
are these three characteristics
to be attended to
from time to time by a monk
who is devoted to developing the higher consciousness:

From time to time
he must attend
to the characteristic of concentration,
to that of energetic application,
to that of equanimity.

12. Now, monks, if a monk
who is given to developing the higher consciousness
give exclusive attention
to the characteristic of concentration,
it is probable that his mind
will be liable to indolence.

Should he give exclusive attention
to the characteristic of energetic application,
it is probable that his mind
will be liable to distraction.

Should he give exclusive attention
to the characteristic of equanimity,
it is probable that his mind
will not be perfectly poised
for the destruction of the āsavas.

But if he give attention
to the characteristic of concentration,

to that of energetic application,
to that of equanimity
from time to time,
then his mind becomes pliable,
workable,
radiant,
not stubborn,
but perfectly poised
for the destruction of the āsavas,
and to whatever branch of special knowledge
he may direct his mind
for the realization thereof,
he attains the power personally to realize such,
whatever be his range.

§

15. For instance, if he desire:

'May I enjoy
in divers ways
manifold forms of more-power
thus:

From being one,
may I be many:
from being many,
may I be one:

manifest or invisible,
may I pass unhindered through a wall,
through a rampart,

through a mountain,
as if it were through the air:

may I plunge into the earth
and shoot up again as if in water:

may I walk upon water
without parting it,
as if on solid ground:

may I travel
sitting cross-legged
through the air
like a bird upon the wing:

even this moon and sun,
though of such mighty magic power and majesty,
let me handle,
let me stroke them with my hand:

even as far as the Brahmā world
may I have power with my body,' -

he attains the power to do so,
whatever be his range.

■

16. If he desire:

'With the deva-power of hearing,
purified and surpassing that of men,
let me hear sounds
both of devas and of humans,
whether far or near, -
he attains the power to do so,
whatever be his range.'

■

17. If he desire:

'Let me know the minds of other beings,
of other persons,
with my own mind grasping them.

Of the mind that is lustful,
let me know it to be a mind that is lustful.

Of the mind free from lust,
let me know it to be a mind free from lust.

Of the mind full of hate,
let me know it to be a mind full of hate.

Of the mind free from hate,
let me know it to be a.

Of the mind deluded,
let me know it to be a mind free from hate.

Of the mind free from delusion,
let me know it to be a mind free from delusion.

Of the mind that is cramped,
let me know it to be a mind that is cramped.

Of the mind diffuse,
let me know it to be a mind diffuse.

Of the mind that is lofty,
let me know it to be a mind that is lofty.

Of the mind that is mean,
let me know it to be a mind that is mean.

Of the mind that is inferior,
let me know it to be a mind that is inferior.

Of the mind that is superior,
let me know it to be a mind that is superior.

Of the mind that is uncontrolled,
let me know it to be a mind that is uncontrolled.

Of the mind that is controlled,
let me know it to be a mind that is controlled.

Of the mind that is in bondage,
let me know it to be a mind that is in bondage.

Of the mind that is released,
let me know it to be a mind that is released,' -

he attains the power to do so,
whatever be his range.

18. If he desire:

■

'Let me call to mind
my former births
in divers ways,
thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births:
even a hundred births,
a thousand,

a hundred thousand births:
let me call to mind divers aeons,
the various destructions of aeons,
the various renewals of aeons,
both the destructions and the renewals of aeons:
let me know:

"Such was I by name
in such and such a place,
such was I by clan,
by caste:
thus was I nourished,
thus did I undergo pleasure and pain:
such was my span of life."

Let me know:

"Thence I deceased
and rose up so and so:
there I dwelt,
of such and such a name,
of such a clan,
of such a caste,
so nourished:
such and such pleasures and pains did I undergo,
such was my span of life.

Thence deceased
I rose up in the present life."

Thus in fact and detail
let me call to mind
in divers ways
my former births,' -

then he attains the power to do so,
whatever be his range.

■

19. If he desire:

'With the deva-sight,
purified and surpassing that of men,
let me behold beings:
as they decease and rise up (elsewhere)
let me know them,
both mean and exalted,
of features fair and foul,
gone to weal or gone to woe
according to their deeds,
thus:

"Alas! these good folk,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the noble ones,
of perverted view
and reaping the fruit
of their perverted view, -
these folk,
on the dissolution of the body,
after death arose again in the Waste,
the Downfall
and the Constant Round.

Ah! and these good folk,
given to the practice of good deeds,
good words,
good thoughts,
not scoffing at the noble ones,
of sound view
and reaping the benefit of their sound view, -

these beings,
on the dissolution of the body,
after death arose in the Happy Lot,
in the Heaven World."

Thus with deva-sight,
purified and surpassing that of men,
let me behold beings
as they decease and rise up (elsewhere):
let me know them,
both mean and exalted,
of features fair and foul,
gone to weal or gone to woe
according to their deeds,' -

if he so desire he attains the power to do so,
whatever be his range.

■

20. If he desire:

'By the destruction of the āsavas,
in this very life
myself thoroughly knowing it
let me win the heart's release,
the release by insight
which is free from the āsavas;
let me realize it
and dwell therein,' -
he attains the power to do so,
whatever be his range.

The Second Great-Fifty is finished.

[1] This is translated by Grimm, *op. cit.* 444.

[2] *Sandhovati, niddhovati*. Text should read a full-stop after *niddhovati*. *Tasmiṃ*, etc., should begin the next paragraph. The same error runs through the sutta.

[3] *Mūsa* (not in *Dict.*). *Comy.* and Childers *mūsā*. *Musala* is the pounder or pestle. *Musā* is the mortar.

[4] There is some confusion of terms here in the attempt to preserve the prefixes of verbs (as above in the washing process) - viz., *sandhamati, niddhamati*. Text brackets *na* before *niddhamati*, but it should be read. The process is not final yet.

[5] Or 'it is not run out.'

[6] Text *aninnīta-kasāva*. *Comy. anikkhitta-k.*

[7] Text wrong here. It should read (as at *S.* v, 92) *na ca sammā upeti kammāya*.

[8] *Paṭṭakāya = paṭṭ'atthāya, Comy.* It may mean 'frontlet.'

[9] *Tassa atthaṃ anubhoti* (or *attha* may be trans. 'profit, benefit').

[10] *Adhi-cittam-anuyuttassa*.

[11] *Sacetaso*.

[12] *Dabba-jātiko = paṇḍita-j. Comy. Cf. M.* i, 114.

[13] Ñāti-vitakko. Text reads *jāti-*.

[14] *Anavaññatti* = 'not being despised.' *Comy.* paraphr. 'O may not others look down on me.'

[15] *Dhamma-vitakkā = dasa-vipassan'ūpakilesa-vitakkā*. Here the *Pali Dict*., trans. 'righteous thought,' which hardly meets the case. Grimm, *loc. cit*., p. 445 has 'thoughts about mental states' (which I prefer). Gooneratna, p. 271, 'qualities of reflection.' *Vitakka* in this sense is 'initial' thought as opposed to vicāra, the sustained progress of it. It would seem to imply here the struggle with mental impressions which have to be abandoned by the *yogī* before *samādhi* is thoroughly attained. As *Comy*. remarks, there are ten reflections which make insight turgid (*cf. V.M*. 633, *obhāso, ñāṇaṃ, pīti, passaddhi, sukhaṃ, adhimokkho, paggaho, ūpaṭṭhānaṃ, ūpekkhā, nikanti*,) because the mind is trying to realize all of these excellences at once. Text mis-punctuates *so hoti samādhi*.

[16] *Sasaṅkhāra-niggayha-vārita-vato*.

[17] *Yay taṃ vittaṃ = yasmiṃ samaye taṃ vipassanā-ciitaṃ*. *Comy*.

[18] *Sati sati āyatane = s. s.-kāraṇe*. *Comy*.

[19] *Cf*. the similar passage at *M*. i, 494 ('as your mind shall dictate,' Lord Chalmers); *Path of Purity (loc. cit.)* trans. 'whatever be the circumstances,' quoting *Ṭīkā* on *AA*.

[20] *Cf. D. (Ākankheyya Sutta) [sic. MN 6]; K.S*. v, 236, etc., where see notes.

[21] *Sākaraṃ sa-uddesaṃ*.

[22] *Comy*. takes this as a fresh sutta. It is quoted *V.M*. i, 246; *Path of Purity*, ii, 283; from some of the terms used there I differ, for which see below.

[23] *Paggāha*. At *Dhs*. 56 (*Buddh. Psych. Eth*. 25), trans. 'grasp.' *Comy. viriyassa nāmaṃ; Path of Purity (loc. cit.)* 'upholding.' It means 'to keep up the concentration without faltering.'

[24] *Ūpekhā, cf. V.M*. i, 161; *Path of Purity*, ii, 185 'Neutral energy, being free from contraction and expansion, is called indifference.'

[25] *Ekantaṃ*.

[26] *Ṭhānaṃ = kāraṇaṃ (vijjaii yena taṃ cittaṃ kosajja-bhāve santiṭṭheyya)*.

[27] *Ukkā-mukha,* lit. 'the opening of the furnace.'

[28] 'Through a reed,' says *Comy*.

K.S. v. 372 *n.*: "*A.;* this word curiously has two opposite meanings: to attend to and to neglect (look with complacency on). Hence some MSS read anajjkh. (The simile is ref. to at *PvA*. 149, in a similar sense.)" Suggest: detachment, or objective detachment which has both these 'opposite' meanings.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 101

Pubbe'va Sambodha Suttaṃ

Before[1]

---

[237]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Before my enlightenment, monks,
when I was yet but a Bodhisat,
this occurred to me:

'What, I wonder,
is the satisfaction in the world,[2]
what is the misery in the world,
what is the escape therefrom?'

Then, monks, this occurred to me:

'That condition in the world
owing to which pleasure arises,
owing to which arises happiness, -
that is the satisfaction in the world.

That impermanence,
that suffering,
that changeability in the world, -
that is the misery in the world.

That restraint,
that riddance of desire and passion in the world,
that is the escape therefrom.'[3]

§

2. So long, monks,
as I did not thoroughly comprehend,
as it really is,
the satisfaction in the world as such,
the misery in the world as such,
the escape therefrom as such,
so long did I not discern the meaning
of[4] being enlightened
with perfect enlightenment
unsurpassed in the world
with its devas,
its Maras and Brahmās,
together with the host of recluses and brahmins,
of devas and mankind.

But, monks, when I fully comprehended,
as it really is,
the satisfaction in the world as such,
the misery in the world as such,
the escape therefrom as such, -
then did I discern the meaning
of being enlightened
with perfect enlightenment
unsurpassed in the world
with its devas,
its Maras and Brahmās,
together with the host of recluses and brahmins,
of devas and mankind.

Then did knowledge and insight arise in me, thus:

'Sure is my heart's release.

This is my last birth.

Now is there no more becoming again.'

§

3. Seeking satisfaction in the world, monks,
I had pursued my way.[5]

That satisfaction in the world I found.

In so far as satisfaction existed in the world,
by insight I saw it well.

■

Seeking for the misery in the world, monks,
I had **[238]** pursued my way.

That misery iu the world I found.

In so far as misery existed in the world,
by insight I saw it well.

■

Seeking for the escape from the world, monks,
I had pursued my way.

That escape from the world I found.

In so far as escape from the world existed,
by insight I saw it well.

§

4. So long, monks,
as I did not thoroughly comprehend,
as it really is,
the satisfaction in the world as such,
the misery in the world as such,
the escape therefrom as such,
so long did I not discern the meaning
of being enlightened
with perfect enlightenment
unsurpassed in the world
with its devas,
its Maras and Brahmās,

together with the host of recluses and brahmins,
of devas and mankind.

But, monks, when I fully comprehended,
as it really is,
the satisfaction in the world as such,
the misery in the world as such,
the escape therefrom as such, -
then did I discern the meaning
of being enlightened
with perfect enlightenment
unsurpassed in the world
with its devas,
its Maras and Brahmās,
together with the host of recluses and brahmins,
of devas and mankind.

Then did knowledge and insight arise in me, thus:

'Sure is my heart's release.

This is my last birth.

Now is there no more becoming again.'"

---

[1] *cf. K.S.* ii, 113. Here *pubbe* is a prep, with abl. *Cf. Pts.* ii, 109.

[2] *Loke*. Here texts are confused. *Comy.* also reads loko.

[3] Reading with *Comy. loka-nissaraṇaṃ (= lokato nissaṭṭattā)* for text's *loke-n*.

[4] Reading with *S.* ii *sambuddho ti*. Our text omits *ti* throughout.

[5] Ever since the time when he was the brāhmin Sumedha, says *Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 102

Assāda Suttaṃ

Satisfaction

---

[238]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Now herein,[1] monks,
if there were not satisfaction to be found in the world,
beings would not be attached to the world.

But since there is satisfaction in the world,
beings are attached thereto.

If there were not misery in the world,
beings would not be repelled by the world.

But since there is misery in the world,
beings are repelled by the world.

If there were no escape from the world,
beings could not escape therefrom.

But since there is an escape from the world,
beings do escape therefrom.

§

Now, monks, in so far as beings have not fully come to know,
as it really is,
the satisfaction in the world as such,
the misery therein as misery,
the escape therefrom as such,
just so far have they not dwelt free from,[2]
detached from,
released from,
with heart unconfined by[3]
the world
and the devas,
the Maras,
and Brahmās,
together with the host of recluses and brahmins
of devas and mankind.

But, monks, when beings have fully come to know,
as it really is,
the satisfaction in the world as such,
the misery in the world as such,
the escape from the world as such, -

then, monks, they dwell free,
detached,
released from,
with heart unconfined by the world
and the devas,
the Maras,
and Brahmās,
together with the host of recluses and brahmins
of devas and mankind.

§

Verily, monks, whatsoever recluses or brahmins[4] under- **[239]** stand not,
as it really is,
the satisfaction,
the misery in the world,
and the escape therefrom,
such recluses and brahmins
in my opinion
are not to be regarded as recluses
among recluses,
nor as brahmins
among brahmins:
nor have those worthies come to know
fully of themselves
in this very life
the real meaning of recluseship
or of brahminhood,
nor attaining thereto
do they dwell therein.

But, monks, whatsoever recluses and brahmins
do so understandas it really is,
the satisfaction,
the misery in the world,
and the escape therefrom,
such recluses and brahmins
are in my opinion
to be regarded as recluses
among recluses,
as brahmins
among brahmins:
and those worthies have come to know
fully of themselves
in this very life
the real meaning of recluseship
or of brahminhood,
and attaining thereto
they dwell therein."[5]

---

[1] Text *no ce taṃ; S*. ii, 172 *no ce'daṃ,* followed by *na-y-daṃ,* used adverbially, which I think is the better reading.

[2] Text and *Comy*. *nissaṭa* (fr. *nissarati*) ... *vippamuttā,* which agrees with *Comy*. on *S*. ii, 172; but *S*. text *nissaṭṭhā ... vippayuttā*.

[3] *Vimariyāda-katena cetasā*.

[4] *cf*. *K.S*. ii, 117.

[5] *S*. ii, 175 has *viharanti*.

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 103

Ruṇṇa Suttaṃ

Lamentation[1]

---

[239]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"This, monks, is reckoned to be lamentation[2]
in the discipline of the Ariyan,
namely, singing.

This is reckoned as causing madness[3]
in the discipline of the Ariyan,
namely, dancing.

This is reckoned as childishness
in the discipline of the Ariyan,
namely, immoderate laughter
that displays the teeth.

Wherefore, monks, away with the bridge[4]
that leads to singing and dancing!

Enough for you,
if you are pleased righteously[5]
to smile just to show your pleasure."[6]

---

[1] *Comy*. says this was a reprimand to the 'Monks of the Six,' who went about singing, dancing and laughing.

[2] *Ruṇṇaṃ = roditaṃ*.

[3] *Ummattakaṃ*. *Comy*. Text has *ummatikaṃ*.

Buddh. *Psych*. *Eth*. 87 *n*.: "*Cf*. *D*. i, 156, and *MPS*. 16, 17. It is striking that here and in the following answer no diminution of *moho* (dullness) is included. *Cf*., however, below, §1143. Ignorance (= dullness) is only realy conquered in the Fourth Path. The diminution is described (*Asl*. 238) as coming to pass in two ways; vicious dispositions arise occasionally and no longer habitually, and when they do arise it is with an attenuated intensity. They are like the sparse blades of grass remaining in a newly mown field, and like a flimsy membrane or a fly's wing."

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 104

Atitti Suttaṃ

Satiety

---

[239]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, of indulgence in three things there can be no satiety.

What three? **[240]**

Sleep,
drinking of fermented liquor
and getting sexual intercourse.

Of the indulgence in these three things, monks, there can be no satiety."

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 105

Kuta (Vyāpanna) Suttaṃ

The Peak (a)

---

[240]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now Anāthapiṇḍika the housefather came to see the Exalted One.

On coming to him he saluted the Exalted One and sat down at one side.

As he thus sat the Exalted One said this to him:

"Housefather, when the thought is unguarded,
bodily action also is unguarded,
speech and mental action also are unguarded.

In him whose bodily action,
speech
and mental action are unguarded
they are saturated with lust.[1]

When these are thus saturated with lust
they are rotten.

When they are rotten
one's death is not auspicious,
one has no happy ending.[2]

■

Now, housefather,
just as when a peaked house is unthatched
the peak is not protected,
the roof-beams are not protected,
the wall is not protected.

The peak,
roof-beams
and wall are saturated,
they are rotten.

■

Just so, when thought is unguarded,
bodily action is unguarded,
bodily action also is unguarded,
speech and mental action also are unguarded.

In him whose bodily action, speech and mental action are unguarded
they are saturated with lust.

When these are thus saturated with lust
they are rotten.

When they are rotten
one's death is not auspicious,
one has no happy ending.

§

But, housefather,
when thoght is guarded,
bodily action also is guarded,
speech and mental action also are guarded.

In him whose bodily action and the rest are guarded,
bodily action, speech and mental action are not saturated with lust.

When that is so they are not rotten.

When they are not rotten
one's death is auspicious,
he has a happy ending.

■

Just as when a peaked house is well thatched,
the peak, roof-beams and wall are protected,
they are not saturated,
they are not rotten;
even so, housefather,
when thoght is guarded,
bodily action also is guarded,
speech and mental action also are guarded.

■

In him whose bodily action and the rest are guarded,
bodily action, speech and mental action are not saturated with lust.

When that is so they are not rotten.

When they are not rotten
one's death is auspicious,
he has a happy ending."

---

[1]*Avassutaṇ,* lit. 'oozing, trickling.' *Comy. tintaṇ*. Quoted *Expos*. i, 91.

[2]*Na bhaddakaṇ,* 'he is bound for hell.' *Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 106

Kuta (2) (Vyāpanna) Suttaṃ

The Peak (b)

---

[241]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now Anāthapiṇḍika the housefather came to see the Exalted One.

On coming to him he saluted the Exalted One and sat down at one side.

As he thus sat the Exalted One said this to the housefather Anāthapiṇḍika:

"Housefather, when thought is warped,[1]
bodily action also is warped,
speech and mental action are also warped.

In him whose bodily action,
speech
and mental action are warped

one's death is not auspicious,
one has no happy ending.

■

Just as, housefather, when a peaked house is ill-thatched,
the peak,
the roof-beams are warped,
the wall is askew.

■

Even so housefather, when thought is warped,
bodily action also is warped,
speech and mental action are also warped.

In him whose bodily action,
speech
and mental action are warped
one's death is not auspicious,
one has no happy ending.

But housefather, when thought is not warped,
bodily action also is not warped,
speech and mental action are also not warped.

In him whose bodily action,
speech
and mental action are not warped
one's death is auspicious,
one has a happy ending.

■

Just as, housefather, when a peaked house is well-thatched,
the peak,
the roof-beams are not warped,
the wall is not askew.

■

Even so housefather, when thought is not warped,
bodily action also is mot warped,
speech and mental action are also not warped.

In him whose bodily action,
speech
and mental action are not warped
one's death is auspicious,
one has a happy ending.

---

[1] *Vyapanna*, lit. 'gone wrong'; gen. trans. 'malevolent.' *Comy. pakatī-bhāvaṃ pajahitvā ṭhitaṃ*. Hence the trans. must vary when the word is applied to timber.

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 107

Paṭhama Nidāna Suttaṃ

Three Causes (a)[1]

---

[241]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

Nidānās, something from which something originates, begins — not cause. Down-bound: things to which *kamma* is bound. If lust were a cause, it would always cause, there would be no escape from *kamma*. Lust arises and is intentionally abandoned, got rid of, exterminated, ended, understood to such a degree as to cause detachment from it, to stop it in it's tracks, to see it coming before it arises and thereby to end *kamma*.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 108

Dutiya Nidāna Suttaṃ

Three Causes (b)[1]

---

[241]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three causes of the origin of actions.

What three?

"(which prevents the arising)" This is a mistake. There are actions which arise abscent lust, etc., for example the not doing of an action based on lust, etc. That too is kamma and is the point of the sutta.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 109

Tatiya Nidāna Suttaṃ

Three Causes (c)

---

[242]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three causes of the origin of actions.

What three?

Desire is generated
for things which in the past
were based on desire.[1]

Desire is generated
for things in the future,
based on desire.

Desire is generated
for things in the present,
based on desire.

§

2. And how, monks, is this desire generated
for things in the past which were based on desire?

One remembers
and turns over in his mind[2]
thoughts about things
based on desire in the past.

As he does so
desire is generated.

Become desirous,[3]
he is fettered by those things.

I call this a fetter, monks, -
that heart full of lust.[4]

That is how desire is generated
for things which in the past
were based on desire.

■

3. And how, monks, is this desire generated
for things in the future
based on desire?

One thinks about
and turns over in his mind
thoughts of things
based on desire in the future.

As he does so,
desire is generated.

Become desirous,
he is fettered by those things.

I call this a fetter, monks, -
that heart full of lust.

That is how desire is generated
for things in the future
based on desire.

■

4. And how, monks, is this desire generated
for things in the present
based on desire?

One thinks about things
and turns over in his mind
thoughts of things
based on desire in the present.

As he does **[243]** so, desire is generated.

Become desirous,
he is fettered by those things.

I call this a fetter, monks, -
that heart full of lust.

That is how desire is generated
for things in the present
based upon desire.

These, monks, are the three causes of the origin of actions."

---

[1] *Ṭhānīye = kāraṇa-bhūte. Comy. Cf. S.* v, 65.

[2] *Cetasā anuvitakketi anuvicāreti. Cf. S.* v, 67.

[3] *Chanda-jāto = chandika*, as at *Sn.* 767.

[4] Text *so cetaao sārāgo. Comy. yo c. s.*

Aṇguttara-Nikāya
III. Tika Nipāta
XI. Sambodhi Vagga

Sutta 110

Catuttha Nidāna Suttaṃ

Three Causes (d)

---

[243]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"(which prevents the arising)" This is a mistake. There are actions which arise abscent lust, etc., for example the not doing of an action based on lust, etc. That too is *kamma* and is the point of the sutta.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 111

Āpāyika Suttaṃ

Doomed to the Downfall

---

[244]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these three persons
are doomed to the Downfall,
to Purgatory,
unless they abandon this (habit).[1]

Which three?

He who, living impurely,
claims to live the holy life.

He who falsely charges with immorality
one who is living the pure holy life,
the utterly pure holy life.

He who, preaching and holding the view
that there is no fault in sensuality,
comes to be intoxicated[2] with his lusts.

These are the three
who are doomed to the Downfall,
to Purgatory,
unless they abandon this habit."

---

[1] *Idam appahāya,* 'unless they give up their pretence of leading the holy life.' *Comy.*

[2] *Pātavyataṃ* (fr. *pāteti*), 'ruin' acc. to *Pali Dict.*; but *Comy.* appears to derive it from √*piv.*, intoxication. So also does *UdA.* 351, 365, where *sammattaka-jātā* (drunk) is explained as *kāmesu pātabyataṃ āpajjanti,* as here. *Pātukāmo = bibendi cupidus, cf. UdA.* 379. The passage originates from *M.* i, 305, where Lord Chalmers trans. 'indulgence.'

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 112

Dullabha Suttaṃ

Hard to Find

---

[244]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, the appearance of three persons
is hard to find in the world.

What three?

The appearance of a Tathāgata,
an Arahant who is a Fully Enlightened One
is hard to be found in the world.

The appearance of a person
who can expound the Dhamma-Discipline
taught by the Tathāgata
is hard to be found in the world.

The appearance of a person
who is mindful and grateful
is hard to be found in the world.

These are the three persons
hard to find in the world."

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 113

Appameyya Suttaṃ

Immeasurable[1]

---

[244]

[1][pts] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these three sorts of persons
are hard to be found in the world.

What three?

He who is easily measured,
he who is hardly measured,
he who is immeasurable.

§

[245] And of what sort, monks, is
he who is easily measured?

Herein a certain person is frivolous,
empty-headed,
a busybody,
of harsh speech,
loose in talk,
lacking concentration,
unsteady,
not composed,
of flighty mind,
with senses uncontrolled.[2]

This one is called
'easily measured.'

■

And of what sort, monks, is
the person who is hardly measured?

In this case a certain person is not frivolous,
not empty-headed,
no busybody,
not of harsh speech,
not loose in talk,
but concentrated,
steady,
composed,

of one-pointed mind,
with senses well controlled.

This one is called
'hardly measured.'

■

And of what sort, monks,
the person who is immeasurable?

In this case we have a monk
in whom the āsavas are destroyed.

This one is called 'immeasurable.'

These are the three sorts of person
found to exist in the world."

---

[1] At *Pugg*. 35.

[2] *Cf*. *K.S*. v, 241.

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 114

Āneñja Suttaṃ,

The Sphere of Infinite Space

---

[245]

[1][pts] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these three sorts of person are found to exist in the world.

What three?

Herein, monks, a certain person,
by utterly transcending consciousness of form,
by the disappearance of consciousness of resistance,
by paying no heed to the diversity of consciousness,

regarding space as infinite,
reaches up to and abides in the sphere of infinite space.

He enjoys it, longs for it and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company
of the Devas who have reached the sphere of infinite space.

■

Now, monks, the life of those Devas is 20,000 cycles.

Therein the ordinary man stays
and spends his lifetime according to the life-span of those Devas:
then he goes to Purgatory or to the womb of an animal or to the Realm of Ghosts.

■

But a disciple of the Exalted One,
after staying **[246]** there
and spending his lifetime according to the life-span of those Devas,
finally passes away in that very state.

■

Such, monks, is the distinction,
the specific feature,[1]
the difference between the educated Ariyan disciple
and the uneducated ordinary man
in the matter of destiny and rebirth.

§

[2][pts] Again, monks, here we have a certain person who,
by utterly transcending the sphere of infinite space,
regarding consciousness as infinite,
reaches up to and abides in
the sphere[2] of infinite consciousness.

He enjoys it, longs for it and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company
of the Devas who have reached the sphere of infinite consciousness.

■

Now, monks, the life of those Devas is 40,000 cycles.

Therein the ordinary man stays
and spends his lifetime according to the life-span of those Devas:
then he goes to Purgatory or to the womb of an animal or to the Realm of Ghosts.

■

But a disciple of the Exalted One,
after staying there
and spending his lifetime according to the life-span of those Devas,
finally passes away in that very state.

■

Such, monks, is the distinction,
the specific feature,
the difference between the educated Ariyan disciple
and the uneducated ordinary man
in the matter of destiny and rebirth.

§

[3][pts] Again, monks, we have a certain person who, by utterly transcending the sphere of infinite consciousness, with the idea of 'nothing at all exists,' reaches up to and abides in the sphere of nothingness.

He enjoys it, longs for it and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company
of the Devas who have reached the sphere of nothingness.

■

Now the life-span of those Devas is 60,000 cycles.

Therein the ordinary man stays
and spends his lifetime according to the life-span of those Devas:
then he goes to Purgatory or to the womb of an animal or to the Realm of Ghosts.

■

But a disciple of the Exalted One,
after staying there
and spending his lifetime according to the life-span of those Devas,
finally passes away in that very state.

■

Such, monks, is the distinction,
the specific feature,
the difference between the educated Ariyan disciple
and the uneducated ordinary man
in the matter of destiny and rebirth.

These, monks, are the three sorts of person found existing in the world."

---

[1] *Cf. supra,* text 199. Here *Comy.* has *adhippāyāsa = akhika-payogo*.

[2] Text should read *viññāṇ'ānañc-*.

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 115

Vipatti-Sampadā Suttaṃ

Failure and Success

---

[247]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three failures.

What three?

Failure in morals,
failure in mind,[1]
failure in view.

■

And of what sort
is failure in morals?

Herein, monks, a certain one
takes life,
steals,
is a wrongdoer in sensual desires,
a liar,
a slanderer,
of bitter speech,
an idle babbler.

This is called 'failure in morals.'

■

2. And of what sort
is failure in mind?

Herein, monks, a certain one
is covetous
and malevolent of heart.[2]

This is called
'failure in mind.'

■

3. And of what sort
is failure in view?

Herein[3] a certain one
holds the depraved,
the perverse view
that there is no (virtue in) almsgiving,
in sacrifice,
in offerings:

that there is no fruit,
no result
of good and evil deeds:
that this world is not,
that there is no world beyond:
that there is no mother,
no father,
no beings of spontaneous birth:
that in the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by their own intuitional powers
have realized the world beyond
and can proclaim it.

This, monks, is called
'failure in view.'

■

4. Monks, it is due to failure in morals,
that beings, when body breaks up,
after death are reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.

It is due to failure in mind,
that beings, when body breaks up,
after death are reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.

It is due to failure in view,
that beings, when body breaks up,
after death are reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.

Such are the three failures.

§

5. Monks, there are these three successes.

What three?

Success in morals,
success in mind,
success in view.

■

Now of what sort
is success in morals?

Herein, monks, a certain one
abstains from taking life
abstains from stealing,
abstains from wrongdoing in sensual desires,
abstains from lies,
abstains from slander,
abstains from bitter speech,
abstains from idle babble.

This is called
'success in morals.'

■

6. And of what sort
is success in mind?

[248] Herein a certain one
is not covetous
or malevolent of heart.

This is called
'success in mind.'

■

7. And of what sort
is success in view?

Herein a certain one has right view:
he holds with certainty
that there is (virtue in) almsgiving,
in sacrifice,
in offerings:
that there is fruit and result
of good and evil deeds:
that this world is,
that there is a world beyond:
that mother,
father
and beings of spontaneous birth do exist:
that in the world there are recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by their own intuitional powers

have realized the world beyond
and can proclaim it.

This, monks, is called
'success in view.'[4]

■

8. Monks, it is owing to success in morals
that beings,
when body breaks up,
after death are reborn in the Happy Lot,
in the Heaven World.

It is owing to success in mind
that beings,
when body breaks up,
after death are reborn in the Happy Lot,
in the Heaven World.

It is owing to success in views
that beings,
when body breaks up,
after death are reborn in the Happy Lot,
in the Heaven World.

Such, monks, are the three successes.'

---

[1] *Cf.Pugg*. 21, where the def. of *citta-vipatti* is omitted. *Vipatti* is contrasted with *sampadā* below.

[2] *Cf*. *S*. iii, 93.

[3] *cf*. *K.S*. iv, 250, the annihilationist view of Ajita of the Hair Shirt.

[4] *Cf*. *Pugg*. 26.

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 116

Apaññaka Suttaṃ

Sure[1]

---

[248]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three failures.

What three?

Failure in morals,
failure in mind,
failure in view.

■

And of what sort
is failure in morals?

Herein, monks, a certain one
takes life,
steals,
is a wrongdoer in sensual desires,
a liar,
a slanderer,
of bitter speech,
an idle babbler.

This is called 'failure in morals.'

■

2. And of what sort
is failure in mind?

Herein, monks, a certain one
is covetous
and malevolent of heart.

This is called
'failure in mind.'

■

3. And of what sort
is failure in view?

Herein a certain one
holds the depraved,
the perverse view
that there is no (virtue in) almsgiving,
in sacrifice,
in offerings:

that there is no fruit,
no result
of good and evil deeds:
that this world is not,
that there is no world beyond:
that there is no mother,
no father,
no beings of spontaneous birth:
that in the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by their own intuitional powers
have realized the world beyond
and can proclaim it.

This, monks, is called
'failure in view.'

■

4. Just as a true die
when thrown
rests evenly on whatever side it falls,
even so, monks,
it is due to failure in morals,
that beings, when body breaks up,
after death are reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.

It is due to failure in mind,
that beings, when body breaks up,
after death are reborn in the Waste,
the Way of Woe,

in the Downfall,
in Purgatory.

It is due to failure in view,
that beings, when body breaks up,
after death are reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.

These are the three failures.

§

5. Monks, there are these three successes.

What three?

Success in morals,
success in mind,
success in view.

■

Now of what sort
is success in morals?

Herein, monks, a certain one
abstains from taking life
abstains from stealing,
abstains from wrongdoing in sensual desires,
abstains from lies,
abstains from slander,

abstains from bitter speech,
abstains from idle babble.

This is called
'success in morals.'

■

6. And of what sort
is success in mind?

Herein a certain one
is not covetous
or malevolent of heart.

This is called
'success in mind.'

■

7. And of what sort
is success in view?

Herein a certain one has right view:
he holds with certainty
that there is (virtue in) almsgiving,
in sacrifice,
in offerings:
that there is fruit and result
of good and evil deeds:
that this world is,
that there is a world beyond:
that mother,
father
and beings of spontaneous birth do exist:
that in the world there are recluses and brahmins
who have won the summit,

who have won perfection,
who of themselves
by their own intuitional powers
have realized the world beyond
and can proclaim it.

This, monks, is called
'success in view.'

■

8. Just as a true die[2]
when thrown
rests evenly on whatever side it falls,
even so, monks,
it is owing to success in morals
that beings,
when body breaks up,
after death are reborn in the Happy Lot,
in the Heaven World.

It is owing to success in mind
that beings,
when body breaks up,
after death are reborn in the Happy Lot,
in the Heaven World.

It is owing to success in views
that beings,
when body breaks up,
after death are reborn in the Happy Lot,
in the Heaven World.

These are the three successes."

[1] *Apaññaka*, at *supra*, text 113, a term for Nibbāna.

[2] *Maṇi*, a six-sided die *(pāsaka)*. *Comy*. *Cf*. *A*. v, 294, 296. This simile may explain the debated phrase *yathābhataṃ* or *yathāhataṃ* at *A*. i, 3; [Ed? but see: #43] *S*. iv, 325, which I think may mean 'according to the cast,' 'as sure as a gun.'

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 117

Kammanta Suttaṃ

Action

---

[248]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three failures.

What three?

Failure in action,
failure in livelihood,
failure in view.

■

[249] And of what sort
is failure in action?

Herein, monks, a certain one
takes life,
steals,
is a wrongdoer in sensual desires,
a liar,
a slanderer,
of bitter speech,
an idle babbler.

This is called 'failure in action.'

■

2. And of what sort
is failure in livelihood?

Herein, monks, a certain one
is a wrong liver,
gets a livelihood in a wrong way.

This is called
'failure in livelihood.'

■

3. And of what sort
is failure in view?

Herein a certain one
holds the depraved,
the perverse view
that there is no (virtue in) almsgiving,
in sacrifice,
in offerings:

that there is no fruit,
no result
of good and evil deeds:
that this world is not,
that there is no world beyond:
that there is no mother,
no father,
no beings of spontaneous birth:
that in the world are no recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by their own intuitional powers
have realized the world beyond
and can proclaim it.

This, monks, is called
'failure in view.'

These are the three failures.

§

4. Monks, there are these three successes.

What three?

Success in action,
success in livelihood,
success in view.

■

Now of what sort
is success in action?

Herein, monks, a certain one
abstains from taking life
abstains from stealing,
abstains from wrongdoing in sensual desires,
abstains from lies,
abstains from slander,
abstains from bitter speech,
abstains from idle babble.

This is called
'success in action.'

■

5. And of what sort
is success in livelihood?

Herein a certain one
is a right liver,
he gets a livelihood in a right way.

This is called
'success in livelihood.'

■

7. And of what sort
is success in view?

Herein a certain one has right view:
he holds with certainty
that there is (virtue in) almsgiving,
in sacrifice,
in offerings:

that there is fruit and result
of good and evil deeds:
that this world is,
that there is a world beyond:
that mother,
father
and beings of spontaneous birth do exist:
that in the world there are recluses and brahmins
who have won the summit,
who have won perfection,
who of themselves
by their own intuitional powers
have realized the world beyond
and can proclaim it.

This, monks, is called
'success in view.'

These are the three successes."

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 118

Paṭhama Soceyya Suttaṃ

Purity (a)

---

[249]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three forms of purity.[1]

What three?

Purity of body,
purity of speech,
purity of mind.

§

And of what sort is purity of body?

Herein a certain one
abstains from taking life,
from stealing,
from wrong practice in sensual lusts.

This is called
'purity of body.'

■

And of what sort is purity of speech?

Herein a certain one
abstains from falsehooda,
slander,
bitter speech,
idle babble.

This is called
'purity of speech.'

■

[250] And of what sort is purity of mind?

Herein a certain one
is not covetous
or malevolent of heart
and has right view.

This is called
'purity of mind.'

These are the three forms of purity."

---

[1] *Soceyyaṃ = suci-bhāva. Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 119

Dutiya Soceyya Suttaṃ

Purity (b)

---

[250]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three forms of[1] purity.

What three?

Purity of body,
purity of speech,
purity of mind.

§

2. And of what sort is purity of body?

Herein a monk abstains from taking life,
from stealing,
from sinful[2] living.

This is called 'purity of body.'

■

3. And of what sort is purity of speech?

Herein a certain one
abstains from falsehood,
slander,
bitter speech,
idle babble.

This is called
'purity of speech.'

■

4. And of what sort is purity of mind?

Herein a monk, if he have some personal sensual desire, is aware:

'There is in me personal sensual desire.'

If there be no personal sensual desire, is aware:

'There is in me no personal sensual desire.'

Also he is aware of how the arising of sensual desire not yet arisen comes about,
and how it is abandoned when arisen,
and how in the future there is no such arising.

-°-

5. If he have some personal malevolence, he is aware:

'There is within me personal malevolence.'

If there be no personal malevolence, is aware:

'There is in me no personal malevolence.'

Also he is aware of how the arising of malevolence not yet arisen comes about,
and how it is abandoned when arisen,
and how in the future there is no such arising.

-°-

6. If he have some personal sloth-and-torpor, he is aware:

'There is within me personal sloth-and-torpor.'

If there be no personal sloth-and-torpor, is aware:

'There is in me no personal sloth-and-torpor.'

Also he is aware of how the arising of sloth-and-torpor not yet arisen comes about,
and how it is abandoned when arisen,
and how in the future there is no such arising.

-°-

7. If he have some personal excitement-and-flurry, he is aware:

'There is within me personal excitement-and-flurry.'

If there be no personal excitement-and-flurry, is aware:

'There is in me no personal excitement-and-flurry.'

Also he is aware of how the arising of excitement-and-flurry not yet arisen comes about,
and how it is abandoned when arisen,
and how in the future there is no such arising.

■

8. If he have some personal doubt-and-wavering, he is aware:

'There is within me personal doubt-and-wavering.'

If there be no personal doubt-and-wavering, is aware:

'There is in me no personal doubt-and-wavering.'

Also he is aware of how the arising of doubt-and-wavering not yet arisen comes about,
and how it is abandoned when arisen,
and how in the future there is no such arising.

This is called 'purity of mind.'"

He who is pure in body, speech, and mind,[3]
Sinless and clean and blessed with purity, -
"Sin-washer"[4] is the name men give to him.

[1] Here the higher morality of the monk is dealt with.

[2] *Abrahmacariya,* taken later as unchastity, but *cf*. *K.S*. i, 53, 61.

[3] Gāthās at *Itiv*. 56 (except the last word). *Cf*. *Sn*. 521.

[4] *Niṇhāta-pāpakaṇ = sabbe pāpe nahāpetvā dhovetvā ṭhitaṃ*. *Comy*. *Sn*. *taṃ ahaṃ nhātako; Itiv*. *sabba-pahāyinaṃ* and *niṇhāta-p*. in next §.

Aṇguttara-Nikāya
III. Tika Nipāta
XII. Āpāyika Vagga

Sutta 120

Moneyya Suttaṃ

Perfection

---

[251]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three perfections.[1]

What three?

Perfection of body,
perfection of speech,
perfection of mind.

§

2. And of what sort is perfection of body?

Herein a monk abstains from taking life,
from stealing,
from sinful living.

This is called
'perfection of body.'

■

3. And of what sort is perfection of speech?

Herein a certain one
abstains from falsehooda,
slander,
bitter speech,
idle babble.

This is called
'perfection of speech.'

■

And of what sort is perfection in mind?

Herein a monk,
by the destruction of the āsavas,
realizing in this very life
himself knowing it thoroughly
the heart's release,
the release by insight
which is free from the āsavas,

having attained it
abides therein.

This is called
'perfection in mind.'

These are the three perfections."

(Perfect) in body, speech and mind, a sage
Sinless with saintly silence blessed,-they say
That such is "one who hath abandoned all.[2]

---

[1] *Moneyyāni = muni-bhāva* (states of silence of a sage). *Comy*. *Cf*. *D*. iii, 220; *Vin*. i, p. xl of Oldenberg's Introduction.

[2] *Sabba-p-pahāyinaṃ = khīṇāsavaṃ*. *Comy*.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 121

Kusināra Suttaṃ

Kusināra

---

[251]

[1] THUS have I heard:

Once the Exalted One was dwelling near Kusināra[1] in the Wood of Offerings[2].

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Suppose now a monk lives dependent
on some village or district.

Then a housefather
or his son
comes to visit him
and invites him to take his meal for the day.

If he is willing to do so
the monk consents.

Then, when the night has passed
he robes himself in good time,
and taking bowl
and outer robe
sets out for the house
of that housefather
or housefather's son.

On getting there
he sits down on a seat made ready.

[252] Then that housefather
or housefather's son
serves him with choice food
both hard and soft
with his own hands,
till he has eaten his fill.

Now it occurs to him:

'A good thing in sooth for me
to be thus served
by a housefather
or housefather's son!'

Then he thinks:

'I should indeed be glad
to have this housefather
or housefather's son
serve me in like manner
in the future.'

Thus he enjoys that almsgiving
and is attracted[3] by it,
infatuated with it,[4]
attached[5] to it.

He sees not danger therein.

He is blind
to the escape therefrom.[6]

The result is
that his train of thought is sensual,
malevolent
and harmful to others.

Now, monks, I declare
that what is given to such a monk
has no great fruit.

Why so?

Because the monk lives amiss.

§

But take the case
where a monk lives dependent
on some village or district.

Then a housefather
or his son
comes to visit him
and invites him to take his meal for the day.

If he is willing to do so
the monk consents.

Then, when the night has passed
he robes himself in good time,
and taking bowl
and outer robe
sets out for the house
of that housefather
or housefather's son.

On getting there
he sits down on a seat made ready.

Then that housefather
or housefather's son
serves him with choice food
both hard and soft
with his own hands,
till he has eaten his fill.

Now no such thoughts occur to him as these:

'A good thing in sooth for me
to be thus served
by a housefather
or housefather's son!'

Or:

'I should indeed be glad
to have this housefather
or housefather's son
serve me in like manner
in the future.'

He enjoys that almsgiving
without being attracted by it,
infatuated with it
or attached thereto.

He sees the danger therein.

He is not blind to the escape therefrom.

The result is
that his train of thought
is dispassionate,
not malevolent,
but harmless to others.

Now, monks, I declare
that what is given to such a monk as this
has great fruit.

Why so?

Because the monk lives vigilant."

---

[1] Of the Mallā in what is now Nepal.

[2] *Bali-haraṇe, cf. M.* iii, § 103; *A.* v, 79, where alone this locality is mentioned in the Pāli books. *Tattha kira bhūta-bali-karaṇ'atthaṃ baliṃ karoti. Comy.*

[3] *Gathito = taṇhā-gedhena g. Comy.*

[4] *Mucchito = taṇhā-mucchanāye m. Comy.*

[5] *Ajjhopanno = taṇhāya gilitvā pariniṭṭhapetvā pavatto. Comy.*

[6] *Anissaraṇa-paññño*. These phrases occur at *D*. (Tevijja Sutta; *cf*. Dialog. i, 311, trans. 'he knows not how unreliable they are'), *supra,* text 74, and are similarly interpreted at *UdA*. 365.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 122

Bhaṇḍana Suttaṃ

Strife

---

[252]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"In whatsoever quarter
the monks dwell in strife and uproar,
given to disputes
and wounding each other
with the weapons of the tongue,
it is unpleasant for me
even to think of such a quarter,
much more unpleasant for me to go to it.

[253] I come to this conclusion[1] in the matter:

'Surely these worthies
have abandoned these three conditions
and have made a habit
of these other three conditions.'

■

What three conditions have they abandoned?

Dispassionate thinking,
benevolent thinking
and harmless thinking.

These are the three.

■

And of what three conditions have they made a habit?[2]

Sensual thinking,
malevolent thinking,
and harmful thinking.

These are the three.

■

In whatsoever quarter
the monks dwell in strife and uproar,
given to disputes
and wounding each other
with the weapons of the tongue,
it is unpleasant for me
even to think of such a quarter,
much more unpleasant for me to go to it.

I come to this conclusion in the matter:

'Surely these worthies
have abandoned these three conditions
and have made a habit
of these other three conditions.'

§

But in whatsoever quarter
the monks dwell in harmony and mutual courtesy,
without wrangling,
but just like milk and water mixed,
regarding each other
with a friendly eye, -
to such a quarter I am glad to go,
not to speak of thinking about it.

This is the conclusion I come to regarding them:

'Surely those worthies
have abandoned these three conditions
and have made a habit of these other three conditions.'

■

What three have they abandoned?

Sensual thinking,
malevolent thinking,
harmful thinking.

■

What three have they made a habit of?

Dispassionate thinking,
benevolent thinking,
harmless thinking.

These are the three.

■

Monks, in whatsoever quarter
the monks dwell in harmony and mutual courtesy,
without wrangling,
but just like milk and water mixed,
regarding each other
with a friendly eye, -
to such a quarter I am glad to go,
not to speak of thinking about it.

This is the conclusion I come to regarding them:

'Surely those worthies
have abandoned these three conditions
and have made a habit of these other three conditions.'"

---

[1] *Niṭṭhaṃ gacchāmi* (here *Pāli Dict*., is wrong in reference and interpretation, S.v. *niṭṭhaṃ*).

[2] *Bahulī-m-akaṇsu = puna-p-punaṃ karonti*. *Comy*.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 123

Gotamaka-Cetiya Suttaṃ

Gotama Shrine

---

[253]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Vesālī at Gotama Shrine.[1]

Then the Exalted One addressed the monks, saying:

"Monks!"

[254] 'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said:

"Monks, I proclaim Dhamma with full comprehension,[2]
not without full comprehension.

I proclaim Dhamma with causal connexions,[3]
not without.

I proclaim Dhamma accompanied by wonders,[4]
not without wonders.

■

Since I do so
there is good reason
why I should admonish,
there is good reason
why I should instruct.[5]

■

Well may ye be glad.

Well may ye be satisfied.

Well may ye be pleased at the thought:

'Perfectly enlightened is the Exalted One.

Well taught by the Exalted One is Dhamma.

Well conducted is the Order.'"

So spake the Exalted One.

And those monks were indeed satisfied
and delighted with the words of the Exalted One.

Moreover when this pronouncement was uttered
the thousandfold universe was shaken.

---

[1] *Gotamake cetiye = Gotamaka-yakkhassa bhavane*. *Comy*. *Cf*. *D*. ii, 102, 118; *K.S*. v, 230; UdA. 322; here *Comy*. Refers to *Cāpāla cetiya* and the others mentioned at *S*.

Chalmers translation: "...transcendent knowledge, with origins, and with assignable conditions. see MN 77 - chlm

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 124

Bharaṇḍu-Kālāma Suttaṃ

Bharandu

---

[254]

[1] THUS have I heard:

On a certain occasion the Exalted One was going his rounds among the Kosalans and came to Kapilavatthu.

Now Mahānāma the Sakyan[1] heard the news:

"They say the Exalted One has reached Kapilavatthu."

So Mahānāma the Sakyan went to see the Exalted One,
and on coming to him saluted him and stood at one side.

As he thus stood,
the Exalted One said this to him:

[255] "Go you, Mahānāma, and find out some lodging
where I may spend this one night."

"Very well, lord," replied Mahānāma the Sakyan
and went to Kapilavatthu;

where, though he searched all through the town,
he could not find a proper lodging for the Exalted One
in which to spend that one night.

So he returned to where the Exalted One was and said:

2. "Lord, there is no proper lodging
wherein the Exalted One may spend this one night.

But here is Bharaṇḍu the Kālāman,[2]
who was once a co-disciple in the holy life
with the Exalted One.[3]

Let the Exalted One spend this one night
in his hermitage."

"Go then, Mahānāma.

Spread a mat (for me there)."[4]

"Very well, lord," replied Mahānāma the Sakyan
and went off to the hermitage of Bharaṇḍu the Kālāman.

On getting there he spread a mat,
set water ready for feet-washing
and returned to the Exalted One.

On coming to him he said:

"Lord, the mat is spread.

Water is set for feet-washing.

Let the Exalted One do as he deems seasonable."

3. So the Exalted One went to the hermitage of Bharaṇḍu the Kālāman.

On arriving there he sat down on a seat made ready and so sitting had his feet washed.

Now this thought occurred to Mahānāma the Sakyan:

"It is unseasonable to wait upon the Exalted One now.

He is weary.

Tomorrow I will wait upon him."

So saluting the Exalted One by the right he departed.

Now when the night was gone
Mahānāma the Sakyan went to the Exalted One.

On coming to him he saluted him
and sat down at one side.

As he thus sat, the Exalted One said this to him:

§

4. "Mahānāma, there are these three teachers found existing in the world.

What three?

[256] Herein, Mahānāma, a teacher preaches full comprehension[5] of the sense-desires,
but not of the objects of sense,
nor of feelings.

Herein again, Mahānāma, a certain teacher preaches full comprehension of sense-desires

and of the objects of sense,
but not of feelings.

While yet another teacher preaches the full comprehension
of all three.

These are the three teachers found existing in the world.

■

Now of these three, Mahānāma,
is the conclusion one and the same
or is it different?

5. At these words Bharaṇḍu the Kālāman said to Mahānāma the Sakyan:

"Say it is one and the same, Mahānāma."

Whereat the Exalted One said to Mahānāma:

"Say it is different,[6] Mahānāma."

■

Then a second time Bharandu said:

"Say it is different, Mahānāma."

And again the Exalted One said:

"Say it is one and the same, Mahānāma."

■

6. Then a third time Bharandu said:

"Say it is different, Mahānāma."

And again the Exalted One said:

"Say it is one and the same, Mahānāma."

■

Whereupon it occurred to Bharaṇḍu the Kālāman:

"Here am I even to the third time
slighted by Gotama the recluse
in the presence of Mahānāma the Sakyan,
a man of great importance.

I had better leave Kapilavatthu."

So Bharaṇḍu the Kālāman left Kapilavatthu,
and in thus departing from Kapilavatthu
he was gone for good
and came not back any more.[7]

---

[1] *Cf*. *S*. v, 327 *ff*.

[2] *Comy*. thinks he pitched on Bharandu because he had the reputation of securing the best and choicest alms in the city.

[3] In the time of Āḷāra Kālāma. *Comy*.

[4] As a bed on the ground. *Comy*. thinks it means 'put a coverlet on a proper couch.'

[5] *Pariññā-samatiklcamo*. *Comy*. At *Pugg*. 37; where the conclusion is reached that the first teacher has attained ecstasy in the *rūpa*-world, the second in the *arūpa*-world, while the third is perfectly enlightened.

[6] *Puthu = nānā. Comy.*

Here this departure is an act of inwardly re-directed anger (like suicide) at being made to face embarassment at being shown up in front of an important personage. The lesson here is to see how he was shown up — that is, this was not simply a case of his being contradicted three times and taking offense at an afront. Bharaṇḍu's reaction shows that he did not understand the significance of comprehension of the realationship between sense desires, forms and sensations. Holding the position that the result of understanding all three is the same is thinking that understanding sense desires includes understanding as well forms and sensations (that is, that the same desire to experience sensation from a given sense organ and sense object will always produce the same sensation). By aserting this position he is also claiming to understand the three. But if Bharaṇḍu had understood the *relative* relationship of sense desire, form, and sensation, he would have seen what Gotama was doing (which was showing him that the same sense desire and form combination was producing different sensations at each repetition) and he would have seen the error in his thinking and in spite of his embarassment, would not have felt anger, could have seen the value of the lesson (that any sense desire/form situation could give rise to three different sorts of sensation depending on one's point of view) and could have become a disciple of Gotama.
The other cases cited in the footnote are matters of avoiding the problems of fame.

p.p. explains it all — p.p.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 125

Hatthaka Suttaṃ

Hatthaka

---

[256]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then Hatthaka, **[257]** son of a deva,[1]
when night was waning,
lit up the whole of Jeta Grove
with exceeding great splendour
and approached the Exalted One.

On coming to him he thought:

"I will stand in the presence of the Exalted One."

But he sank down,
collapsed,
could not stand upright.

Just as butter or oil,
when poured upon sand,
sinks down,
sinks in,
cannot abide,
even so was Hatthaka,[2] son of a deva,
thinking to stand in the presence of the Exalted One,
unable to do so,
but sank down,
collapsed
and could not stand upright.

2. Then the Exalted One said
to Hatthaka, son of a deva:

"Create a gross[3] body-form, Hatthaka."

"I will, lord," replied Hatthaka,
and doing as he was bid
saluted the Exalted One
and stood at one side.

§

As he thus stood
the Exalted One said this to him:

"Well, Hatthaka, do things[4] go on
just the same now as before,
when you were in human form?"

"Yes, lord, they do.

But there are also things going on
which I did not experience
when I was in human form.

Just as, lord,
the Exalted One now dwells
surrounded by monks and nuns,
by lay-followers male and female,
by rulers and royal ministers,
by sectarians and their followers,
even so do I dwell
surrounded by devas' sons.

Even from a distance, lord,
do devas' sons come,
saying:

'We'll hear Dhamma
from the lips of Hatthaka,
the devas' son!'

§

Of three things, lord,
I never had enough.

I died regretful of three things.

What three?

I never had enough
of beholding the Exalted One.

I died regretting it.

■

I never had **[258]** enough
of bearing true Dhamma.

I died regretting it.

■

I never bad enougb
of serving the Order.

I died regretting it.

These are the three things, lord."

(Then he sang these verses:)

"I never could be sated of delight
Of my desire to see the Exalted One,
To hear true Dhamma, to wait upon the Order.
In higher morals training, fain to hear
True Dhamma, never sated in three things,
Fared Hatthaka to world of Aviha."[5]

---

[1] *Deva-putto,* like *Sakya-putto,* etc., means 'belonging to the company.' One who has died and 'gone to heaven' is meant.

[2] This may be H. of Ālavī. *cf*. *K.S*. ii, 159; *A*. ii 164; *supra,* text 26, 88, 136.

[3] *Oḷārikaṃ*. As a Brahmā-deva (*Comy*.), in order to be visible on the physical plane he had to make a suitable body, as in the case of Sanat Kumāra, on a lower plane than his own. *Cf*. *Dialog*. ii, 254. [?]

[4] *Dhammā*. *Comy*. reads *dhammo* and explains as the doctrine he learned in his last life. But the context requires *dhammā* = proceedings, conditions.

[5] *Aviha,* the twelfth Brahmā-loka. ? Sanskt. *a-vishaya,* 'non-intelligential,' 'without process of thinking,' as Childers suggests.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 126

Kaṭuviya Suttaṃ

Corrupt[1]

---

[258]

[1] On a certain occasion the Exalted One was staying near Benares at Isipatana,
in Antelope Park.

Then the Exalted One,
robing himself in good time
and taking bowl and outer robe,
set out to quest for alms in Benares.

Now the Exalted One
while roaming for alms
near the fig-tree at the cattle-tethering[2]
saw a certain monk
whose delight was in the empty outer joys of sense[3]
lacking concentration,
unstdeady,
not composed,
of flighty mind,
with senses uncontrolled.[4]

On seeing him
he said this to that monk:

"Monk! Monk!

On him who is corrupt
and reeks with the stench of carrion,[5]
the flies will surely settle and attack him,
— they cannot fail to do so."

2. Then that monk,
thus admonished by the Exalted One
with this warning,
was strongly stirred.[6]

[259] When the Exalted One had gone his rounds for alms in Benares
and had returned and eaten his meal
he addressed the monks, saying:

"Monks, after robing myself in good time
and taking bowl and outer robe,
I set out to quest for alms in Benares.

Then while roaming for alms
near the fig-tree at the cattle-tethering
I saw a certain monk
whose delight was in the empty outer joys of sense
lacking concentration,
unstdeady,
not composed,
of flighty mind,
with senses uncontrolled.

On seeing him
I said this to that monk:

'Monk! Monk!
On him who is corrupt
and reeks with the stench of carrion,
the flies will surely settle and attack him,
— they cannot fail to do so.'

Then that monk,
thus admonished by me with that warning,
was strongly stirred."

§

3. At these words a certain monk said to the Exalted One:

"Pray, lord, what is 'corrupt,'
what is 'the stench of carrion,'
what are 'flies'?"

"Greed, monk, is 'corrupt.'

Malice is the 'stenchy of carrion.'

Evil, unprofitable ways of thought are 'flies.'

§

On him who is corrupt
and reeks with the stench of carrion
the flies will surely settle and attack him.

They cannot fail to do so.

On him who guards not eye and ear, whose sense
Is uncontrolled, his thoughts, on passion centered,
like flies will swarm. With stench of carrion reeking,
The monk corupt, who is a thing defiled,
Far from Nibbāna hath his lot in woe.[7]
In village or in forest roams[8] that monk,
Foolish, bewildered, getting him no mate
Like to himself,[9] swarmed round by (passion's) flies.
But they tho, blessed with virtue and composed,
In wisdom's calm rejoice, live happily.
In them the flies (of passion) are destroyed.[10]

---

[1] *Kaṭuviyaṇ = ucchiṭṭhaṇ* (outcast, defiled). *Comy.*

[2] *Go-yoga-pilakkhasmiṇ = gāvīnaṇ vikkaya-ṭṭhāne uṭṭhita-palakkhassa santike. Comy.*

[3] *Ritt'assāda = jhāna-sukhābhāvena paritt'assādaṇ. Comy. Bāhir'assāda = kāma-guṇa-sukha-vāsena b. Comy.*

[4] Stock phrases to describe the dissolute. *Cf. K.S.* v, 241.

[5] *Āma-gandhe avassataṇ. Comy.* refers the synonym to *vissa-gandha Cf. Dhs., § 625, p. 141.*

[6] *Saṇvegaṇ āpādi. Comy.* takes this to mean he became a Streamwinner.

[7] *Vighātass'eva bhāgavā = dukkhass'eva bhogī*. *Comy*. *Cf*. *K.S*. iv 43 ff.

[8] *Pareti = gacchati*. *Comy*

[9] *Gāme vā yadi vāraññe vā aladdhā samam attano*. Text has strange readings — viz., *vā rañña ... sammattano*. *Cf*. *Dhp*. *v*. *98, gāme vā yadi vāraññe,* and 329, *no ce labhetha nipakaṇ sahāyaṇ ...*

[10] *Nāsayitvāna makkhikā*.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 127

Paṭhama Anuruddha Suttaṃ

Anuruddha (a)

---

[259]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the venerable Anuruddha came to see the Exalted One.

On coming to him
he saluted and sat down at one side.

As **[260]** he thus sat
the venerable Anuruddha said this to the Exalted One:

"Here in this world, lord,
with the deva-sight,
purified and surpassing that of men,
I am wont to see womenfolk,[1]
when body breaks up after death,
being reborn in the Waste,
the Way of Woe,

in the Downfall,
in Purgatory.

Pray, lord, possessed of what qualities
are womenfolk, when body breaks up after death,
reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory?"

■

'Possessed of three qualities, Anuruddha,
womenfolk, when body breaks up after death,
reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory.[2]

What three?

Herein, Anuruddha, in the morning
a woman stays at home
with heart haunted by the taint of stinginess.

■

At noontide
a woman stays at home
with heart haunted by jealousy.

■

At eventide
she stays at home
with heart haunted by sensuality and lust.

These are the three qualities, Anuruddha,
possessed of which
womenfolk, when body breaks up after death,
are reborn in the Waste,
the Way of Woe,
in the Downfall,
in Purgatory."

---

[1] *Cf*. similar instances of petas seen by Moggallāna, *K.S*. ii, 173.

[2] *cf*. *K.S*. iv, 163 *ff*. *n*., where Anuruddha asks the same question.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 128

Dutiya Anuruddha Suttaṃ

Anuruddha (b)

---

[260]

[1] THUS H**AVE** I H**EARD**

On a certain occasion the Exalted One was staying near Benares at Isipatana,
in Antelope Park.

Now the venerable Anuruddha went to see the venerable Sāriputta.

On coming to him he greeted him courteously, and,
after the exchange of greetings and courtesies,
sat down at one side.

So seated the venerable Anuruddha said this:

"Here in this world, friend Sāriputta,
with the deva-sight,
purified and surpassing that of men,
I can see the thousandfold world-system.

Strenuous and unshaken is my energy.

Mindfulness is set up in me untroubled.[1]

My body is calmed, not perturbed.

My mind is collected, one-pointed.

Yet for all that
my heart is not released from the āsavas
without grasping."

■

2. "Well, Anuruddha,
as to your statement about seeing the thousandfold world-system,
that is just your conceit.[2]

As to your statement about being strenuous and unshaken **[261]** and so forth,
- that is just arrogance.

As to jour statement about your heart not being released from the āsavas,
that is just worrying.[3]

It would indeed be well for the venerable Anuruddha
if he were to abandon these three conditions,
if he were not to think about them,
but were to focus his mind on the deathless element."[4]

■

3. So later on the venerable Anuruddha abandoned these three conditions,
paid no attention to them,
but focussed his mind on the deathless element.

And it came to pass that the venerable Anuruddha,
living alone, secluded, earnest, ardent and aspiring,
in no long time attained the goal supreme of the holy life,

for which clansmen rightly go forth from home to the homeless:
even in this very life he himself by his own intuitional powers realized it,
and having attained it dwelt therein,
for he knew:

"Birth is destroyed:
lived is the holy life:
done is my task:
for me there is no more of being thus."[5]

And the venerable Anuruddha was yet another of the arahants.

---

[1] *Cf. M.* i, 21; *S.* iv, 125; *K.S.* iv, 80; *Brethren,* cclvi.

[2] But see above, p. 10.

[3] *Kukuccasmiṃ.*

[4] *Amata-dhātu; A.* iii, 356, etc. ... *dullabhā lokasmim ye amataṃ dhātuṃ kāyena phusitvā viharanti. Cf. Vin. Texts,* i, 144.

[5] *Nāparaṃ itihattāya* (thusness), *cf. K.S.* i, 177; ii, 17.

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 129

Paṭi-c-Channa Suttaṃ

Secret

---

[261]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three things
which are practised[1] in secret,
not openly.

What are they?

The ways of womenfolk are secret,
not open.

Brahmins practise their chants in secret,
not openly.

Those of perverse views
hold their views secretly,
not openly.

These are the three things
which are practised in secret,
not openly.

§

Monks, there are these three things
which shine forth for all to see,
which are not hidden.

What three?

The disc of the moon
shines for all to see:
it is not hidden.

The disc of the sun
shines for all to see:
it is not hidden.

The Dhamma-Discipline of a Tathāgata
shines for all to see:
it is not hidden.

These are the three things."

[1] *Vahanti = niyyanti. Comy.*

Aṇguttara-Nikāya
III. Tika Nipāta
XIII. Kusināra Vagga

Sutta 130

Lekha Suttaṃ

Carved on Rock, Earth and Water[1]

---

[262]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these three persons are found existing in the world.

What three?

He who is like carving on a rock,
he who is like carving on the ground,
and he who is like carving on water.

§

And of what sort, monks,
is he who is like carving on a rock?

Herein a certain person
is always getting angry.

Moreover that anger of his lasts long.

Just as a rock-carving
is not soon erased
by wind
or water
or by lapse of time,
even so is the anger of him
that is always getting angry,
and his anger lasts long.

This person is called
'one like carving on a rock.'

■

2. And of what sort, monks,
is he who is like carving on the ground?

Herein a certain person
is always getting angry,
but his anger lasts not long.

Just as a tracing on the ground
is soon erased
by wind
or water
or by lapse of time,
even so is the anger of him

that is always getting angry,
but whose anger lasts not long.

This one, monks, is called
'one like carving on the ground.'

■

3. And of what sort, monks,
is he who is like carving on water?

Herein a certain person,
though he be harshly[2] spoken to,
sharply spoken to,
rudely spoken to,
yet is he easily reconciled,
he becomes agreeable and friendly.

Just as what is carved on water
soon disappears
and lasts not long,
even so, monks,
here we have a certain person
who, though harshly spoken to
sharply spoken to,
rudely spoken to,
yet is he easily reconciled,
he becomes agreeable and friendly.

This one is called
'one like carving on water.'

These are the three sorts of person
found existing in the world."

[1] *Pugg*. 32.

[2] *Āgāḷhena*.

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 131

Yodh-ā-jīva Suttaṃ

Fighting-Man

---

[263]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of three qualities[1]
a fighting-man is worthy of a rajah,
is a royal possession
and is reckoned an asset to a rajah.

What are the three qualities?

Herein, monks, a fighting-man is a far-shooter,
a shooter like lightning,[2]
and a piercer[3] of huge objects.

Possessed of these three qualities
a fighting-man is worthy of a rajah,
is a royal possession
and is reckoned an asset[4] to a rajah.

§

2. In like manner, monks,
possessed of three qualities
a monk is worthy of respect,
of offerings and gifts,
of being saluted with clasped hands upraised,
a field of merit unsurpassed for the world.

What three?

In this connexion a monk is (reckoned) a far-shooter,
a shooter like lightning,
a piercer of huge objects.

§

3. Now in what way is a monk a far-shooter?

Herein, whatsoever object,
be it past,
future
or present,
personal

or external to self,
be it gross or subtle,
mean or exalted,
far or near, -
every object in short that he beholds,
he sees it as it really is
by right insight, thus:

'This is nou mine.

This am I not.

This is not for me the Self.'

-°-

Whatsoever feeling,[ed1]
be it past,
future
or present,
personal
or external to self,
be it gross or subtle,
mean or exalted,
far or near, -
every feeling in short that he feels,
he sees it as it really is
by right insight, thus:

'This is nou mine.

This am I not.

This is not for me the Self.'

-°-

Whatsoever perception,
be it past,
future
or present,
personal
or external to self,
be it gross or subtle,
mean or exalted,
far or near, -
every perception in short that he perceives,
he sees it as it really is
by right insight, thus:

'This is nou mine.

This am I not.

This is not for me the Self.'

-°-

Whatsoever activity,
be it past,
future
or present,
personal
or external to self,
be it gross or subtle,
mean or exalted,
far or near, -
every activity in short that he engages in,
he sees it as it really is
by right insight, thus:

'This is nou mine.

This am I not.

This is not for me the Self.'

-°-

Whatsoever consciousness he has,
be it past,
future
or present,[ed2]
personal or external to self,
be it gross or subtle,
mean or exalted,
far or near, -
everything in short of which he is conscious,
he sees as it really is
by right insight, thus:

'This is not mine.

This am I not.

This is not for me the Self.'

That is how a monk is 'a far-shooter.'

■

[264] 4. And bow is a monk a shooter like lightning?

Herein a monk understands as it really is:

'This is Ill.'

'This is the arising of Ill.'

'This is the ending of Ill.'

This is the practice leading to the ending of Ill.'

Thus is he 'a shooter like lightning.'

■

5. And how is a monk a piercer of huge objects?

Herein a monk pierces through the huge mass of nescience.

That is how he is 'a piercer of huge objects.'

Thus, monks, possessed of these three qualities
a monk is worthy of respect,
of offerings and gifts,
of being saluted with clasped hands upraised,
a field of merit unsurpassed for the world."

---

[1] *Cf. A.* ii, 170 (where four qualities are described, the first being *ṭhāna-kusalo,* 'skilled in points of vantage'), 202; iii, 88 *ff.*

[2] *Akkhaṇa-vedi = avirādhita-v. Comy.* - *i.e.,* never missing the mark; *cf. SA.* i, 181.

[3]*Padaieta.*

[4] *Angan t'eva sankhaṃ qacchati,* 'as desirable as a limb, a hand or foot.' *Comy.*

[ed1] Woodward abridges the sections for feeling, perception and activity and so the phrases 'every ... in short that he ...' are guesses as to *his* terminology.

[ed2] Woodward has past, present future which is incorrect.

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 132

Parisā Suttaṃ

Companies

---

[264]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these three companies.

What three?

The company trained in bombast,
the company trained in inquiry,[1]
and the company trained according to its bent.[2]

These are the three companies."

[1] *Cf. supra*, text 72, where reading is *paṭipucchā*.

[2] Text *yāva-t-ajjha vinītā*. *Comy*. has *yāvatā ca vinītā* and explains thus: *pamāṇa-vasena vinītā, pamāṇaṃ ñatvā v.*, and adds 'but in the Pāli it means *yāva ajjhāsaye = ajjhāsayaṃ ñatvā*.'

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 133

Mitta Suttaṃ

The Friend

---

[264]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, he who is blessed with three qualities
should be followed as a friend.

What three?

Herein a monk gives what is hard to give,
does what is hard to do,
bears what is hard to bear.

If he have these three qualities
he should be followed as a friend."

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 134

Uppādā Suttaṃ

Appearances

---

[264]

[1][bit] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, whether there be an appearance
or non-appearance of a Tathāgata,
this causal law of nature,[1]
this orderly fixing of things[2] prevails, namely,
all phenomena are impermanent.

[265] About this a Tathāgata is fully enlightened,
he fully understands it.

So enlightened and understanding
he declares, teaches and makes it plain.

He shows it forth, he opens it up,
explains and makes it clear:
this fact that all phenomena are impermenent.

§

[2] Monks, whether there is an appearance
or non-appearance of a Tathāgata,
this causual law of nature,
this orderly fixing of things prevails, namely,
all phenomena are misery.[3]

About this a Tathāgata is fully enlightened,
he fully understands it.

So enlightened and understanding
he declares, teaches and makes it plain.

He shows it forth, he opens it up,
explains and makes it clear:
this fact that all phenomena are misery.

[3] Monks, whether there is an appearance
or non-appearance of a Tathāgata,
this causual law of nature,
this orderly fixing of things prevails, namely,
all phenomena are not the self.[41]

About this a Tathāgata, is fully enlightened,
he fully understands it.

So enlightened and understanding
he declares and teaches it,
makes it plain.

He shows it forth, he opens it up,
explains and makes it clear:
this fact that all phenomena are not the self."

---

[1] *Dhātu-dhammaṭṭhitatā = sabhāva-ṭṭhitatā. Comy. Cf. Pts. of Contr.* 387, 'that which, as cause, establishes elements as effects.'

[2] *Dhamma-niyāmatā,*' that which, as cause, invariably fixes things in our minds, as effects.' *Cf. S.* ii, 25 (*K.S.* ii, 21), where a further term is added, *idappaccayatā,* the relation of this to that.'

[3] *Dukkhā,* 'oppressive.' Comy.

[4] *Anattā,* 'not within our power (?).' Comy.

---

ed1 Woodward has translated both '*saṅkhāra*' and '*dhamma*' as 'phenomena'. The distinction is significant. All that is own-made (or constructed) is pain; all that is own-made changes; all things are not-self. But all things are not pain, nor do all things change (e.g., Nibbana or the heart freed from things of Time).

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 135

Kesa-Kambalo Suttaṃ

Hair-Blanket

---

[265]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, just as the hair-blanket
is reckoned the meanest[1]
of all woven garments whatsoever,
— for, monks, the hair-blanket
is cold in cold weather,
hot in hot weather,
ill-coloured,
foul-smelling
and unpleasant to touch,
— even so, of all theories

put forward by recluses,
that of Makkhali[2]
is the meanest.

■

Makkhali, monks, infatuated man,
thus proclaims, holds this view:

'There is no doing of a deed;
there is nothing done[3] thereby;
there is no energy to do.[4]

§

[2] Now, monks, all those
who in time past were Arahants,
who were Fully Enlightened Ones,
all those Exalted Ones
[266] were teachers of the deed,
teachers of the efficacy of the deed,
of energy to do.

But, monks, Makkhali, infatuated man,
excludes[5] all of them
by his doctrine of:

'There is no doing of a deed:
there is nothing done thereby:
there is no energy to do.'

■

[3] Now, monks, all those
who in future time shall be Arahants,
who were Fully Enlightened Ones,
all those Exalted Ones
were teachers of the deed,
teachers of the efficacy of the deed,
of energy to do.

But, monks, Makkhali, infatuated man,
excludes all of them
by his doctrine of:

'There is no doing of a deed:
there is nothing done thereby:
there is no energy to do.'

■

[4] Nay, I myself who am now Arahant,
a Fully Enlightened One,
I am a teacher of the deed,
of the efficacy of the deed,
of energy to do.

Me also does Makkhali, infatuated man,
exclude by his doctrine of:

'There is no doing of a deed:
there is nothing done thereby:
there is no energy to do.'

■

[5] Just as if, monks,
at the mouth of a river
a man should set[6] a fish-trap
to the loss, misery, distress

and destruction of many fish,
even so does Makkhali, that infatuated man,
set a man-trap, methinks,
for the loss, misery, distress
and destruction of many men."

---

[1] *Paṭikiṭṭho*, 'meanest and lowest.' *Comy.*

[2] *(Go-sāla)* (of the cow-pen). *Cf. Dialog*. i, 71. There may be a reference to Ajita 'of the hair-blanket,' another of the sophists. *Comy.* takes it to be of human hair. *Cf. Dialog*. i, 231.

[3] *Kiriyaṃ*.

[4] *Cf. Buddhism* (Mrs. Rhys Davids), 86; *D*. i, 53; *A*. ii, 232; *Buddhist Philosophy* (Dr. A.B. Keith), 112 *ff*.

[5] *Paṭibāhati = paṭisedheti*.

[6] Text *uḍḍeyya*. *Comy. oḍḍeyya*. *Cf. supra*, p30;[Ed. sic pg33] *K.S*. i, 101.

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 136

Sampadā/Vuddhi Suttaṃ

Attainments

---

[266]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these three attainments.[1]

What three?

Attainment of faith,
attainment of virtue,
attainment of insight.

These are the three.

■

Monks, there are these three growths.

What three?

Growth in faith,
growth in virtue,
growth in insight.

These are the three."

---

[1] See also text, p. 269, for another triad.

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 137

Assa-Khaḷuṇka Suttaṃ

Colts[1]

---

[266]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you
the three colts among horses
and the three colts among men.

Do ye listen to it.

Apply your minds earnestly
and I will speak."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Now, monks, what are the three colts among horses?

[267] Herein a certain colt
is gifted with speed,
but not gifted with beauty,
not with gifted good proportions.

Herein also a colt
is gifted with speed,
gifted with beauty,
but not gifted with good proportions.

Likewise we have a certain colt
gifted with speed,
gifted with beauty,
and gifted with good proportions.

These are the three sorts of colt.

■

2. Now, monks, what are the three colts among men?

Herein we have a certain young man
gifted with speed,
but not gifted with beauty,
not with gifted good proportions.

Herein we have a certain young man
gifted with speed,
gifted with beauty,
but not gifted with good proportions.

Likewise we have a certain young man
gifted with speed,

gifted with beauty,
and gifted with good proportions.

§

3. Now how is a young man
gifted with speed
but not gifted with beauty,
not gifted with good proportions?

Herein a monk knows, as it really is:

'This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice leading to the ending of Ill.'

This discrimination I call his 'speed.'

■

But if he be asked a question
about extra doctrine
or extra discipline,
he falters,
he cannot solve it.

This failure I call his 'lack of beauty.'

■

And suppose that he fails to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.[2]

This I call his 'lack of good proportions.'

■

Thus we have among men
a colt gifted with speed,
but not gifted in beauty
and not gifted in good proportions.[3]

§

4. And how is a young man
gifted with speed
and gifted with beauty
but not gifted in good proportions?

Herein a monk knows, as it really is:

'This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice leading to the ending of Ill.'

This discrimination I call his 'speed.'

■

When he is put a question
on extra doctrine and extra discipline,
he solves it,
he does not falter.

This I call his 'gift of beauty.'

■

Yet he fails to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'lack of good proportions.'

■

Thus we have among men a colt
gifted with speed
and gifted with beauty
but not gifted in good proportions

§

5. And how is a young man
gifted with speed
and gifted with beauty
and gifted in good proportions?

Herein a monk knows, as it really is:

'This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice leading to the ending of Ill.'

This discrimination I call his 'speed.'

■

When he is put a question
on extra doctrine and extra discipline,
he solves it,
he does not falter.

This I call his 'gift of beauty.'

■

Herein he does not fail to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'gift of good proportions.'

■

In this way, monks, a colt among men is
gifted with speed
and gifted with beauty
and gifted in good proportions

These are the three sorts of colt among men."

[1] *Assa-khalunkā, A*. iv, 397, =*Assa-pota*. *Comy*.

[2] Text should read *-parikkārānaṃ*.

[3] *Cf*. *supra*, 225 f.

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 138

Assa-Sadassā Suttaṃ

Thoroughbreds

---

[268]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you
the three thoroughbreds[1] among steeds
and the three human thoroughbreds.

Do ye listen to it.

Apply your minds earnestly
and I will speak."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Now, monks, what are the three thoroughbreds among steeds?

Herein a certain thoroughbred
is gifted with speed,
but not gifted with beauty,
not with gifted good proportions.

Herein also a thoroughbred
is gifted with speed,
gifted with beauty,
but not gifted with good proportions.

Likewise we have a certain thoroughbred
gifted with speed,
gifted with beauty,
and gifted with good proportions.

These are the three sorts of thoroughbred.

■

2. Now, monks, what are the three human thoroughbreds?

Herein we have a certain human thoroughbred
gifted with speed,
but not gifted with beauty,
not with gifted good proportions.

Herein we have a certain human thoroughbred
gifted with speed,
gifted with beauty,
but not gifted with good proportions.

Likewise we have a certain human thoroughbred
gifted with speed,

gifted with beauty,
and gifted with good proportions.

§

3. Now how is a human thoroughbred
gifted with speed
but not gifted with beauty,
not gifted with good proportions?

Herein a monk,
by destroying the five fetters
that bind to the lower worlds,[2]
is reborn spontaneously,
there finally to pass away;
his nature is to return from that world no more.

This I call his 'speed'.

■

But if he be asked a question
about extra doctrine
or extra discipline,
he falters,
he cannot solve it.

This failure I call his 'lack of beauty.'

■

And suppose that he fails to get offerings
of robes and alms-food,

lodging,
extras
and necessary medicines.

This I call his 'lack of good proportions.'

■

Thus we have among men
a thoroughbred gifted with speed,
but not gifted in beauty
and not gifted in good proportions.

§

4. And how is a human thoroughbred[3]
gifted with speed
and gifted with beauty
but not gifted in good proportions?

Herein a monk,
by destroying the five fetters
that bind to the lower worlds,
is reborn spontaneously,
there finally to pass away;
his nature is to return from that world no more.

This I call his 'speed.'

■

When he is put a question
on extra doctrine and extra discipline,

he solves it,
he does not falter.

This I call his 'gift of beauty.'

■

Yet he fails to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'lack of good proportions.'

■

Thus we have among men a thoroughbred
gifted with speed
and gifted with beauty
but not gifted in good proportions

§

[269] 5. And how is a human thoroughbred
gifted with speed
and gifted with beauty
and gifted in good proportions?

Herein a monk,
by destroying the five fetters
that bind to the lower worlds,
is reborn spontaneously,

there finally to pass away;
his nature is to return from that world no more.

This I call his 'speed.'

■

When he is put a question
on extra doctrine and extra discipline,
he solves it,
he does not falter.

This I call his 'gift of beauty.'

■

Herein he does not fail to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'gift of good proportions.'

■

In this way, monks, a thoroughbred among men is
gifted with speed
and gifted with beauty
and gifted in good proportions

These are the three sorts of thoroughbred among men."

---

[1] *Assa-sadassa* (*sa-d-*°, or *sat-, sant-assa*), much the same as *ājānīya*.

[2] *Orambhāgiya, cf. K.S.* v, *passim*.

[3] Text wrongly adds *bhikkhu* here.

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 139

Ass-ā-jāniya Suttaṃ

Trained Steeds

---

[269]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you
the three choice,[1] trained[2] steeds and the three choice, trained human beings.

Do ye listen to it.

Apply your minds earnestly
and I will speak."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Now, monks, what are the three choice, trained steeds among steeds?

Herein a certain choice, trained steed
is gifted with speed,
but not gifted with beauty,
not with gifted good proportions.

Herein also a choice, trained steed
is gifted with speed,
gifted with beauty,
but not gifted with good proportions.

Likewise we have a certain choice, trained steed
gifted with speed,
gifted with beauty,
and gifted with good proportions.

These are the three sorts of choice, trained steed.

■

2. Now, monks, what are the three human choice, trained steeds?

Herein we have a certain human choice, trained steed
gifted with speed,
but not gifted with beauty,
not with gifted good proportions.

Herein we have a certain human choice, trained steed
gifted with speed,
gifted with beauty,
but not gifted with good proportions.

Likewise we have a certain human choice, trained steed
gifted with speed,

gifted with beauty,
and gifted with good proportions.

§

3. Now how is a human choice, trained steed
gifted with speed
but not gifted with beauty,
not gifted with good proportions?

Herein a monk,
by the destruction of the āsavas,
realizes the heart's release,
the release by insight,
which is free from the āsavas,
in this very life
by his own intuitional powers,
and having attained it
abides therein.

This I call his 'speed.'

■

But if he be asked a question
about extra doctrine
or extra discipline,
he falters,
he cannot solve it.

This failure I call his 'lack of beauty.'

■

And suppose that he fails to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'lack of good proportions.'

■

Thus we have among men
a choice, trained steed gifted with speed,
but not gifted in beauty
and not gifted in good proportions.

§

4. And how is a human choice, trained steed
gifted with speed
and gifted with beauty
but not gifted in good proportions?

Herein a monk,
by the destruction of the āsavas,
realizes the heart's release,
the release by insight,
which is free from the āsavas,
in this very life
by his own intuitional powers,
and having attained it
abides therein.

This I call his 'speed.'

■

When he is put a question
on extra doctrine and extra discipline,
he solves it,
he does not falter.

This I call his 'gift of beauty.'

■

Yet he fails to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'lack of good proportions.'

■

Thus we have among men a choice, trained steed
gifted with speed
and gifted with beauty
but not gifted in good proportions

§

5. And how is a human choice, trained steed
gifted with speed
and gifted with beauty
and gifted in good proportions?

Herein a monk,
by the destruction of the āsavas,
realizes the heart's release,
the release by insight,
which is free from the āsavas,
in this very life
by his own intuitional powers,
and having attained it
abides therein.

This I call his 'speed.'

■

When he is put a question
on extra doctrine and extra discipline,
he solves it,
he does not falter.

This I call his 'gift of beauty.'

■

Herein he does not fail to get offerings
of robes and alms-food,
lodging,
extras
and necessary medicines.

This I call his 'gift of good proportions.'

■

In this way, monks, a choice, trained steed among men is
gifted with speed
and gifted with beauty
and gifted in good proportions

These are the three sorts of choice, trained steed among men.'

---

[1] Text *bhadde*. *Comy*. *bhadre = laddhake* (not in *Dict*., in this sense of *vara*, *sādhu*, but common in *Comy*.).

[2] *Ājānīya = kāraṇākāranaṃ jānanaka* (expert in divers works).

Aṇguttara-Nikāya
III. Tika Nipāta
XIV. Yodh-ā-jīva Vagga

Sutta 140

Mora-Nivāpa Suttaṃ

Peacocks' Feeding-Ground[1]

---

[270]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was staying near Rājagaha
at the Peacocks' Feeding-ground,
in the Wanderers' Park.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, if he be gifted with three qualities,
a monk is fully[2] proficient,
has fully reached release from toil,
fully lived the holy life,

has fully reached the goal,
best of devas and mankind is he.[3]

What are the three qualities?

The aggregate of virtues,
of concentration,
of insight belonging to the adept.

Gifted with these three qualities,
a monk is fully proficient,
has fully reached release from toil,
fully lived the holy life,
has fully reached the goal,
best of devas and mankind is he.

§

2. Monks, gifted with three qualities,
a monk is fully proficient,
has fully reached release from toil,
fully lived the holy life,
has fully reached the goal,
best of devas and mankind is he.

What are the three?

The marvel of more-power,
the marvel of mind-reading,
the marvel of teaching.[4]

Gifted with these three qualities,
a monk is fully proficient,

has fully reached release from toil,
fully lived the holy life,
has fully reached the goal,
best of devas and mankind is he.

§

3. Gifted with other three qualities,
a monk is fully proficient,
has fully reached release from toil,
fully lived the holy life,
has fully reached the goal,
best of devas and mankind is he.

What three?

Right view,
right understanding
and right release.

Gifted with these three[5] qualities,
a monk is fully proficient,
has fully reached release from toil,
fully lived the holy life,
has fully reached the goal,
best of devas and mankind is he."

---

[1] *Mora-nivāpa, D*. ii, 116; *UdA*. *(kalandaka-n.)*. The name occurs at *A*. v, 326 in the same context, where *v.l*. is *-nivāsa,* and *D*. iii, 39; *M*. ii, 1.

[2] *Accanta = niṭṭha = antaṃ atikkanta-, akuppa-, dhuva-niṭṭha. Comy.*

[3] As at *S*. iii, 13; *Dialog*. ii, 316.

[4] *Cf. supra,* text 170.

[5] *A*. v adds *vijjā-caraṇena* to these three sets.

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 141

Akusala Suttaṃ

Sinful

---

[270]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
one is put into Purgatory
according to his deserts.[1]

What three?

Sinful action of body,
sinful action of speech,

sinful action of mind.

Monks, possessed of these three qualities
one is put into Purgatory
according to his deserts.

§

[271] Monks, possessed of three qualities
one is put into Heaven
according to his deserts.

What three?

Righteous action of body,
righteous action of speech,
righteous action of mind.

Monks, possessed of these three qualities
one is put into Heaven
according to his deserts."

---

[1] *Yathābhataṃ, cf*. text 8 *n*. [Ed? no note in 'text'; there is a note here on page 6] § 116 *n*. Here it = *yathā ānetvā ṭhito*. *Comy*.

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 142

Sāvajja Suttaṃ

Blameworthy

---

[271]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
one is put into Purgatory
according to his deserts.

What three?

Blameworthy action of body,
blameworthy action of speech,

blameworthy action of mind.

Monks, possessed of these three qualities
one is put into Purgatory
according to his deserts.

§

Monks, possessed of three qualities
one is put into Heaven
according to his deserts.

What three?

Blameless action of body,
blameless action of speech,
blameless action of mind.

Monks, possessed of these three qualities
one is put into Heaven
according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 143

Visama Suttaṃ

Crooked

---

[271]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
one is put into Purgatory
according to his deserts.

What three?

Crooked action of body,
crooked action of speech,

crooked action of mind.

Monks, possessed of these three qualities
one is put into Purgatory
according to his deserts.

§

Monks, possessed of three qualities
one is put into Heaven
according to his deserts.

What three?

Straight action of body,
straight action of speech,
straight action of mind.

Monks, possessed of these three qualities
one is put into Heaven
according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 144

Asuci Suttaṃ

Foul

---

[271]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
one is put into Purgatory
according to his deserts.

What three?

Foul action of body,
foul action of speech,

foul action of mind.

Monks, possessed of these three qualities
one is put into Purgatory
according to his deserts.

§

Monks, possessed of three qualities
one is put into Heaven
according to his deserts.

What three?

Clean action of body,
clean action of speech,
clean action of mind.

Monks, possessed of these three qualities
one is put into Heaven
according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 145

Paṭhama Khata Suttaṃ

Lifeless (a)

---

[271]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
the foolish,
sinful,
ignorant man
fares[1] about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What three qualities?

Foul action of body,
foul action of speech,
foul action of mind.

Monks, possessed of these three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

§

Monks, possessed of three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit.

What are the three?

Righteous action of body,
righteous action of speech,
righteous action of mind.

Monks, possessed of these three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit."

---

[1] As at p. 105 of text

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 146

Dutiya Khata Suttaṃ

Lifeless (b)

---

[271]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What three qualities?

Blameworthy action of body,
blameworthy action of speech,
blameworthy action of mind.

Monks, possessed of these three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

§

Monks, possessed of three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit.

What are the three?

Blameless action of body,
blameless action of speech,
blameless action of mind.

Monks, possessed of these three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 147

Tatiya Khata Suttaṃ

Lifeless (c)

---

[271]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What three qualities?

Crooked action of body,
crooked action of speech,
crooked action of mind.

Monks, possessed of these three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

§

Monks, possessed of three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit.

What are the three?

Straight action of body,
straight action of speech,
straight action of mind.

Monks, possessed of these three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 148

Catuttha Khata Suttaṃ

Lifeless (d)

---

[272]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

What three qualities?

Foul action of body,
foul action of speech,
foul action of mind.

Monks, possessed of these three qualities
the foolish,
sinful,
ignorant man
fares about, a lifeless, uprooted thing,
is blameworthy,
is censured by the intelligent,
and begets much demerit.

§

Monks, possessed of three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit.

What are the three?

Clean action of body,
clean action of speech,
clean action of mind.

Monks, possessed of these three qualities
the wise,
moral,
intelligent man
fares about not lifeless, not rooted up.

He is blameless,
praised by the intelligent
and begets much merit."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 149

Vandanā Suttaṃ

Homage

---

[272]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three kinds of homage.

What three?

Homage done with body,
homage done with speech,
homage done with mind.

These are the three."

Aṇguttara-Nikāya
III. Tika Nipāta
XV. Maṇgala Vagga

Sutta 150

Vandanā Suttaṃ

Happy

---

[272]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever beings at early dawn,
practise righteousness of body,
speech
and mind, -
such have a happy dawn.

■

Monks, whatsoever beings at noon
and at eve
practise righteousness of body,
speech
and mind, -
such have a happy noon.

■

Monks, whatsoever beings at eve
practise righteousness of body,
speech
and mind, -
such have a happy evening."

Auspicious,[1] festive, happy, blessed dawn,
Fair day, glad time is that when alms are given
To holy men: when righteous acts, words, thoughts,
Right aspirations bring auspicious gain
To those who practise them. Happy are they
Who get such gain, and prosperous in the Way.
So be ye also prosperous in the Way, -
Free from disease and well with all your kin.

---

[1] *Suna-k-khattaṃ*

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 151

Paṭhavi Paṭipadā Suttaṃ

Practices (a)

---

[272]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three practices.

What three?

The practice of the hardened[2] sensualist,
that of the self-tormentor,[3]
and the midway practice.

§

[273] 2. Now what is the practice
of the hardened sensualist?

Herein, monks, a certain one
who thus speaks,
who holds this view:

'There is no fault in sensual desires,'
comes to utter ruin[4] thereby.

This practice, monks, is called
that of the hardened sensualist.

■

3. And of what sort is the practice
of the self-tormentor?

Herein a certain one goes naked,
he has unrestrained habits,[5]
he licks his hands clean,[6]
he will have none of your

'Come in, your reverence!'

or

'Stop a bit, your reverence!'[7]

-°-

He refuses food brought to him,
he refuses special food,
he refuses an invitation to a meal.

-°-

He refuses food straight from the pot
or straight from the pan,
or within the threshould of a door,
or among the firewood,[8]
or among the rice-pounders.[9]

-°-

He refuses food
when a couple[10] are eating,
or from a pregnant woman,
from one giving suck,
from one having intercourse with a man.

-°-

He refuses food
from a mixed collection,[11]
or where a dog stands by,
or where flies are swarming.

-°-

He eats no fish or flesh,
drinks no liquor or intoxicant,
not even rice gruel.

-°-

He is a beggar from one house only,
an eater of one mouthful,

or maybe begs from two houses,
eats two mouthfuls **[274]** only,
or maybe begs from three houses,
eats three mouthfuls only,
or maybe begs from four houses,
eats four mouthfuls only,
or maybe begs from five houses,
eats five mouthfuls only,
or maybe begs from six houses,
eats six mouthfuls only,
or maybe begs from seven houses,
eats seven mouthfuls only.

-o-

He exists on just one little dole[12] of food,
or on just two little doles,
or on just three little doles,
or on just four little doles,
or on just five little doles,
or on just six little doles,
or on just seven little doles.

-o-

He takes food only once a day
he takes food only once in two days
he takes food only once in three days
he takes food only once in four days
he takes food only once in five days
he takes food only once in six days
he takes food only once in seven days.

-o-

Thus he lives given to the practice
of taking food by rule,
even to the interval of half a month.

-°-

He feeds on vegetables,
on millet,
on raw rice,
on scraps of leather,[13]
on water-plants,[14]
rice-powder,
burnt scum of rice,
flour of oil-seeds,
on grass
and cowdung.

-°-

He just exists on forest roots
and on fruit that has fallen.

-°-

He wears coarse hempen clothes,
cloth of different fibres,
discarded corpse-cloths,
rags from a rubbish heap,
tree-bark fibre,
antelope skins,
strips of antelope skin,
clothes made of kusa grass,
made of wood shavings,
blankets made of human hair,
made of horsehair,
made of owls' wings.

-º-

He is a plucker out
of hair and beard
and given to this practice.

-º-

He remains standing
and refuses a seat.[15]

-º-

He squats down
and keeps a squatting posture.

-º-

He is a "bed-of-thorns" man,
he makes his bed on spikes.[16]

-º-

He lives given to the practice
of going down to the water to bathe
even a third time
in the evening also.

-º-

Thus in divers ways
he lives given to these practices
which torment the body.

This, monks, is called
"the practice of self-torment."

■

3. And of what sort, monks,
is the midway[17] practice?

Herein a monk lives in body contemplating body,
ardent, self-possessed[18] and mindful,
by restraining the coveting and dejection in the world.

He lives in thought contemplating thought,
ardent, self-possessed and mindful,
by restraining the coveting and dejection in the world.

He lives in feelings contemplating feelings,
ardent, self-possessed and mindful,
by restraining the coveting and dejection in the world.

He lives in mind-states contemplating mind-states ardent, self-possessed and mindful,
by restraining the coveting and dejection in the world.

[275] This is called 'the midway practice.'

These are the three practices."

---

[1] *Acelaka*, a naked ascetic.

[2] *Āgāḷha = gāḷhā, kakkhaḷā, lobha-vasena thira-gahaṇā. Comy.*

[3] *Nijjhāma = atta-kilamathānuyoga-vasena suṭṭhu jhāmā santatta-paritatta - i.e.*, of severe *tapas* or self-immolation. *Comy.*

[4] *Cf.* text 266, [GS 3.111 n.2] *pātavyataṃ*.

[5] *Muttācāro = vissaṭṭhācaro*. *Comy*. *SA*. on *S*. i. 43 calls this *visaṇyama*, and with *Comy*. on the other passages where it occurs (*Pugg*. 55; *D*. i, 166; *M*. i, 77; *A*. ii, 206) explains it as 'one who does just the opposite to what others do in daily life and habits' - in short, 'a crank.' See note to *Dialog*. i, 227, 232.

[6] Reading *hatthāpalekhano* (with the other passages quoted) for *-āvalekhano* of text.

[7] In the begging-round.

[8] *Daṇḍa-m-antaraṃ*, may be 'through the window bars.'

[9] *Musala-m-antaraṃ*. These are heavy sticks several feet long. With the firewood they stand in a corner of the verandah. It is not easy to decide the process. May it be the food was set out thus to keep it from prowling dogs?

[10] When offered by only one of the two.' *Comy*.

[11] *Sankittisu*, a word of doubtful origin. *Comy*. here and at the other places takes it as 'collected by the disciples of the unclothed.' Many trans. have been suggested. I incline to that of Dr. Dines Andersen (Words in S., J.P.T.S., 1909, p. 23).

[12] *Datti* is a little pot for titbits. (Many of these practices are described and illustrated in the case of moden ascetics by J. Campbell Oman, *Mystics, Ascetics and Saints of India*.)

[13] *Daddula, cf. supra*, text 240. Similar habits are ascribed to the Wanderers.

[14] *Haṭa = silesa = sevāḷa*.

[15] *Ubbhaṭṭhaka*. Text reads *ubh-; Pugg*. *ubb-*.

[16] Here *D*. inserts several other 'beds of torment.'

[17] *Majjhima*. *Comy*. refers to the First Sermon and the Middle Way.

[18] As at *S*. v, 9, 244. *cf*. *K.S*. v, 225 *ff*.

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 152

Dutiya Paṭipadā Suttaṃ

Practices (b)

---

[275]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these three practices.

What three?[ed1]

The practice of the hardened[2] sensualist,
that of the self-tormentor,[3]
and the midway practice.

§

2. Now what is the practice
of the hardened sensualist?

Herein, monks, a certain one
who thus speaks,
who holds this view:

'There is no fault in sensual desires,'
comes to utter ruin[4] thereby.

This practice, monks, is called
that of the hardened sensualist.

§

3. And of what sort is the practice
of the self-tormentor?

Herein a certain one goes naked,
he has unrestrained habits,[5]
he licks his hands clean,[6]
he will have none of your

'Come in, your reverence!'

or

'Stop a bit, your reverence!'[7]

-°-

He refuses food brought to him,
he refuses special food,
he refuses an invitation to a meal.

-°-

He refuses food straight from the pot
or straight from the pan,
or within the threshould of a door,
or among the firewood,[8]
or among the rice-pounders.[9]

-°-

He refuses food
when a couple[10] are eating,
or from a pregnant woman,
from one giving suck,
from one having intercourse with a man.

-°-

He refuses food
from a mixed collection,[11]
or where a dog stands by,
or where flies are swarming.

-°-

He eats no fish or flesh,
drinks no liquor or intoxicant,
not even rice gruel.

-o-

He is a beggar from one house only,
an eater of one mouthful,
or maybe begs from two houses,
eats two mouthfuls **[274]** only,
or maybe begs from three houses,
eats three mouthfuls only,
or maybe begs from four houses,
eats four mouthfuls only,
or maybe begs from five houses,
eats five mouthfuls only,
or maybe begs from six houses,
eats six mouthfuls only,
or maybe begs from seven houses,
eats seven mouthfuls only.

-o-

He exists on just one little dole[12] of food,
or on just two little doles,
or on just three little doles,
or on just four little doles,
or on just five little doles,
or on just six little doles,
or on just seven little doles.

-o-

He takes food only once a day
he takes food only once in two days
he takes food only once in three days
he takes food only once in four days
he takes food only once in five days
he takes food only once in six days
he takes food only once in seven days.

-°-

Thus he lives given to the practice
of taking food by rule,
even to the interval of half a month.

-°-

He feeds on vegetables,
on millet,
on raw rice,
on scraps of leather,[13]
on water-plants,[14]
rice-powder,
burnt scum of rice,
flour of oil-seeds,
on grass
and cowdung.

-°-

He just exists on forest roots
and on fruit that has fallen.

-°-

He wears coarse hempen clothes,
cloth of different fibres,
discarded corpse-cloths,
rags from a rubbish heap,
tree-bark fibre,
antelope skins,
strips of antelope skin,
clothes made of kusa grass,
made of wood shavings,
blankets made of human hair,

made of horsehair,
made of owls' wings.

-°-

He is a plucker out
of hair and beard
and given to this practice.

-°-

He remains standing
and refuses a seat.[15]

-°-

He squats down
and keeps a squatting posture.

-°-

He is a "bed-of-thorns" man,
he makes his bed on spikes.[16]

-°-

He lives given to the practice
of going down to the water to bathe
even a third time
in the evening also.

-°-

Thus in divers ways
he lives given to these practices
which torment the body.

This, monks, is called
'the practice of self-torment.'

§

3. And of what sort, monks,
is the midway practice?

Herein a monk generates desire to do,
he makes an effort,
begins to strive,
applies his mind,
struggles against the arising
of wicked, bad conditions not yet arisen.

-°-

As for wicked, bad conditions that have arisen, he generates desire to do,
he makes an effort,
begins to strive,
applies his mind,
struggles to destroy them.

-°-

As for good conditions not yet arisen, he generates desire to do,
he makes an effort,
begins to strive,
applies his mind,
struggles for their arising.

-°-

As for good conditions already arisen,
he generates desire to do,
makes an effort,
begins to strive,
applies his mind and struggles for their continuance,
for their non-confusion,
for their more-becoming,
increase,
culture
and fulfilment.

■

He cultivates that basis of more-power
of which the features are desire to do,
together with the co-factors
of concentration
and struggle.

-°-

He cultivates that basis of more-power
of which the features are energy,
together with the co-factors
of concentration
and struggle.

-°-

He cultivates that basis of more-power
of which the features are thought,
together with the co-factors
of concentration
and struggle.

-°-

He cultivates that basis of more-power
of which the features are investigation,
together with the co-factors
of concentration
and struggle.

■

He cultivates the controlling faculty of faith,
he cultivates the controlling faculty of energy,
he cultivates the controlling faculty of mindfulness,
he cultivates the controlling faculty of concentration
he cultivates the controlling faculty of insight.

■

He cultivates the controlling power of faith,
he cultivates the controlling power of energy,
he cultivates the controlling power of mindfulness,
he cultivates the controlling power of concentration,
he cultivates the controlling power of insight.

■

He cultivates the limb of wisdom that is mindfulness,
he cultivates the limb of wisdom that is investigation of Dhamma,
he cultivates the limb of wisdom that is energy,
he cultivates the limb of wisdom that is zest,
he cultivates the limb of wisdom that is tranquillity,
he cultivates the limb of wisdom that is concentration
he cultivates the limb of wisdom that is equanimity.

■

He cultivates Right view,
right aim,
right speech,

right action,
right livelihood,
right effort,
right mindfulness,
right concentration,

This, monks, is called
'the midway practice.'

These are the three practices."

---

ed1 The footnotes for the first two parts of this sutta were picked up from the previous sutta in this chapter which is identical to this. Note: The PTS has (likely) incorrectly made this into one sutta. It is included here as one sutta, showing section breaks but without repeating the first part of each sutta for the sake of maintaining the PTS sutta numbering system intact.

2 *Āgāḷha = gāḷhā, kakkhaḷā, lobha-vasena thira-gahaṇā. Comy.*

3 *Nijjhāma = atta-kilamathānuyoga-vasena suṭṭhu jhāmā santatta-paritatta - i.e.,* of severe *tapas* or self-immolation. *Comy.*

4 *Cf.* text 266, [GS 3.111 n.2] *pātavyataṃ.*

5 *Muttācāro = vissaṭṭhācaro. Comy. SA.* on *S.* i. 43 calls this *visaṇyama,* and with *Comy.* on the other passages where it occurs (*Pugg.* 55; *D.* i, 166; *M.* i, 77; *A.* ii, 206) explains it as 'one who does just the opposite to what others do in daily life and habits' - in short, 'a crank.' See note to *Dialog.* i, 227, 232.

6 Reading *hatthāpalekhano* (with the other passages quoted) for *-āvalekhano* of text.

[7] In the begging-round.

[8] *Daṇḍa-m-antaraṃ*, may be 'through the window bars.'

[9] *Musala-m-antaraṃ*. These are heavy sticks several feet long. With the firewood they stand in a corner of the verandah. It is not easy to decide the process. May it be the food was set out thus to keep it from prowling dogs?

[10] When offered by only one of the two.' *Comy.*

[11] *Sankittisu*, a word of doubtful origin. *Comy.* here and at the other places takes it as 'collected by the disciples of the unclothed.' Many trans. have been suggested. I incline to that of Dr. Dines Andersen (Words in S., J.P.T.S., 1909, p. 23).

[12] *Datti* is a little pot for titbits. (Many of these practices are described and illustrated in the case of moden ascetics by J. Campbell Oman, *Mystics, Ascetics and Saints of India*.)

[13] *Daddula, cf. supra*, text 240. Similar habits are ascribed to the Wanderers.

[14] *Haṭa = silesa = sevāḷa*.

[15] *Ubbhaṭṭhaka*. Text reads *ubh-; Pugg. ubb-*.

[16] Here *D.* inserts several other 'beds of torment.'

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 153

Nikkhitto Niraye Suttaṃ (a)

Put into Purgatory (a)

---

[275]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself a taker of life,
he encourages another to take life,
[276]he approves of taking life.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from taking life,
he encourages another to abstain from taking life,
he approves of abstaining from taking life.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 154

Nikkhitto Niraye Suttaṃ (b)

Put into Purgatory (b)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself a stealer,
he encourages another to steal,
he approves of stealing.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from stealing,
he encourages another to abstain from stealing,
he approves of abstaining from stealing.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 155

Nikkhitto Niraye Suttaṃ (c)

Put into Purgatory (c)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself wrongdoer in sensual desires,
he encourages another in wrong practice in sensual desires,
he approves of wrong practice in sensual desires.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from wrong practice in sensual desires,
he encourages another to abstain from wrong practice in sensual desires,
he approves of abstaining from wrong practice in sensual desires.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 156

Nikkhitto Niraye Suttaṃ (d)

Put into Purgatory (d)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself a speaker of falsehoods,
he encourages another in falsehood,
he approves of falsehood.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from falsehoods,
he encourages another to abstain from falsehood,
he approves of abstaining from falsehood.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 157

Nikkhitto Niraye Suttaṃ (e)

Put into Purgatory (e)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself calumnus,
he encourages another in calumny,
he approves of calumny.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from calumny,
he encourages another to abstain from calumny,
he approves of abstaining from calumny.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 158

Nikkhitto Niraye Suttaṃ (f)

Put into Purgatory (f)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself a speaker of bitter speech,
he encourages another in bitter speech,
he approves of bitter speech.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from bitter speech,
he encourages another to abstain from bitter speech,
he approves of abstaining from bitter speech.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 159

Nikkhitto Niraye Suttaṃ (g)

Put into Purgatory (g)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself an idle babbler,
he encourages another in idle babble,
he approves of idle babbling.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from idle babbling,
he encourages another to abstain from idle babbling,
he approves of abstaining from idle babbling.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 160

Nikkhitto Niraye Suttaṃ (h)

Put into Purgatory (h)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself covetous,
he encourages another in covetousness,
he approves of covetousness.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from covetousness,
he encourages another to abstain from covetousness,
he approves of abstaining from covetousness.

Possessed of these three qualities
is put into heaven according to his deserts.

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 161

Nikkhitto Niraye Suttaṃ (i)

Put into Purgatory (i)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself malicious,
he encourages another in maliciousness,
he approves of malice.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself abstains from malice,
he encourages another to abstain from malice,
he approves of abstaining from malice.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 162

Nikkhitto Niraye Suttaṃ (j)

Put into Purgatory (j)

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, one possessed of three qualities
is put into Purgatory according to his deserts.

What three?

One is himself of wrong view,
he encourages another in wrong view,
he approves of wrong views.

Possessed of these three qualities
one is put into Purgatory according to his deserts.

§

Monks, one possessed of three qualities
is put into heaven according to his deserts.

What three?

He himself has right view,
he encourages another in right view,
he approves of right views.

Possessed of these three qualities
is put into heaven according to his deserts."

Aṇguttara-Nikāya
III. Tika Nipāta
XVI. Acelaka Vagga

Sutta 163

Rāga Peyyālaṃ

Lust (repetition series)

For a fully rolled out version of this Peyyālaṃ see the M. Olds translation.

---

[276]

[1] THUS H**AVE** I H**EARD**

Once the Exalted One was dwelling near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, for a full insight into lust three conditions must be cultivated.

What three?

Concentration on the void,
the signless,

on no more hankering.[1]

For the full comprehension,
destruction,
abandoning,
wearing out,
disgust with,
ceasing from,
giving up
and getting rid of lust,
these three conditions must be cultivated.

§

[163.2] For a full insight into resentment,
infatuation,
wrath,
enmity,
hypocrisy,
delusion,
treachery,
stubbornness,
impetuosity,
pride,
overbearing arrogance,
intoxication of mind,
and negligence[ed1]
three conditions must be cultivated.

What three?

Concentration on the void,
the signless,
on no more hankering.

For the full comprehension,
destruction,
abandoning,
wearing out,
disgust with,
ceasing from,
giving up
and getting rid of resentment,
infatuation,
wrath,
enmity,
hypocrisy,
delusion,
treachery,
stubbornness,
impetuosity,
pride,
overbearing arrogance,
intoxication of mind,
and negligence
these three conditions must be cultivated."

Thus spake the Exalted One, and those monks, delighted, approved of the Exalted One's words.

---

ed1 Woodward has left out two terms and it is not at all clear which two. I have therefore left the sequence as published only running the terms together to make the whole more coherant.

[1] *Cf*. *Dialog*. iii, 213; *Compend*. 216. *Appaṇihita,* trans. at *Compend*. 67 as 'the undesired,' a state of non-attachment to things; at *Buddh*. *Psych*. *Eth*., pp. 93, 143, as 'the aimless.' *Cf*. *S*. iv, 295.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Honour to that Exalted One, Arahant, the Fully Enlightened One

Sutta 1

Anubuddha Suttaṃ

Understanding

---

[1] **[1]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying among the Vajjians, at Bhaṇḍagāma.[1]

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, it is through not understanding,
through not penetrating four things
that we have thus gone on faring,
thus gone on running

this long time,
both you and I.

What four things?

It is through not understanding,
through not penetrating the Ariyan virtue, monks,
the Ariyan concentration,
the Ariyan wisdom:
it is through not understanding,
not penetrating the Ariyan release
that we have thus gone on faring,
thus gone on running
this long time,
both you and I.

Now, monks, when the Ariyan virtue,
the Ariyan concentration,
the Ariyan wisdom
and the Ariyan release
are understood and penetrated,
cut off is the craving for becoming,
[2] destroyed is the cord of becoming,[2]
there is now no more again of becoming.'

Thus spake the Exalted One.

So saying the Wellfarer added this further as Teacher:

'Virtue and concentration, wisdom, release
Beyond compare, - these things by Gotama
Of famous name were fully understood.
Thus, fully comprehending them, the Buddha,
Ender of ill, Teacher with opened eyes,
Utterly calmed,[3] taught Dhamma to the monks.'

[1] *Cf. D*. ii, 122 (*M. Parinibbdna Sutta*). 'Becoming' stands at once for state, place and duration. The village seems not to be named elsewhere.

[2] *Bhava-netti = rajju*, 'by which beings are, like cattle, tied together by the neck, led on to such and such becoming.' *Comy*. In the *sutta* at D. ii (Koṭigāma) it is the penetration of the Four Truths which leads to this result, the words of the *gāthā* there being similar to those of our last §.

[3] *Parinibbuto*.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 2

Papatita Suttaṃ

Fallen Away

---

[2]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, he who possesses not four qualities
is said to be fallen away from this Dhamma-discipline.

What four?

He who possesses not the Ariyan virtue
is said to be fallen away from this Dhamma-discipline.

He who possesses not the Ariyan concentration
is said to be fallen away from this Dhamma-discipline.

He who possesses not the Ariyan wisdom
is said to be fallen away from this Dhamma-discipline.

He who possesses not the Ariyan release
is said to be fallen away from this Dhamma-discipline.

These are the four qualities
of him who is said to be fallen away from this Dhamma-discipline.

But, monks, he who possesses these four qualities is said not to be fallen away from this Dhamma-discipline.

What four?

He who possesses the Ariyan virtue
is said to be not fallen away from this Dhamma-discipline.

He who possesses the Ariyan concentration
is said to be not fallen away from this Dhamma-discipline.

He who possesses the Ariyan wisdom
is said to be not fallen away from this Dhamma-discipline.

He who possesses the Ariyan release
is said to be not fallen away from this Dhamma-discipline.

These are the four qualities
of him who is said to be fallen away from this Dhamma-discipline.

Ceasing they fall, and, falling from one life,
Greedy for life renewed they come again.[1]
Done is the task, enjoyed th' enjoyable:
And happiness by happiness is won.'[2]

[1] At *Thag*. v. 63; *Brethr.,* p. 64; *cf*. *Gotama the Man,* 87. Our *Comy*.'*s* interp. differs from that on *Thag*. (where birds of prey pounce, *patanti,* on fallen flesh (*cutā*) and pounce greedily again). Here, however, *Comy*. says: *Ye cutā, te patanti: ye patitā, te cutā: cutattā patitā, patitattā cutā ti attho*.

[2] I quote Mrs. Rhys Davids's note on *Brethr. loc*. *cit*. '*i.e*., says the Commentary (ascribed to Dhammapāla): "By the happiness of the *attainment* of fruition has Nibbāna, which is beyond happiness (or is exceeding great happiness, *accanta-sukhaṃ*), been won, and by that happiness of insight, which has become a happy mode of *procedure,* has the bliss of Fruition, of Nibbāna, been reached." The latter interpretation, as Dr. Neumann has pointed out - winning happiness by happiness - is, in the *Majjhima-Nikāya* (i, 93 *f*.), contrasted with the Jain point of view: "Nay, friend Gotama, happiness is not to be got at by happiness, but by suffering," - the ascetic standpoint (*cf*. *Further Dialogues,* i, 68).' Here our *Comy*. much less convincingly simply describes a series: 'By human happiness, heavenly happiness: by musing-happiness, the happiness of insight: by this, path-happiness: by path-happiness, fruition-happiness: by this, Nibbāna-happiness is won.'

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 3

Paṭhama Khata Suttaṃ

Uprooted (a)

---

[2] **[3]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
the foolish,
sinful,
unworthy[1] man
carries about with him
an uprooted,[2]
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

What four?

Without test or scrutiny
he speaks in praise of what deserves not praise

Without test or scrutiny
he speaks blaming things deserving praise.

Without test or scrutiny
he shows appreciation
where there should be none.

Without test or scrutiny
when appreciation should be shown
he shows displeasure.

These are the four qualities.[3]

But, monks, possessed of four qualities
the wise,
virtuous,
worthy man
carries about with him
a self not uprooted,
not lifeless,
is not blameworthy,
is not censured by the intelligent
and begets much merit.

What four?

Testing and scrutinizing
he speaks in praise of what deserves praise

Testing and scrutinizing
he speaks blaming things deserving blame.

Testing and scrutinizing
he shows appreciation
where there should be none.

Testing and scrutinizing
he shows displeasure
when displeasure should be shown.

Who praiseth him who should be blamed,
Or blameth who should praised be,
He by his lips stores up ill-luck
And by that ill-luck wins no bliss.
Small is the ill-luck of a man
Who gambling loseth all his wealth.
Greater by far th' ill-luck of him
Who, losing all and losing self,
'Gainst the Wellfarers fouls his mind.
[4] Whoso reviles the Worthy Ones,
In speech and thought designing ill,
For an hundred thousand periods,
For six and thirty, with five more
Such periods, to Purgatory's doomed.[4]

---

[1] *A-sappuriso = anariya*. *Cf*. *infra*, text 32, § 31.

[2] *Cf*. *A*. i, 105 (of three things); *G.S*. i; *infra*, text 84 and §222; iii, 139 (of five things). At p. 221 *attanā viharati*.

[3] As at § 83 *infra*.

[4] These verses are at *Sn*. *vv*. 657-60; *S*. i, 149; *A*. v, 171; *Netti*, 132.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 4

Dutiya Khata Suttaṃ

Uprooted (b)

---

[4] **[4]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was stayingnear Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, by wrong conduct towards four persons
the foolish,
sinful,
unworthy man
carries about[1] with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

Who are the four?

Monks, by wrong conduct towards mother,
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

Monks, by wrong conduct towards father,
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

Monks, by wrong conduct towards a Tathāgata,
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

Monks, by wrong conduct towards a Tathāgata's followers,
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

But, monks, by right conduct towards towards four persons
the wise,
virtuous,
worthy man
carries about with him
a self not uprooted,
not lifeless,
is not blameworthy,
is not censured by the intelligent
and begets much merit.

Who are the four?

Monks, by right conduct towards towards mother,
the wise,
virtuous,
worthy man
carries about with him
a self not uprooted,
not lifeless,

is not blameworthy,
is not censured by the intelligent
and begets much merit.

Monks, by right conduct towards towards father,
the wise,
virtuous,
worthy man
carries about with him
a self not uprooted,
not lifeless,
is not blameworthy,
is not censured by the intelligent
and begets much merit.

Monks, by right conduct towards towards a Tathāgata,
the wise,
virtuous,
worthy man
carries about with him
a self not uprooted,
not lifeless,
is not blameworthy,
is not censured by the intelligent
and begets much merit.

Monks, by right conduct towards towards a Tathāgata's followers
the wise,
virtuous,
worthy man
carries about with him
a self not uprooted,
not lifeless,
is not blameworthy,
is not censured by the intelligent
and begets much merit.

Mother and father and the Enlightened One,
Tathāgata, and those who follow him.
Whoso entreateth ill stores up much woe.
For such ill deeds to parents, in this life
The sages blame that man, and in the life
That follows to the place of woe he goes.

Mother and father and the Enlightened One,
Tathāgata, and those who follow him,
Whoso entreateth well stores up much merit.
For such good deeds to parents, in this life
The sages praise that man, and afterwards
In the world of heaven he wins happiness.'

---

[1] A lit. trans. of *attānaṃ pariharati, supra,* § 3; *infra,* § 121, etc.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 5

Anusota Suttaṃ

With the Stream[1]

---

[5] **[4]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The person who goes with the stream,
he who goes against **[5]** the stream,
he who stands fast,
and he who has crossed over,
has gone beyond;

who stands on dry land, -
a brahmin.

And of what sort, monks, is the person
who goes with the stream?

Here in the world, monks, a certain person
indulges his passions
and does wrong deeds.

This one is called
"a person who goes with the stream."

And of what sort, monks, is the person
who goes against the stream?

Here in the world, monks, a certain person
indulges not his passions,
he does no wrong deed,
but with suffering and dejection,
with tearful face and lamentation
lives the God-life,
complete and utterly fulfilled.

This one is called
"a person who goes against the stream."

And of what sort, monks, is the person
who stands fast?[2]

Here in the world, monks, a certain person,
by destroying the five fetters
that bind to the lower worlds,
is reborn spontaneously,
there meanwhile to pass utterly away,
of a nature to return from that world no more.

This one is called
"a person who stands fast."

And of what sort, monks, is the person
who has crossed over,[3]
gone beyond,
who stands on dry land, -
a brahmin?[4]

Here in this world, monks, a certain person,
by the destruction of the āsavas,
realizes in this very life,
by himself thoroughly comprehending it,
the heart's release,
the release by wisdom,
which is free from the āsavas,
and having attained it
abides therein.

This one, monks, is called
"a person who has crossed over,
gone beyond,
who stands on dry land, -
a brahmin."

These four persons, monks, are found existing in the world.

Whoso give rein to passions, in this world
Not passion-freed, in sense-desires delighting,
These oft and oft subject to birth and eld,
Bondsmen to craving,[5] down the current go.
[6] Therefore the sage, here fixed in mindfulness,
Not following after lusts and evil deeds,
Tho' he may suffer, should abandon[6] passions.
'Tis he, men say, who 'gainst the current goes.

Who hath cast off the five depravities,[7]
A perfect pupil he, that cannot fail,[8]
Master of mind,[9] with faculties subdued,-
He is "the man who standeth fast," they say.[10]
He, comprehending all states, high and low,[11]
In whom all states are quenched, ended, exist not, -
He, knowing all,[12] the God-life having lived,
Is called "world-ender, who hath passed beyond",'[13]

---

[1] *Anusota*. At *Pugg*., p. 62.

[2] *'Ṭhitatto = ṭhita-sabhāvo*.

[3] *Tiṇṇo = oghaṃ taritvā ṭhito*. *Comy*.

[4] *Cf*. *S*. i, 47; iv, 174; *Dhp*. chap. 26 *(Brāhmana-vagga) - seṭṭho, niddoso*. *Comy*. *Cf*. *Netti*, 157 *(ayaṃ asekho)*.

[5] *Taṇhādhipannā = ajjhotthaṭā, ajjhogaḷhā*. *Comy*.

[6] Text *paheyya; Itv*. 115 (where lines 7 and last two occur); and *Sinh*. eds. *jaheyya*.

[7] Text has *kilesāni pahāya pañca*, but *Sinh*. ed. *kilesāni sahaṃ pahāya*.

[8] Text *apahāna-dhammo; Sinh*. ed. *asahāna-dh*. (*Comy*. def. this as *aparihīna-sabhāvo*).

[9] *Ceto-vasippatto*, see below, text, p. 36 and § 191.

[10] He is *anāgāmin*. *Comy*.

[11] *Parovarā = uttama-lāmakākusala-kusalā ti*. *Comy*.

[12] *Vedagu*.

[13] *Lokaniagu*.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 6

Appasasuta Suttaṃ

Of Small Learning[1]

---

[6] **[6]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Monts, these four persons are found existing in the world.

What four?

One of small learning,
who profits not by his learning:[2]
one of small learning,
who profits by his learning:
one of wide learning,
who profits not thereby:

one of wide learning,
who profits thereby.

And in what way, monks, is a person of small learning
not profited thereby?

In this case, monks, a certain person has small learning in *Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka,* **[7]** *Abbhutadhammā and Vedalla*[3]
yet, as of that small learning
he knows not the letter,
knows not the meaning,[4]
he does not live in accordance with Dhamma.

That, monks, is how a person of small learning
profits not thereby.

And in what way, monks, is a person of small learning
profited thereby?

In this case, monks, a certain person
has small learning in *Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhammā and Vedalla*
but, as of that small learning
he knows both the letter and the meaning,
he lives in accordance with Dhamma.

That, monks, is how a person of small learning
profits thereby.

And in what way, monks, is a person of wide learning
not profited thereby?

In this case, monks, a certain person
has wide learning in *Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhammā and Vedalla*
but, as of that wide learning

he understands neither the letter nor the meaning,
he lives not in accordance with Dhamma.

That, monks, is how a person of wide learning
profits not thereby.

And in what way, monks, is a person of wide learning profited thereby?

In this case, monks, a certain person
has wide learning *Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhammā and Vedalla*
but, as of that wide learning
he understands both the letter and the meaning,
he is profited thereby.

That, monks, is how a person of wide learning
profits thereby.

So these are the four persons found existing in the world.

If one have little learning, and withal[5]
No concentration in his doing,[6] men
Will blame him both in learning and in deeds.

[8] If one have little learning, and withal
Much concentration in his doing, men
Will praise his deeds, his learning not complete.

And if one have much learning, and withal
No concentration in his doing, men
Will blame his deeds, his learning being complete.

And if one have much learning, and withal
Much concentration in his doing, men
Will praise him both for learning and for deeds.

The Buddha's deeply learned follower,
One who is Dhamma-bearer,[7] who is wise
And, like the gold of Jambu,[8] without blame. -
Devas praise him, Brahma too praiseth him.'

---

[1] *Appassuto,* lit. 'having heard little' (there were no books). At *Pugg*. 62.

[2] *Sutena anuppanno = anupagato*. *Comy*. Lit. 'arisen, come about.' I take it to mean 'has come to nothing.'

[3] *Cf*. *Pugg*. 43; *Vin*. iii, 8; *M*. i, 133; *infra*, §§ 102, 186. A late insertion of the ninefold Buddhist Scriptures, not collected at that time, classed according to their contents-viz.: Discourses proper, discourses mixed with verses, expository matter, verses proper, short stories illustrating the 'solemn sayings,' the logia, the birth-stories, the marvels, and certain catechetical suttas. *Comy*. explains in detail.

[4] *Attha-dhamma*.

[5] These *gāthās* are quoted at *V.M*. i, 48 and trans. by Prof. Maung Tin in *Path of Purity*, i, 54. The last two lines are at *Dhp*. 230.

[6] *Sīlena asamāhito*.

[7] *Dhamma-dharo*.

[8] *Nekkhaṃ Jambonadassa* {*cf*. *infra,* text 29), pure gold found acc. to some in the Jambu river. *Cf*. *UdA*. 416. *Comy*. *jāti-suvaṇṇa:* but from the *jambu*-tree acc. to *SA*. i, 125 (of an ornament or necklet of sterling gold), def. as *mahājambu-sākhāya pavatta-nadiyaṃ nibbattaṃ: mahājambu-palāse vā pathaviyaṃ paviṭṭhe suvaṇṇ'ankurā uṭṭhahanti* (somewhat like Vergil's *Golden Bough* at Æn. vi).

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 7

Appasasuta Suttaṃ

Illuminates[1] (the Order)

---

[8] **[8]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four
who are accomplished in wisdom,
disciplined,
confident,[2]
deeply learned,
Dhamma-bearers,
who live according to Dhamma, -
these four illuminate the Order.

Which four?

A monk who is accomplished in wisdom,
disciplined,
confident,
deeply learned,
Dhamma-bearers,
who live according to Dhamma,
illuminates the Order;

A nun who is accomplished in wisdom,
disciplined,
confident,
deeply learned,
Dhamma-bearers,
who live according to Dhamma,
illuminates the Order;

A male lay-disciples who is accomplished in wisdom,
disciplined,
confident,
deeply learned,
Dhamma-bearers,
who live according to Dhamma,
illuminates the Order;

A female lay-disciple who is accomplished in wisdom,
disciplined,
confident,
deeply learned,
Dhamma-bearers,
who live according to Dhamma,
illuminates the Order.

These are the four who, being accomplished in wisdom,
disciplined,

confident,
deeply learned,
Dhamma-bearers,
who live according to Dhamma,
illuminate the Order.

[9] Whoso is wise and confident.
Of learning deep, a Dhamma-bearer,
And lives accordantly therewith, -
"Light of the Order" such is called.

The virtuous monk, the learned nun,
The layman and laywoman staunch,
These four illuminate the Order.
"Lights of the Order" they are called.'[3]

---

[1] *Sobhati* is the uddana-title; *cf*. *Dial*. ii, 114; *S*. iv, 375. *Comy*. *paññaveyyattiyena* (accomplished) *samannāgato*.

[2] *Visārado*.

[3] *Cf*. text, § 211 for those four who defile the company.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 8

Vesārajja Suttaṃ

Confidence[1]

---

[8] **[9]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these are the four confidences of a Tathāgata,
possessed of which a Tathāgata knows his place
as leader of the herd,
utters his lion's roar in the companies
and sets rolling the Brahma-wheel.[2]

What are the four?

As to the charge made:

"You who claim to be perfectly enlightened
are not perfectly enlightened in these things," -

I see no grounds, monks,
for showing that any recluse or brahmin,
that any Deva or Mara or Brahma,
that anyone in the whole world
can with justice make this charge.

Since I see no grounds for such a charge,
I abide in the attainment of peace,
of fearlessness,
of confidence.

As to the charge made:

"You who claim to have destroyed the āsavas
have not destroyed these āsavas," -

I see no grounds, monks,
for showing that any recluse or brahmin,
that any Deva or Mara or Brahma,
that anyone in the whole world
can with justice make this charge.

Since I see no grounds for such a charge,
I abide in the attainment of peace,
of fearlessness,
of confidence.

As to the charge made:

"The things declared by you to be hindrances[3]
have no power to hinder him that follows them," -

I see no grounds, monks,
for showing that any recluse or brahmin,

that any Deva or Mara or Brahma,
that anyone in the whole world
can with justice make this charge.

Since I see no grounds for such a charge,
I abide in the attainment of peace,
of fearlessness,
of confidence.

As to the charge made:

"The Dhamma preached by you fails in its aim."

It does not lead him who acts in accordance **[10]** therewith
to the perfect destruction of Ill, -

I see no grounds, monks,
for showing that any recluse or brahmin,
that any Deva or Mara or Brahma,
that anyone in the whole world
can with justice make this charge.

Since I see no grounds for such a charge,
I abide in the attainment of peace,
of fearlessness,
of confidence.

These, monks, are the four confidences of a Tathāgata,
possessed of which a Tathāgata
knows his place as leader of the herd,
utters his lion's roar in the companies
and sets rolling the Brahma-wheel.

These widespread ways of talk, whate'er they be,
On which recluse and brahmin take their stand, -
When they come near Tathāgata, 'tis said,
Those utterances are not confident.[4]

But he who conquering all[5] set rolling on
The Dhamma-wheel in pity for all creatures, -
To such, the best of Devas and mankind.
All beings bow. He hath passed o'er becoming.'[6]

---

[1] *Vesārajjaṃ. Cf. M.* i, 71 *(Sīhanāda-sutta),* where the ten powers of a T. are detailed.

[2] *Brahma-cakka = Dhamma-c.* Lit. God-wheel.

[3] *Antarāyikā dhammā, M.* i, 130 *ff.*

[4] The reading here is doubtful. Text:

Tathāgataṃ patvana te bhavanti
Visāradaṃ vādapathā ti vuttaṃ.

But *Sinh.* ed.:

Tathāgataṃ patvā na te bhavanti
Visāradaṃ (? visāradā) vādapathā, ti vattitaṃ.

Acc. to this latter I trans. (They are not *vesārajjāni* like those of the B.) *Comy.* appears to follow the *Sinh.* reading, thus: *na te bhavanti,* 'they are ruined *(= bhijjanti, vinassanti),*' but does not discuss the second of these lines.

[5] Text *kevaliṃ; v.l. kevalo; Comy. kevalī; Sinh.* text, which I follow here, *kevalaṃ = sabbaṃ* (*cf. sabbābhibhū* of *Vin.* i, 8, etc.).

[6] *Bhavassa pāraguṃ.*

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 9

Taṇhā Suttaṃ

Craving[1]

---

[10] **[10]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four grounds
for the arising of craving,
whereby craving,
if it does so,
arises in a monk.

What four?

Because of robes, monks,
arises craving in a monk,

if it does arise;

because of alms-food, monks,
arises craving in a monk,
if it does arise;

because of lodging, monks,
arises craving in a monk,
if it does arise;

[11] because of success or failure
in this or that[2]
arises craving in a monk,
if it does arise.

These are the four grounds.

Whoso hath craving as his mate[3]
To age-long wandering is bound.
He cannot cross *saṇsāra's* stream,
Existence thus or otherwise.
Knowing the danger of it all,
Knowing how craving beareth woe,
Freed from all craving let the monk,
Ungrasping, mindful, wander forth.'

---

[1] This sutta occurs at *Itiv.*, p. 109, the *gāthās* at p. 9. *Cf. Pts. of Contr.* 69; *D.* iii, 228.

[2] *Itibhavābhava; infra,* § 254. *Cf. D.* i, 8 (*-khathā,* 'talk of this or that'). Acc. to *Comy.* it refers to loss or gain in food, but in the fuller *Comy.* at *Sn.* 6 *bhava* is contrasted with *vibhava* thus: 'becoming is success, not-becoming failure; becoming is etenality, not-becoming is annihilation; becoming is

good, not-becoming is evil; *vibhava* and *abhava* are the same in meaning.' However, the corresponding word in the gathas is *ittha-bhāvaññathābhāvaṃ,* 'thus-state or otherwise-state.'

[3] *Taṇhā-dutiyo*. *Cf*. *S*. iv, 37.

Aṇguttara Nikāya
IV. Catukka Nipāta
I. Bhaṇḍagāma Vagga

Sutta 10

Yoga Sutta

Bonds

---

[10] **[11]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying among the Vajjians, at Bhaṇḍagāma.[1]

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to theExalted One. The Exalted One said:

"Monks, there are these four bonds. What four?

The bond of passions,
that of becoming,[2]
that of view and
the bond of ignorance.

And of what sort, monks, is the bond of passions?

Herein a certain one understands not, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from the passions.

In him who understands not these things as they really are, the passionate lust, the passionate delight, the passionate affection, the passionate greed, the passionate thirst, the passionate fever, cleaving and craving that is in the passions, which occupies his mind, - this, monks, is called "the bond of passions."

So much for the bond of passions.

And how is it with the bond of becoming?

Herein, monks, a certain one understands not, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from becomings.

[12] In him who understands not these things, as they really are, the lust for becomings, the delight in becomings, the affection for becomings, the greed for becomings, the thirst, fever, clinging, the craving for becoming that is becomings, which occupies his mind, - this, monks, is called "the bond of becoming."

So much for the bond of passions and the bond of becoming.

And how is it with the bond of view?[ed1]

Herein, monks, a certain one understands not, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from view.

In him who understands not these things, as they really are, the lust for view, the delight in view, the affection for view, the greed for view, the thirst, fever, clinging, the craving for view that is in view, which occupies his mind, - this, monks, is called "the bond of view."

So much for the bonds of passions, becoming and view.

And what of the bond of ignorance?

Herein, monks, a certain one understands not, as they really are, the arising of the six spheres of sense, the passing away, the satisfaction, the disadvantage of and the escape therefrom. In him who understands not (these things) as they really are, the ignorance, the nescience of the six spheres of sense which occupies his mind, - this, monks, is called "the bond of ignorance."

In bondage to evil, unprofitable things which defile, which lead to again-becoming, which are distressing and have sorrow for their result, which are concerned with birth and decay, he is therefore called "one who rests not from bondage."

These, monks, are the four bonds.

Monks, there are these four releases from the bonds.

What four?[ed1]

The release from the bond of passions,
the release from that of becoming,
the release from that of view and
the release from the bond of ignorance.

Herein, monks, a certain one understands, as they really are, the arising the passing away, the satisfaction, the disadvantage of and the escape from the passions.

In him who understands these things as they really are, the passionate lust, the passionate delight, the passionate affection, the passionate greed, the passionate thirst, the passionate fever, cleaving and craving that is in the passions, do not occupy his mind, - this, monks, is called "release from the bond of passions."

So much for the release from the bond of passions.

And how is it with the bond of becoming?

Herein, monks, a certain one understands, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from becomings.

In him who understands these things, as they really are, the lust for becomings, the delight in becomings, the affection for becomings, the greed for becomings, the thirst, fever, clinging, the craving for becoming that is becomings, do not occupy his mind, - this, monks, is called "release from the bond of becoming."

So much for the release from the bond of passions and the bond of becoming.

And how is it with the bond of view?

Herein, monks, a certain one understands, as they really are, the arising, the passing away, the satisfaction, the disadvantage of and the escape from view.

In him who understands these things, as they really are, the lust for view, the delight in view, the affection for view, the greed for view, the thirst, fever, clinging, the craving for view that is in view, do not occupy his mind, - this, monks, is called "the release from thebond of view."

So much for the release from the bonds of passions, becoming and view.

And what of the bond of ignorance?

Herein, monks, a certain one understands, as they really are, the arising of the six spheres of sense, the passing away, the satisfaction, the disadvantage of and the escape therefrom.

In him who understands (these things) as they really are, the ignorance, the nescience of the six spheres of sense which occupies his mind, - this, monks, is called "the release from the bond of ignorance."

Set free from evil, unprofitable things which defile, which lead to again-becoming, which are distressing and have sorrow for their result, which are concerned with birth and decay, he is therefore called "one who rests from bondage."

These, monks, are the four releases from the bonds.

Bound by the bond of passions and becoming,[3]
Bound by the bond of view, by ignorance
Circled about,[4] to birth and death returning
Creatures go faring on saṇsāra's round.
[13] But they who, passions fully comprehending,
Have learned becoming's bond and have thrown off
The bond of view and ignorance abandoned,[5]
Freed from all bonds have surely bonds transcended.'

---

[1] [Ed.: note 1 from the first of this group of suttas from which this Nidana was reproduced; it is not in Woodward's version of this sutta.] ... The village seems not to be named elsewhere.

[2] 'Passionate desire for becoming in the form-and-formlees worlds.' *Comy.* Bond = yoga.

[3] The first half of these gāthas is at *Itiv.* 95.

[4] *Purakkhatā = purato katā pārivāritā vā. Comy.*

[5] *Virājayaṃ* (part. of *virājeti,* where the gerund should be used: prob. for *virājiya,* as at *S.* i, 15, where *Comy.* expl. as *virājitvā) = virājento vā virājetvā vā. Comy.*

[ed1] Woodward abbreviates.

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 11

Caranta Suttaṃ

Deportment

---

[13] **[13]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, if while he walks
there arise in a monk thoughts sensual or malign or cruel,
and that monk admits them,
does not reject and expel them,
does not make an end of them,
does not drive them out of renewed existence,
a monk who while walking becomes thus is called:

"Void of zeal and unscrupulous,
always and for ever sluggish

and poor in energy."

If while he stands still
there arise in a monk thoughts sensual or malign or cruel,
and that monk admits them,
does not reject and expel them,
does not make an end of them,
does not drive them out of renewed existence,
a monk who while walking becomes thus is called:

"Void of zeal and unscrupulous,
always and for ever sluggish
and poor in energy."

If while he sits
there arise in a monk thoughts sensual or malign or cruel,
and that monk admits them,
does not reject and expel them,
does not make an end of them,
does not drive them out of renewed existence,
a monk who while walking becomes thus is called:

"Void of zeal and unscrupulous,
always and for ever sluggish
and poor in energy."

If while he lies awake
there arise in a monk thoughts sensual or malign or cruel,
and that monk admits them,
does not reject and expel them,
does not make an end of them,
does not drive them out of renewed existence,
a monk who while walking becomes thus is called:

"Void of zeal and unscrupulous,
always and for ever sluggish
and poor in energy."

But if, while he walks
there arise in a monk thoughts sensual or malign or cruel,
and he does not admit them,
but rejects,
expels,
makes an end of them,
drives them out of renewed existence,
- a monk who while walking becomes such an one is called

"Ardent,
scrupulous,
always and for ever strong in energy
and resolute."

If while he stands
there arise in a monk thoughts sensual or malign or cruel,
and he does not admit them,
but rejects,
expels,
makes an end of them,
drives them out of renewed existence,
- a monk who while walking becomes such an one is called

"Ardent,
scrupulous,
always and for ever strong in energy
and resolute."

If while he sits
there arise in a monk thoughts sensual or malign or cruel,
and he does not admit them,
but rejects,
expels,
makes an end of them,
drives them out of renewed existence,
- a monk who while walking becomes such an one is called

"Ardent,
scrupulous,
always and for ever strong in energy
and resolute."

If while he lies awake
there arise in a monk thoughts sensual or malign or cruel,
and he does not admit them,
but rejects,
expels,
makes an end of them,
drives them out of renewed existence,
- a monk who while walking becomes such an one is called

"Ardent,
scrupulous,
always and for ever strong in energy
and resolute."

Whether he walk or stand or sit or[2] lie,
The monk who thinks of evil, worldly things,[3]
Walking the wrong path, by delusion blinded,
Can never touch supreme enlightenment.

[14] Whether be walk or stand or sit or lie,
The monk, controlling thoughts, who takes delight
In ceasing from all thoughts, - sure such an one
Is fit to touch supreme enlightenment.'

---

[1] The uddana-title of this vagga is derived from § i, *caraṃ* (really 'walking'), which embraces the four bodily postures. The sutta occurs at *Itiv.* 115, where the readings of our text of *ce* after *caraṃ, ṭhito, nisinno* are rightly omitted; so also in *Sinh.* text.

[2] For *gāthas* (at *Itiv*. 82) *cf*. *Sn*. 193; *Ud*. 61. Text should read *uda vā*.

[3] *Geha-nissitaṃ = kilesa-n*. *Comy*.

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 12

Sīla Suttaṃ

Virtue[1]

---

[14] **[14]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, do ye live perfect in virtue,
do ye live perfect in the performance of the obligations,[2]
restrained with the restraint of the obligations,
perfect in the practice of right behaviour;
seeing danger in the slightest faults,
undertake and train yourselves
in the training of the precepts.

For him who so lives perfect in virtue,
perfect in the performance of the obligations,
restrained with the restraint of the obligations,
perfect in the practice of right behaviour;
seeing danger in the slightest faults,
who undertakes the training of the precepts,
what else remains to be done?

If, as he walks,
coveting-and-ill-will have vanished from a monk;
if sloth-and-torpor,
excitement-and-flurry,
doubt-and-wavering are abandoned;
if his energy be stout and unshaken;
if his mindfulness be established and unperturbed;
if his body be calm and tranquil,
his mind composed and one-pointed, -
a monk become thus
as he walks
is called

"Ardent,
scrupulous,
always and for ever
strong in energy
and resolute."

If, as he stands,
coveting-and-ill-will have vanished from a monk;
if sloth-and-torpor,
excitement-and-flurry,
doubt-and-wavering are abandoned;
if his energy be stout and unshaken;
if his mindfulness be established and unperturbed;
if his body be calm and tranquil,
his mind composed and one-pointed, -

a monk become thus
as he walks
is called

"Ardent,
scrupulous,
always and for ever
strong in energy
and resolute."

If, as he sits,
coveting-and-ill-will have vanished from a monk;
if sloth-and-torpor,
excitement-and-flurry,
doubt-and-wavering are abandoned;
if his energy be stout and unshaken;
if his mindfulness be established and unperturbed;
if his body be calm and tranquil,
his mind composed and one-pointed, -
a monk become thus
as he walks
is called

"Ardent,
scrupulous,
always and for ever
strong in energy
and resolute."

If, as he lies awake,
coveting-and-ill-will have vanished from a monk;
if sloth-and-torpor,
excitement-and-flurry,
doubt-and-wavering are abandoned;
if his energy be stout and unshaken;
if his mindfulness be established and unperturbed;

if his body be calm and tranquil,
his mind composed and one-pointed, -
a monk become thus
as he walks
is called

"Ardent,
scrupulous,
always and for ever
strong in energy
and resolute."

Whether he walk or stand or sit or lie
Or stretch his limbs or draw them in again,
Let him do all these things composedly.
Above, across, and back again returning[3] -
Whatever be one's bourn in all the world[4] -
Let him be one who views[5] the rise and fall
Of all compounded things attentively.[6]
For mind's composure doing what is right,
Ever and always training, - "ever intent" -
That is the name men give to such a monk.'

---

[1] This sutta occurs at *Itiv*. 118.

[2] *Pāṭimokkha*. *Cf*. *D*. i, 63; *M*. i, 33; *VM*. i, 16; *Vibh*. 244.

[3] *Apācīnaṃ* - back again.

[4] *Jagato gati = lokassa nipphatti*. *Comy*.

[5] Text should read *samavekkhitā*.

[6] Here *Itiv*. inserts a line.

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 13

Samādhibhāvanā Sutta

Effort

---

[14] **[15]**

[1][bodh] Monks, there are these four right efforts.[1]

What four?

Herein a monk generates desire for the non-arising of evil, unprofitable states that have not yet arisen.

He makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

He generates desire for the abandoning of evil, unprofitable states that have arisen.

He makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

He generates desire for the arising of profitable states not yet arisen.

He makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

He generates desire for the persisting, for the non-confusion, for the more-becoming, for the increase, cultivation and fulfillment of profitable states that have arisen.

He makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

These, monks, are the four right efforts.

By right exertion they have conquered Mara's realm.[2]

Freed, they have passed beyond the fear of birth and death:

Those happy ones have vanquished Mara and his host

And, from all power of Namuci [Not Enough, another name for Mara] escaping, are in bliss.[3]

---

[1] The four *sammappadhānāni,* described at *D*. ii, 120; *M*. ii, 11 and elsewhere [*cf*. *VibhA*. 291 *ff*.] and called 'co-factors of struggling,' *K.S*. v, 173, 239 and *infra*, vii, § 9. *Samma = sundara, uttama, paripuṇṇa*. *Comy*.

[2] Text *Māradheyyādhibhuno; Sinh*. text *-abhibhūtā*.

[3] *Comy*. compares gāthas at *S*. iii, 83, *sukhino vata arahanto,* etc. Namuchi, a name for Māra. *Comy*. on *S*. v, 1 explains it as *na-muñcati,* 'does not let one go.'

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 14

Samādhibhāvanā Sutta

Restraint

---

[16] **[15]**

[1][bodh] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four efforts.

What four?

The effort to restrain,
the effort to abandon,
the effort to make become,
and the effort to watch over.

And of what sort, monks,
is the effort to restrain?

Herein[1] a monk, seeing an object with the eye,
is not entranced by its general features
or by its details.

Inasmuch as coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who dwells with this eye-faculty uncontrolled,
he applies himself to such control,
sets a guard over the eye-faculty,
wins the restraint thereof.

Hearing a sound with the **[16]** ear,
is not entranced by its general features
or by its details.

Inasmuch as coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who dwells with this ear-faculty uncontrolled,
he applies himself to such control,
sets a guard over the ear-faculty,
wins the restraint thereof.

Or with the nose smelling an odour,
is not entranced by its general features
or by its details.

Inasmuch as coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who dwells with this nose-faculty uncontrolled,
he applies himself to such control,

sets a guard over the nose-faculty,
wins the restraint thereof.

Or with the tongue tasting a savour,
is not entranced by its general features
or by its details.

Inasmuch as coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who dwells with this tongue-faculty uncontrolled,
he applies himself to such control,
sets a guard over the tongue-faculty,
wins the restraint thereof.

Or with body contacting tangibles,
is not entranced by its general features
or by its details.

Inasmuch as coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who dwells with this body-faculty uncontrolled,
he applies himself to such control,
sets a guard over the body-faculty,
wins the restraint thereof.

Or with mind cognizing mental states,
is not entranced by its general features
or by its details.

Inasmuch as coveting and dejection,
evil,
unprofitable states,
might flow in upon one

who dwells with this mind-faculty uncontrolled,
he applies himself to such control,
sets a guard over the mind-faculty,
wins the restraint thereof.

This, monks, is called
"the effort to restrain."

And of what sort, monks,
is the effort to abandon?

Herein a monk does not admit sensual thought that has arisen,
but abandons it,
expels it,
makes an end of it,
drives it out of renewed existence.

Herein a monk does not admit malign and cruel thought that has arisen,
but abandons it,
expels it,
makes an end of it,
drives it out of renewed existence.

He does not admit evil, unprofitable states that arise from time to time,
but abandons them,
expels them,
makes an end of them,
drives them out of renewed existence

This, monks, is called
"the effort to abandon."

And of what sort is
the effort to make become?

Herein a monk makes to become
the limb of wisdom[2] that is mindfulness,

that is based on seclusion,
on dispassion,
on ending,
that ends in self-surrender.

He makes to become
the limb of wisdom that is investigation of Dhamma,
that is based on seclusion,
on dispassion,
on ending,
that ends in self-surrender.

He makes to become
the limb of wisdom that is energy,
that is based on seclusion,
on dispassion,
on ending,
that ends in self-surrender.

He makes to become
the limb of wisdom that is zest,
that is based on seclusion,
on dispassion,
on ending,
that ends in self-surrender.

He makes to become
the limb of wisdom that is tranquillity,
that is based on seclusion,
on dispassion,
on ending,
that ends in self-surrender.

He makes to become
the limb of wisdom that is concentration,
that is based on seclusion,

on dispassion,
on ending,
that ends in self-surrender.

He makes to become
the limb of wisdom that is equanimity,
that is based on seclusion,
on dispassion,
on ending,
that ends in self-surrender.

This, monks, is called
"the effort to make become."

And of what sort, monks,
is the effort to watch over?

Herein a monk watches over the favourable concentration-mark,[3]
the idea of the skeleton,[4]
the idea of the worm-eaten **[17]** corpse,
of the discoloured corpse,
of the fissured corpse,
the idea of the inflated corpse.

This is called "the effort to watch over."

These then, monks, are the four efforts.

Restraint, abandoning, making-become, watching o'er,
These are the four (best) efforts taught by him,
The Kinsman of the Sun.[5] Herein a monk,
Ardently striving, makes an end of ill.'

---

[1] *Cf. D*. i, 70; *Pts. of Contr.* 264; *K.S*. iv, 63; *SnA*. 7 *ff*.

[2] *Cf*. *K.S*. v, 51 *ff*. *The limbs of wisdom* (where in my trans. that of 'zest' is by error omitted).

[3] *Bhaddakaṃ samādhi-nimittaṃ*. *Cf*. *A*. i, 115; *G.S*. i, 100; *VM*. i, 123; *Compendium*, 54 (the *dasa asubhāni*). This is the reflex image of the object of his exercise. *Comy*. calls it *bhaddakaṃ* and refers to the meditation on the repulsive things, *VM*. i, 173. Presumably, by concentrating on the unlovely, he realizes the lovely by contrast. See *Path of Purity*, ii, 147: 'To him who guards the sign there is no loss of what has been obtained. Whoso neglects to guard it loses all that he obtained.'

[4] *Aṭṭhika-saññā*. *Cf*. *S*. v, 129; *K.S*. v, 110. To meditate on these ideas is said to lead to *sukha vihāraṃ*.

[5] *Ādicca-bandhu*. *Cf*. *S*. i, 186, 192, iii, 142.

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 15

Paññatti Suttaṃ

Types[1]

---

[17]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four chief types (of beings).

What four?

Chief of those who have personality is[2] Rahu, lord of the Asuras.

Chief of those who are given to the pleasures of sense is Mandhātā[3] the rajah.

Chief of those who have lordship is Māra the Wicked One.

In the world of Devas, Māras and Brahmās, together with recluses and brahmins, devas and mankind, a Tathāgata is reckoned chief, an Arahant, a perfectly Enlightened One.

These, monks, are the four chief types.

Rahu is chief of persons: chief of those
Enjoying sense-delights is Mandhātā:
Māra is chief of those who lordship own:
With power and glory[4] is he radiant.
Above, across, and back again returning,
Whatever be one's bourn in all the world,[5]
Of world and devas chief is held a Buddha.'

---

[1] *Paññattiyo*.

[2] *Attabhāvin*.

[3] *Cf*. *JA*. ii, 310; *Mil*. 115; *Thag*. 485.

[4] Text should read *yasasā* for *yassā*.

[5] *Cf*. *supra,* § 2.

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 16

Sokhumma Suttaṃ

The Subtle[1]

---

[17] **[17]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four powers over the subtle.

What four?

Herein a monk is possessed of the power to penetrate the **[18]** subtilty of body,
and be beholds not any other power
more excellent or more refined than that one;
he aspires not for any other power

to penetrate the subtilty of body
more excellent and refined than that.

He is possessed of the power to penetrate the subtilty of feeling,
and be beholds not any other power
more excellent or more refined than that one;
he aspires not for any other power
to penetrate the subtilty of feeling
more excellent and refined than that.

He is possessed of the power to penetrate the subtilty of perception,
and be beholds not any other power
more excellent or more refined than that one;
he aspires not for any other power
to penetrate the subtilty of perception
more excellent and refined than that.

He is possessed of the power to penetrate the subtilty of the activities,[2],
and be beholds not any other power
more excellent or more refined than that one;
he aspires not for any other power
to penetrate the subtilty of the activities
more excellent and refined than that.

These are the four.

Knowing the subtilty of form and knowing
How feelings come to be, and whence arises
Perception, how it ends, knowing th' activities
As other and as ill, but not as self:[3]
(These things) if he do see aright, the monk,
At peace, delighting in the place of peace,
Beareth the final body (in the world),
For he hath conquered Mara and his mount.'[4]

[1] *Sokhummāni*. Uddāna calls the sutta *Sukhumaṃ*. *Comys*. read *sukhumāni* and def. as (knowledge of how to penetrate the subtle characteristics.'

[2] *Sankhārā*. 'Synergies' has been suggested by Mrs. Rhys Davids.

[3] *Parato ... duklchato ... no ca attato*. *Cf*. *S*. i, 188, *Sankhāre parato passa, dukkhato mā ca attato*. *Cf*. *K.S*. i, 239.

[4] Māra is pictured as riding into battle on an elephant.

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 17

Agati Suttaṃ

No-Bourn[1]

---

[18] **[18]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four goings to the no-bourn.

What four?

One goes to the no-bourn through desire,
one goes to the no-bourn through ill-will,
one goes to the no-bourn through delusion,
one goes to the no-bourn through fear.[2]

These are the four.

Led by desire, ill-will, delusion, fear,
If one transgresses Dhamma, his good name
Fades as the moon in the dark fortnight wanes.'

---

[1] *Agati,* not leading to the *gati* or bourn: sometimes taken as Nibbāna (for one who has reached it there is no goal further, acc. to the orthodox interpretation). Here def. by *Comy*. (as at *VM*. ii, 683) as wrong action done under the influence of desire, hate or delusion.

[2] Quoted Netti, 129, 162, where it is added that the Teacher spoke these gathas.

Of Related Interest:

This sutta should be read in conjunction with AN 4. 18

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 18

Gati Suttaṃ

Bourn

---

[18]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four goings to the bourn.

What four?

[19] One goes not to the no-bourn through desire,
one goes not to the no-bourn through ill-will,
one goes not to the no-bourn through delusion,
one goes not to the no-bourn through fear.

These are the four.

Led by desire, ill-will, delusion, fear,
If one transgress not Dhamma, his good name
Waxes, as in the bright fortnight the moon.'[1]

---

[1] *Cf. D*. iii, 182 *(Sigālovāda-sutta)*.

Of Related Interest:

This sutta should be read in conjunction with AN 4. 17

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 19

Agati-Nāgati Suttaṃ

Bourn and No-Bourn[1]

---

[18] **[19]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four goings to the no-bourn.

What four?

One goes to the no-bourn through desire,
one goes to the no-bourn through ill-will,
one goes to the no-bourn through delusion,
one goes to the no-bourn through fear.

These are the four.

"Monks, there are these four goings to the bourn.

What four?

One goes not to the no-bourn through desire,
one goes not to the no-bourn through ill-will,
one goes not to the no-bourn through delusion,
one goes not to the no-bourn through fear.

These are the four.

Led by desire, ill-will, delusion, fear,
If one transgresses Dhamma, his good name
Fades as the moon in the dark fortnight wanes.'

Led by desire, ill-will, delusion, fear,
If one transgress not Dhamma, his good name
Waxes, as in the bright fortnight the moon.'

---

[1] Spoken thus, says *Comy.,* for the sake of the 'intelligent.'

Aṇguttara Nikāya
IV. Catukka Nipāta
II. Cara Vagga

Sutta 20

Bhattuddesa Suttaṃ

The Food-Steward

---

[19] **[19]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
a food-steward is put into Purgatory
according to his deserts.[1]

What are the four?

He goes to the no-bourn through desire,
he goes to the no-bourn through ill-will,
he goes to the no-bourn through delusion,
he goes to the no-bourn through fear.

Possessed of these four qualities,
a food-steward is put into Purgatory
according to his deserts.

Monks, possessed of four qualities
a food-steward is put into Heaven
according to his deserts.

What four?

He goes not to the no-bourn through desire,
he goes not to the no-bourn through ill-will,
he goes not to the no-bourn through delusion,
he goes not to the no-bourn through fear.

Whatever folk are unrestrained in lusts,
Not led by Dhamma or respect for Dhamma,[2]
Led by desire, ill-will and fear they go:[3]
"A blemish to the company"[4] they're called.
Thus was it said by the Samana who knows.[5]

Therefore those worthy ones and worthy praise
Who, fixed in Dhamma, do no evil deed,
Not going by desire, ill-will and fear, -
"Cream of the company" such ones are called.
Thus was it said by the Samana who knows.'

---

[1] *Yathābhataṃ*. *Cf*. *A*. i, 8; *G.S*. i, 6 *n*.; *infra*, Ch. VII, 4. For the food-steward or almoner *(bhattuddesako) cf*. *Vin*. i, 58; *A*. iii, 274; *JA*. i, 5. There were evidently 'unjust stewards' in those days.

[2] *Dhammika* seems to be the equivalent of 'conscientious.'

[3] The *gāthās* omit the third quality, *moha*.

[4] *Parisa-kkasāvo*. *Cf*. *infra*, text 225 *(p*. *dussana)* and *Dhp*. v. 9. *Kasāva* is an astringent, opp. to *maṇḍa* below; *Comy*. paraphr. by *p-hacavara* (dust-heap).

[5] Here and below text should read *samaṇena jānatā*.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 21

Paṭhama Uruvelā Suttaṃ

At Uruvelā (a).[1]

---

[20] **[20]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

'On a certain occasion, monks, I myself was staying at Uruvelā on the bank of the river Nerañjarā,
under the Goatherds' Banyan,[2]
just after I had become perfectly enlightened.

To me then occurred this thought as I was meditating alone:

"Ill at ease dwells the man who reverences not, obeys not.

What if[3] I were to dwell
doing honour
and paying reverence
to some recluse or brahmin,
and serving him?"

Then, monks, it was I who had this thought:

"For the perfection
of the sum total of virtues[4] still imperfect
I would dwell so doing honour,
obeying,
reverencing
and serving a recluse or brahmin:
but not in this world
with devas,
Maras,
Brahmas,
not in the host of recluses and brahmins,
not in the world of devas and mankind
do I behold any other recluse or brahmin
more perfect in virtue than myself,
whom honouring
I could dwell reverencing,
obeying
and serving him.

For the perfection of the sum total of concentration still imperfect
I would dwell so doing honour,
obeying,
reverencing
and serving a recluse or brahmin:
but not in this world
with devas,

Maras,
Brahmas,
not in the host of recluses and brahmins,
not in the world of devas and mankind
do I behold any other recluse or brahmin
more perfect in concentration than myself,
whom honouring
I could dwell reverencing,
obeying
and serving him.

For the perfection of the sum total of wisdom still imperfect
I would dwell so doing honour,
obeying,
reverencing
and serving a recluse or brahmin:
but not in this world
with devas,
Maras,
Brahmas,
not in the host of recluses and brahmins,
not in the world of devas and mankind
do I behold any other recluse or brahmin
more perfect in wisdom than myself,
whom honouring
I could dwell reverencing,
obeying
and serving him.

For the perfection of the sum total of release still imperfect
I would dwell so doing honour,
obeying,
reverencing
and serving a recluse or brahmin:
but not in this world
with devas,

Maras,
Brahmas,
not in the host of recluses and brahmins,
not in the world of devas and mankind
do I behold any other recluse or brahmin
more perfect in release than myself,
whom honouring
I could dwell reverencing,
obeying
and serving him.

[21] Then, monks, it was I who had this thought:

"Suppose this Dhamma
in which I have been perfectly enlightened, -
suppose I were to dwell honouring,
reverencing,
obeying
and serving this Dhamma?"

Thereupon, monks, Brahmā Sahampati,
knowing the thought that was in my mind,
just as a strong man might straighten out his bent arm
or bend in his outstretched arm,
just so did he vanish from the Brahma
world and appear in front of me.

Then, monks, Brahmā Sahampati,
placing his outer robe over one shoulder
and with his right knee pressing the ground,[5]
stretched out his joined palms towards me and said this:

"Even so, Exalted One!

Even so, Wellfarer!

Whosoever were in time past arahants,
perfectly enlightened ones, lord,
those reverend ones also dwelt honouring,
reverencing,
obeying
and serving Dhamma.

Whosoever, lord, in future time shall be arahants,
perfectly enlightened ones, lord,
those reverend ones shall also dwell honouring,
reverencing,
obeying
and serving Dhamma.

So also now, lord,
let the Exalted One who is arahant,
a perfectly enlightened one,
dwell honouring,
reverencing,
obeying
and serving Dhamma."

Thus spake Brahmā Sahampati.

So saying he added this further:

"The Perfect Buddhas who have passed,
The Perfect Buddhas yet to come,
The Perfect Buddha who is now,
And hath for many banished woe, -
All dwelt their dhamma[6] honouring,
Do dwell[7] and shall dwell: 'tis their way.[8]
So he to whom the self is dear,[9]
[22] Who longeth for the great Self[10] - he
Should homage unto Dhamma pay,
Remembering the Buddha-word."[11]

Thus spake Brahmā Sahampati, monks.

So saying he saluted me
and keeping me on his right side
vanished there and then.

Then, monks, seeing that it was the wish of the Brahmā
and proper for myself,
I dwelt honouring,
reverencing,
obeying
and serving that very Dhamma
which had been well comprehended by me.

Moreover, monks,
since the Order has become possessed of greatness,
I hold the Order also in strict regard.'[12]

---

[1] In Magadha. *Cf. Asḷ*. 219; *Expos*. ii, 296; *UdA*. 26, where the name is said to mean 'sand-heap.' The well-known incidents here repeated occur at *S*. i, 138; *K.S*. i, 174.

[2] See *K.S*. i, 128 *n*.

[3] Text *kinnu kho; Sinh*. text *kannu kho*.

[4] *Sīla(-samādhi-paññā-vimutti)-khandha*. *Cf. A*. i, 125; *G.S*. i, 107, where it is said that one should worship, revere, follow, serve and honour one superior to oneself in these qualities.

[5] In the *S*. version the Editor has read *attha-kāmo,* 'welfare is dear.'

[6] *Saddhamma*. See below, Ch. V, 3, 4, where occur both *saddhamma* and *Dhamma*. It may mean *saka-dhamma,* the standard each one follows ('the voice of conscience,' § 246 *n*.).

[7] *Comy*. pointing out that there is only one Buddha at a time quotes:

Na me ācariyo atthi, sadiso me na vijjati.
Sadevakasmiṃ lokasmiṃ n'atthi me paṭipuggalo.‖ ‖

— Vin. i, 8 = M. i, 171.)

[8] *Esa Buddhāna-dhammatā*. *Cf*. *M*. iii, 121.

[9] *Attakāma*. *Cf*. *S*. 1, 75 = *Ud*. v, 1 (but *VM*. 297 quoting it prefers the reading *attha-k*.). The reading at *S*. is *attha* (weal).

[10] *Mahattaṃ;* text *mahantaṃ;* v.l. *mahattiṃ = mahanta-bhāvaṃ*. *Comy*. But *cf*. *G.S*. i, 227.

[11] *Saraṃ* (part. nom. by poetic licence) *Buddhāha-sāsanaṃ*.

[12] *Tibba-gāravo*. This last § is not in S. i. It has the appearance of having been added to make up the 'Triple Gem' (*Buddha - dhamma - sangha*), a later conception. *Comy*. remarks: 'When was the Order honoured? It was when Mahāpajāpatī offered the set of robes to the Master (*M*. iii, 253), who then said: "Give them to the Order, Gotamid. If you do so, both I myself and the Order will be honoured."'

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 22

Dutiya Uruvela Suttaṃ

At Uruvelā (b).

---

[22] **[22]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

'On a certain occasion, monks, I myself was staying at Uruvelā on the bank of the river Nerañjarā,
under the Goatherds' Banyan,
just after I had become perfectly enlightened.

Then, monks, a great number of brahmins,
broken-down old men,

aged,
far gone in years,
who had reached life's end,
came to visit me where I was.

On reaching me they greeted me courteously,
and after the exchange of greetings and courtesies
sat down at one side.

As they sat thus, monks,
those brahmins said this to me:

"We[1] have heard it said, master Gotama,
that Gotama the recluse pays no respect to,
does not rise up in presence of,
does not offer a seat
to brahmins who are broken-down old men,
aged,
far gone in years,
who have reached life's end.[2]

Inasmuch, master Gotama,
as[3] the worthy Gotama does none of **[23]** these things,
it is not the proper thing to do,[4] master Gotama."

Then, monks, I thought to myself:

"In truth these reverend ones understand not
either the elder,
or the things which make an elder.[5]

Though a man be old, monks,
eighty
or ninety
or a hundred years of age,
yet if he be one who speaks out of due season,

who speaks things untrue and unprofitable,
things contrary to Dhamma
and contrary to Discipline:
if he be one who utters words
unworthy to be treasured in the heart,[6]
words unseasonable
and void of reason,
words undiscriminating
and not concerned with welfare, -
then that one is reckoned just a foolish elder.

Though a man be young, monks, -
a youth,
a mere lad,
black haired
and blessed with his lucky prime,
one in the first flush of life, -
if he be one who speaks in due season,
who speaks things true and profitable,
things according to Dhamma and Discipline:
if he be one who utters words
worthy to be treasured in the heart,
words seasonable,
reasonable,
discriminating
and concerned with welfare, -
then that one is reckoned a wise elder.

Now, monks, there are these four things which make the elder.

What four?

Herein a monk is virtuous,
perfect in the obligations,
restrained with the restraint of the obligations,

perfect in the practice of right behaviour,
seeing danger in the slightest faults.

He undertakes and trains himself
in the training of the precepts,
he has learned,[7]
is replete with learning,
is a hoard[8] of learning.

Those doctrines which,
lovely at the beginning,
lovely in the middle,
lovely at the end (of life)
[24] both in the meaning and the letter of them,
which preach the utterly fulfilled,
the perfectly purified
way of the God-life, -
such doctrines are much heard by him,
borne in mind,
repeated aloud,[9]
pondered over
and well penetrated by his vision.[10]

The four stages of musing which are of the clear consciousness,[11]
which are concerned with the happy life
in this very world, -
these he wins easily,
without effort.

By the destruction of the āsavas,
in this very life
thoroughly understanding the heart's release,
the release by wisdom,
he realizes it,
attains it
and dwells therein.

These, monks, are the four things which make the elder.

He who with swollen mind doth utter
Much idle talk, his purpose void
Of all restraint, nor takes delight
In very dhamma,[12] is a fool.
Far from the rank of elder he.
Evil his view, he lacks regard.

He who, in virtue perfect, learned,
Of ready wit, controlled, a sage,
With wisdom sees the sense of things,[13]
Of open heart,[14] of ready wit,
He hath transcended every state.

Who hath abandoned birth and death,
Who in the God-life perfect is, -
That is the man I elder call.
By ending of the āsavas
A monk is rightly elder called.'

---

[1] Text should read *sutaṃ no* for *ne*. *Comy*. has *n'etaṃ = no etaṃ; Sinh*. text *m'etaṃ*.

[2] As at *A*. i, 67 = *G.S*. i, 63; *A*. iv, 173.

[3] *Yadidaṃ* here is preferable to *tayidaṃ* of text and *A*. iv.

[4] *Na sampannaṃ = ananucchavikaṃ*. *Comy*. (at *A*. i, *na yuttaṃ*).

[5] *Thera* and *thera-karaṇe dhamme*.

[6] As at *D*. i, 4 and with *Comy*. text should read *anidhānavatiṃ vācaṃ bhāsitā* for *tanidāna*. (*Comy. na hadaye nidhetabba-yuttakaṃ*.) *Cf. infra*, § 198.

[7] *Suta*. *Cf. KhpA*. 102. *Comy*. likens him to a full pot which does not leak.

[8] *Sannicayo*. *Cf. A*. i, 94.

[9] *Vacasā paricitā = vācāya sajjhayitā*. *Comy*.

[10] *Ditthiyā = paññāya*. *Comy*.

[11] *Abhicetasika = abhikkhanta-visuddha-cittaṃ*. *Comy*.

[12] *Asaddhamma-rato*. See above on § i of this chapter, and on § 246.

[13] *Paññāy'atthaṃ*. So *Comy*. and *Sinh*. text, but our text *paññāyattha*. 'With Way-insight [or wisdom] he sees the meaning of the four truths.' *Comy*.

[14] *Akhila*.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 23

Loka Suttaṃ

The World

---

[23] **[25]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the world[1]
is fully comprehended by a Tathāgata.

From the world
a Tathāgata is released.

Monks, the arising of the world
is fully comprehended by a Tathāgata:
the arising of the world
is abandoned by a Tathāgata.

The ending of the world
is fully comprehended by a Tathāgata:
the ending of the world
is realized by a Tathāgata.

Monks, the practice going to the ending of the world
is fully comprehended by a Tathāgata:
the practice going to the ending of the world
is made to become by a Tathāgata.

Monks, whatsoever in the whole world,
with the world of Māras,
Brahmas,
together with the host of recluses and brahmins,
of devas and mankind,
is seen,
heard,
sensed,
cognized,
attained,
searched into,
pondered over by the mind, -
all that is fully comprehended by a Tathāgata.

That is why he is called "Tathāgata."

Moreover, whatever a Tathāgata utters,
speaks
and proclaims
between the day[2] of his enlightenment
and the day on which he passes utterly away, -

all that is just so[3]
and not otherwise.

Therefore is he called "Tathāgata."

Monks, as a Tathāgata speaks,
so he does:
as he does,
so he speaks.

That is why he is called "Tathāgata."

Monks, in the whole world,
with the world of Devas,
of Māras,
of Brahmas
together with the host of recluses and brahmins,
of devas and mankind,
a Tathāgata is conqueror,
unconquered,
all-seeing,[4]
omnipotent.

Therefore is he called "Tathāgata."

By comprehending all the world
In all the world just as it is,
From all the world is he released,
In all the world he clings to naught.[5]

[26] He is the all-victorious sage:
'Tis he who loosens every bond:
By him is reached[6] the perfect peace
(Nibbāna) that is void of fear.[7]

The Enlightened One, the passion-free,
Sinless, who hath cut off all doubts,
Hath reached the end of every deed,
Freed by removal of the base.[8]

Exalted One, Enlightened he,
The lion he without compare.
For the deva-world and world of men
He caused the Brahma-wheel to roll.

Wherefore the devas and mankind
Who went for refuge to the Seer
Meeting shall pay him homage due,
The mighty one, of wisdom ripe.[9]

"Tamed, of the tamed is he the chief:
Calmed, of the calm is he the sage:
Freed, of the freed topmost is he:
Crossed o'er, of them that crossed the best":

So saying shall they honour him
The mighty one, of wisdom ripe, -
"In the world of devas and mankind
None is there who can equal thee."'

---

[1] *Comy*. takes *loko* to mean *dukkha-saccaṃ*. This § occurs at *Itiv*. 121 [ITI 112-than] with slight differences. *Cf*. the First Utterance in Vinaya, i, 10; *D*. iii, 135.

[2] 'Night' acc. to the Indian use.

[3] *Tatth'eva*.

[4] *Aññā-d-atthu-dasa*, lit. 'come-what-may-seeing.'

[5] *Anūpayo* (Windisch at *Itiv*. 122 prefers *anūpamo*); for *anūpaya cf*. *S*. i, 181 = *taṇhā-diṭṭhi-upāyehi virahito*. *Comy*.

[6] Text should read *phuṭṭhassa*, 'gen. for instrumental.' *Comy*. It is, however, not gen. but dative.

[7] *A-kuto-bhaya*.

[8] *Upadhi*, substrate.

[9] *Vitasārada*, 'free from sprouting again.' *Cf*. *supra* on Ch. I, § 8; *Itiv*. 76.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 24

Kāḷakārāma Suttaṃ

Kāḷaka[1]

---

[24] **[26]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying at Sākete, in Kāḷaka's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

[27] 'Yes. lord,' replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever in the world,
with the world of Maras,
Brahmas,
together with the host of recluses and brahmins,
of devas and mankind,
is seen,
heard,

sensed,
cognized,
attained,
searched into,
pondered over by the mind, -
all that do I know.

Whatsoever in the world,
with the world of Maras,
Brahmas,
together with the host of recluses and brahmins,
of devas and mankind,
is seen,
heard,
sensed,
cognized,
attained,
searched into,
pondered over by the mind, -
that have I fully comprehended.

All that is understood by the Tathāgata,
but the Tathāgata is not subject to it.[2]

If I were to say:

"I [don't][ed1] know whatsoever in the world,
with the world of Maras,
Brahmas,
together with the host of recluses and brahmins,
of devas and mankind,
is seen,
heard,
sensed,
cognized,
attained,

searched into,
pondered over by the mind,"

it would be a falsehood in me.

If I were to say:

"I both know and know not whatsoever in the world,
with the world of Maras,
Brahmas,
together with the host of recluses and brahmins,
of devas and mankind,
is seen,
heard,
sensed,
cognized,
attained,
searched into,
pondered over by the mind,"

it would be a falsehood in me.

If I were to say:

"I neither know it nor am ignorant of whatsoever in the world,
with the world of Maras,
Brahmas,
together with the host of recluses and brahmins,
of devas and mankind,
is seen,
heard,
sensed,
cognized,
attained,
searched into,
pondered over by the mind,"

it would be a falsehood in me,
that would be a fault in me.[3]

Thus, monks, a Tathāgata is a seer of what is to be seen,
but he has no conceit[4] of what is seen:
he has no conceit of what has not been seen,
he has no conceit of what is to be seen,
he has no conceit about the seer.

Hearing what is to be heard,
he has no conceit of what has been heard
he has no conceit of what has not been heard
he has no conceit of what is to be heard,
he has no conceit about the hearer.

So also sensing what is to be sensed,
he has no conceit of what has been sensed
he has no conceit of what has not been sensed
he has no conceit of what is to be sensed,
he has no conceit about he who is the senser.

Cognizing the cognizable
he has no conceit of the thing cognized
he has no conceit of what has not been cognized
he has no conceit of what is to be cognized
he has no conceit about he who has cognition.

Thus, monks, the Tathāgata,[5]
being such an one in things seen,
heard,
sensed,
cognized,
is "such."

Moreover, than "he who is such "
there is none other greater

or more excellent,
I declare.

[28] Whate'er is seen, heard, sensed or clung to is esteemed
As truth by other folk. 'Midst those who are convinced[6]
Not such am I, not one to claim that what they say,
Be it true or false, is ultimate.[7] I long ago[8]
Beheld this barb whereon mankind are hooked, impaled.
I know, I see, to that cling not Tathāgatas.'

---

[1] Acc. to *Comy.* he was a rich man who gave a park to the Order. Sākete was a town in Kosala. *Cf.* Buddh. India, 39.

[2] *Taṃ Tathāgato na upaṭṭhāsi. Comy.* has *na upagañchi* (by way of the sense-doors). This is expl. by next line of gathas, *etaṃ ajjhositaṃ n'atthi.* The reading at *UdA.* 130, where this passage is quoted, is *taṃ Tathāgatassa na upaṭṭhāsi,* 'did not occur to (? was not invented or imagined by) the T.'

[3] *Kali-doso. Comy.*

[4] Deeming, fancy: *maññati,* as at *S.* iv, 22; *K.S.* iv, 12.

[5] The text is confused here. Comparing *Comy.* and *Sinh.* text and punctuating, I get the reading *dhammesu tādiso yeva, tadi: tamhā ca pana tāditamhā* (abl. of *tādiso*) aññho tādī uttaritaro vā, etc. *Tādī = arahā, ariya.* (*Cf. Sn.* 522, *Nāgo tādi pavuccate tathattā.*) Full comments on Tathāgata will be found at *UdA.* 128, 130, where this sutta is quoted.

[6] *Saya-saṃvutesu = diṭṭhi-gatikā. Comy.*

[7] *Paraṃ = uttamaṃ katvā. Comy.,* which quotes the common boast *'idam eva saccaṃ, mogham aññan' ti.*

[8] *Paṭigacca*. 'Under the Bodhi tree,' says *Comy*.

[ed1] Woodward follows the PTS Pali here and does not have this "don't". In the Pali this makes the first statement a lie. If the first statement had been "This the Tathāgata knows"; the second: "This the Tathāgata understands (Woodward's 'fully comprehend'), then the idea might have been the avoidance of the use of "I". But this is not the case in any version of the Pali, and it is a clearly understood principle that the "I" and so forth is permissible to use in conventional speech. Further, the four positions taken with regard to knowing are usually: "I know", "I do not know" "I both know and do not know" and "I neither know nor do not know." But there are only three positions given here. Surely this is the simple error of having neglected to insert the 'na', in the first of the three.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 25

Brahmacariya Suttaṃ

The God-Life[1]

---

[26] **[28]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, this God-life is not lived
to cheat or cajole people.

It is not concerned with getting gain,
profit
or notoriety.

It is not concerned with a flood of gossip
nor with the idea of
"let folk know me as so-and-so."

Nay, monks, this God-life is lived
for the sake of self-restraint,
for the sake of abandoning,
for the sake of detachment from the passions,
for the sake of making to cease.

For self-restraint and for abandoning,
Heedless of what men say[2] of it, this God-life
Did that Exalted One proclaim as going
Unto the plunge[3] into Nibbāna's stream.

This is the Way whereon great ones, great seers
Have fared; and they who, as the Buddha taught,
Attain to that, will make an end of ill,
E'en they who what the teacher taught perform.'

---

[1] As at *Itiv*. 28, which omits *itivāda-* and *virāga-nirodhatthaṃ*.

[2] *Anītihaṃ = iti-ha-parivajjitaṃ, aparapattiyaṃ*. *Comy*. (avoiding, independence of, mere talk).

[3] *Ogadha*. *Cf*. *A*. i, 168; *S*. v, 344 = *K.S*. v, 298 n.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 26

Kuhaka Suttaṃ

The Cheat[1]

---

[26] **[28]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, whatsoever monks are cheats,
stubborn,
babblers,
astute,[2]
insolent,

uncontrolled,
such are no followers of me.

[3] **[29]** Such have fallen away from this Dhamma-discipline:
nor do such monks win growth,
increase,
prosperity
in this Dhamma-discipline.

But, monks, whatsoever monks are no cheats,
not stubborn,
no babblers,
sages,
tractable,
well controlled,
such indeed are followers of me.

Such have not fallen away
from this Dhamma-discipline:
such monks win growth,
increase
and prosperity
therein.

Cheats, stubborn, babblers, crafty rogues,
Insolent and uncontrolled, -
They in Dhamma do not grow
By the all-wise One declared.

But honest ones, no babblers, sages.
Tractable and well controlled,
They verily in Dhamma grow
By the all-wise One declared.'

[1] This sutta occurs at *Itiv*. 113. *Cf*. *Thag*. 959.

[2] *Singī*. *Comy*. quotes the def. at *Vibh*. 351, lit. 'having a horn.' *VibhA*. 476 explains 'in the sense of piercing: a name for the depraved life of townsfolk.' Trans, at *Brethr.,* p. 337, 'skilled diplomatists.'

[3] *Māmakā = mama santakā*. *Comy*.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 27

Santuṭṭhi Suttaṃ

Contented[1]

---

[26] **[29]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four things are trifling,
easily gotten
and blameless.

What four?

Among robes, monks,
rag-robes are a trifling thing,
easily gotten
and blameless.

Of food, monks,
alms-food of scraps
is a trifling thing,
easily gotten
and blameless.

Of lodgings, monks,
the root of a tree
is a trifling thing,
easily gotten
and blameless.

Of medicines, monks,
ammonia[2]
is a trifling thing,
easily gotten
and blameless.

These are the four trifling things,
easily gotten
and blameless.

Indeed, monks, when a monk is content
with trifles that are easily gotten,
I declare this to be
one of the factors of recluseship.[3]

Contented with what brings no blame,
A trifling, easy-gotten thing,
His mind untroubled by the thought[4]
Of lodging, robes, or food and drink,

[30] He is not worried where to go.[5]
And thus the things declared to suit
The life of the recluse are won
By that contented, earnest monk.'[6]

---

[1] At *Itiv*. 102. *Cf*. *Path of Purity*, i, 76.

[2] *Pūtimutta*.

[3] Here text has *aññataraṃ sāmaññaṃ*, but *Itiv*. sāmañ'angaṃ (factor of recluseship).

[4] To make sense with *vighāto cittasaa* text should read *na* for *ca*.

[5] *Disā na paṭihaññati*. So *Itiv*., *Sinh*. ed., and *Comy*. - *i.e*., he is not vexed by his destination. But our text reads unmetrically *na paṭihaññanti*, 'his bearings are not troubled.' *Comy*. apparently takes *disā*, as abl. sing., meaning 'the direction of a village, etc., where he might expect alms, etc.'

[6] Text *sikkhato*, but *Comy*., *Sinh*. ed., and *Itiv*. *bhikkhuno*.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 28

Ariyavaṃsa Suttaṃ

Lineage[1]

---

[27] **[30]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four Ariyan lineages,
reckoned as ancient,
as of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded,

nor shall they be,
are not despised
by discerning recluses and brahmins.

What are the four?

Herein, monks, a monk is content
with any sort of robes,[2]
and speaks in praise of such content.

For the sake of getting robes
he resorts not
to unseemly and unbecoming conduct.

If he gets not robes
he is not dismayed thereat:
and if he does get them
he is free from the bond of selfishness,
of greed,
of craving for them.

Seeing the danger therein
and skilled in the escape[3] therefrom
he makes use of them.

Yet does he not exalt himself
because of his content
with any sort of robes,
nor does he disparage others
(who are not content).

Whoso, monks, is skilled herein,
not slothful,
but mindful and heedful,
this monk is one

who stands firm
in the primeval, ancient, Ariyan lineage.

Then again, a monk is content
with any sort of alms-food **[31]**
and speaks in praise of such content.

For the sake of getting alms-food
he resorts not
to what is unseemly and unbecoming.

If he gets not alms-food
he is not dismayed thereat:
and if he does get it
he is free from the bond of selfishness,[4]
of greed,
of craving for it.

Seeing the danger therein
and skilled in the escape therefrom,
he makes use of it.

Yet does he not exalt himself
because of his content
with any sort of alms-food,
nor does he disparage others
(who are not content).

Whoso, monks, is skilled herein,
not slothful,
but mindful and heedful,
this monk is one
who stands firm
in the primeval, ancient, Ariyan lineage.

Then again, a monk is content
with any sort of lodging

and speaks in praise of such content.

For the sake of getting lodging
he resorts not
to what is unseemly and unbecoming.

If he gets not lodging
he is not dismayed thereat:
and if he does get it
he is free from the bond of selfishness,
of greed,
of craving for it.

Seeing the danger therein
and skilled in the escape therefrom,
he makes use of it.

Yet does he not exalt himself
because of his content
with any sort of lodging,
nor does he disparage others
(who are not content).

Whoso, monks, is skilled herein,
not slothful,
but mindful and heedful,
this monk is one
who stands firm
in the primeval, ancient, Ariyan lineage.

Once more, monks, a monk delights in abandoning.

So delighting he delights in making-become.[5]

Yet because of his delight in abandoning
and his delight in making-become
he exalts not himself because of that delight,

nor does he disparage others
(who delight not therein).

Whoso, monks, is skilled herein,
not slothful,
but mindful and heedful,
this monk is one
who stands firm
in the primeval, ancient, Ariyan lineage.

These, monks, are the four Ariyan lineages
reckoned as ancient,
as of long standing,
as traditional,
primeval,
pure and adulterated now as then;
which are not confounded
nor shall be,
are not despised
by discerning recluses and brahmins.

Moreover, monks, possessed of these four Ariyan lineages,
if a monk dwell in the east[ed1]
he masters discontent
and content,[6] monks.

If a monk dwell in the west
he masters discontent
and content, monks.

If a monk dwell in the north
he masters discontent
and content, monks.

If a monk dwell in the south
he masters discontent

and content, monks.

Why is that?

A sage, monks masters discontent and content.

No discontent compels the sage, The sage no discontent compels:[7]
[32] The sage doth discontent compel,
Compeller of discontent is he.
Him, that all kamma hath decided[8] And scattered it, who shall restrain?
Pure as the gold of Jambu he.
Who is there can speak blame of him?
Even the devas praise that man:
Praised by Brahmā himself is he.'[9]

---

[1] *Ariya-vaṇsa*. Most of this sutta is in the *Sangīti Sutta, D*. iii, 224. *Comy*. states that it was preached at the Jetavana to forty (?) thousand monks. This is reckoned the eighth 'lineage,' the seven others being the Khattiya, Brāhmaṇa, Vessa, Sudda, Samaṇa, Kula and Rāja-varjsas. It is also called *Ariya-tanti* and *Ariya-paveṇi*.

[2] *Comy*. as is natural treats the subject of monkish life in extraordinary detail. Most of the matter will be found at *VM*. i, 62 *ff*.

[3] *Nisaaraṇa-puñño*. *Comy*. takes this to mean 'knowing their use for keeping him warm.'

[4] *Gathita,* lit. bound, tied.

[5] Pahāna and *bhāvanā, i.e*. in abandoning evil and developing good things.

[6] *Arati-rati-saho*.

[7] *Comy., Sinh*. text vīra-saṇhati for text's *dhīraṃ sahati* (four times).

[8] *Sinh*. text and *Comy. sabba* (for sammā of text) *-kamma; Sinh*. text and text -vyākaiaṃ (determined, settled). Text also reads *kho* for *ko*.

[9] This couplet occurs above, I, § 6. *Cf. Dhp*. 230; Ud. 77.

[ed1] Woodward abridges the rest of this and ends without the question, just having 'He is a sage.'

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 29

Dhammapada Suttaṃ

Factors of Dhamma[1]

---

[29] **[32]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four factors of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded

nor shall they be,
are not despised
by discerning recluses and brahmins.

What are the four?

Not-coveting, monks, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

Not-malice, monks, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

Right mindfulness, monks, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,

are not despised
by discerning recluses and brahmins.

Right concentration, monks, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

These are the four factors of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

Not covetous, with heart of malice void,
A man should dwell, with concentrated mind,
With mind one-pointed, in the self controlled.'

---

[1] Quoted at *Netti,* 170. *Cf. D*. iii, 229.

Aṇguttara Nikāya
4. Catukka Nipāta
III. Uruvelā Vagga

Sutta 30

Paribbājaka Suttaṃ

Wanderers

---

[29] **[32]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha on Vultures' Peak Hill.

Now at that time
a great number of notable Wanderers
were in residence
on the bank of the Snake river,[1]
in the Wanderers' Park,
to wit:

the Wanderers Annabhara,
Varadhara,
Sakuludayin[2]
and other notable Wanderers.

Now at eventide the Exalted One,
arising from his solitary **[33]** musing,
went towards the bank of Snake river,

where was the Wanderers' Park,
and on reaching it
sat down on a seat made ready.

As he sat
the Exalted One said this
to those Wanderers:

Wanderers, these four factors of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

What are the four?

Not-coveting, wanderers, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

Not-malice, wanderers, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,

primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

Right mindfulness, wanderers, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

Right concentration, wanderers, is a factor of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded
nor shall they be,
are not despised
by discerning recluses and brahmins.

These are the four factors of Dhamma,
reckoned as ancient,
of long standing,
as traditional,
primeval,
pure and unadulterated now as then,
are not confounded

nor shall they be,
are not despised
by discerning recluses and brahmins.

Now, Wanderers, if one should thus object:

Here and for the followings Bhk. Bodhi's understanding would make better sense: "If anyone should say: 'I will reject this Dhamma factor of ~ and point out a [real] ascetic of brahmin who has a mind of ~ (the negative factors)..." Woodward's translation has Gotama proposing an argument that is so simple-minded as to be disrespectful. Unlikely.

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 31

Cakka Suttaṃ

The Wheel

---

[32] **[35]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four wheels,[1]
possessed of which
on devas and mankind
there rolls a four-wheeled prosperity:
possessed of which
both devas and mankind
in no long time
attain greatness
and increase in prosperity.

What are the four wheels?

They are:

dwelling in a fitting place,
association with the worthy ones,[2]
perfect application of the self,[3]
and merit done aforetime.

These are the four wheels,
possessed of which
on devas and mankind
there rolls a four-wheeled prosperity:
possessed of which
both devas and mankind
in no long time
attain greatness
and increase in prosperity.

If one dwells in a fitting dwelling-place
And friendship makes with Ariyans,[4]
And perfectly applies the self,
And hath aforetime merit done,
There rolls[5] upon him wealth of crops,
Fame, good report and happiness.'

---

[1] *Cf. D*. iii, 276: quoted *Asl*. 58; *Expos*. i, 77; *VibhA*. 399. Here *Comy*. merely def. as *sampattiyo*. 'The four wheels have been declared, but should be classed as the one moment, in the sense of occasion (or, conjuncture), for they are the occasion for the production of merit. *Expos*. These are among the blessings described, in *Mahāmangala-sutta,* Sn. 258.

[2] *Sappursā = ariyā*.

[3] *Atta-sammā'paṇidhi*, lit. 'perfect self-adjustment' (*Dial*. iii, 254). [but ?] *Comy*. has *attano sammā-ṭhapanaṃ*. *KhpA*. 132, *atta-* = 'the mind, or, the whole personality.' *Cf*. *Sammā paṇihūaṃ cittay, Dhp*. 43 and *UdA*. 16 (where *cakka* is discussed).

[4] *Ariya-mitta-karo* (a word not in *Pali Dict*.).

[5] *Adhivattati*, metaphor of a rolling wheel.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 32

Saṇgahavatthu Suttaṃ

Sympathy[1]

---

[32] **[36]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four bases of sympathy.

What four?

Charity, kind speech, doing a good turn and treating all alike.[2]

These are the four.

Charity, kind words, and doing a good turn[3]
And treating all alike as each deserves:

These bonds of sympathy are in the world
Just like the linchpin of a moving car.[4]
Now if these bonds were lacking, mother who bore
And father who begat would not receive
The honour and respect (which are their due).
But since the wise rightly regard these bonds,
They win to greatness[5] and are worthy praise.'[6]

---

[1] *Sangaka,* what holds together (the linchpin of the gathas). *Cf. D.* iii, 152; *infra,* text 248 and *n.* on § 9 of Ch. IV.

[2] *Samānatta* = 'impartiality,' but *Comy.* takes it as 'imperturbability' (*samāna-sukha-dukkha-bhāvo*).

[3] *Attha-cariyā,* lit. conduct in or for welfare.

[4] *Cf.* Sn. 654, *kamma-nibandhana sattā rathass'āṇī va yāyato.*

[5] Read *mahattaṃ* for text's *mahantaṃ.*

[6] Gāthas at JA. v, 330 (Sona-Nanda J.), where Fausböll's punctuation has misled the translator of the Cambridge ed. volume. They are continued *infra,* text 70 = *A.* i, 132; *Itiv.* 109.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 33

Sīha Suttaṃ

The Lion[1]

---

[33] **[36]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, the lion, king of beasts,
at eventide comes forth from his lair.

Having come forth from his lair
he stretches himself.

Having stretched himself
he surveys the four quarters in all directions.

Having surveyed the four quarters in all directions
he utters thrice his lion's roar.

Thrice having uttered his lion's roar
he sallies forth in search of prey.

Now, monks, whatsoever brute creatures[2]
hear the sound of the roaring of the lion,
king of beasts,
for the most part
they are afraid:
they fall to quaking and trembling.

Those that dwell in holes seek them:
water-dwellers make for the **[37]** water:
forest-dwellers enter the forest:
birds mount into the air.

Then, monks, whatsoever rajah's elephants
in village,
town,
or rajah's residence
are tethered with stout leathern bonds,
such burst and rend those bonds asunder,
void their excrements
and in panic
run to and fro.

Thus potent, monks, is the lion,
king of beasts,
over brute creatures:
of such mighty power and majesty is he.

Just so, monks, when a Tathāgata arises in the world,
an Arahant,
a Perfectly Enlightened One,

perfect in lore and conduct,
Wellfarer,
a world-knower,
the trainer unsurpassed
of men who can be trained,
teacher of devas and mankind,
a Buddha,
an Exalted One, -
he teaches Dhamma:

"Such is the person-pack:
such the origin of the person-pack:
such is the ending of the person-pack:
such is the practice going to end the person-pack."[3]

Then, monks, whatsoever devas there be,
long-lived,
lovely,
and become happy,
for a long time established in lofty palaces,[4] -
they too,
on hearing the Dhamma-teaching of the Tathāgata,
for the most part[5] are afraid:
they fall to quaking and trembling,
saying:

"It seems, sirs,
that we who thought ourselves permanent
are after all impermanent:
that we who thought ourselves stable
are after all unstable:
not to last, sirs, it seems are we:
and lasting we thought ourselves.

So it seems, sirs,
that we are impermanent,

unstable,
not to last,
compassed about with a person-pack.

Thus potent, monks, is a Tathāgata
over the world of devas and mankind:
of such mighty power and majesty is he.

[38] When a Buddha, fully knowing,[6]
Sets the Dhamma-wheel a-rolling-
Teacher he without a rival
Of the devas and the world-
Teaching that the framework[7] ceases
And the framework comes to be,
And the Ariyan Eightfold Way
That leads to calming of all Ill, -
Devas, they who live for ages,
Beauteous, of great renown,
Like the beasts before the lion,
Fall a-trembling, are afraid;
For they have not done with framework.[8]
"Transient, friends," say they, "are we,"
Whenas they hear the Arahant's words,
Of such an one who well is freed.'

---

[1] At *S*. iii, 84 = *K.S*. iii, 70 (a Sāvatthī discourse).

[2] *Tiracchāna-gatā pāṇā,* those which go horizontally, not erect.

[3] *Sak-kāya, i.e*. the pack or group or cluster (*kāya* is prob. derived from *ci,* to heap up. Pali Dict.) of oneself. *Cf. nikāya,* etc. *Cf. K.S*. iii, 134 ff. At the *Sīha-sutta* of *S*. iii, it is *rūpā, vedanā,* etc., that are mentioned.

[4] *Uccesu vimānesu* (? auras). *Cf*. *G.S*. i, 164, where the B. claims the power to get 'high seats, the deva-seat and the Ariyan seat.'

"... having destroyed the āsavas"? Those would be Arahants and not devas. Even followers up to a certain point would tremble if they understood that the individuality was temporary. Most human beings know that they are going to die, but it only reaches home when the Doctor tells them it's about to happen.

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 34

Aggappasāda Suttaṃ

Faiths[1]

---

[34] **[38]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four best faiths.

What four?

Monks, as compared with creatures,
whether footless,
bipeds,
quadrupeds,
or those with many feet,
with form

or void of form,
with sense
or void of sense
or indeterminate in sense,
a Tathāgata,
an Arahant,
a Fully Enlightened One
is reckoned best of them.[2]

They who have faith in the Buddha
have **[39]** faith in the best:
of those who have faith in the best
the result is best.

Monks, as compared with things compounded,
the Ariyan eightfold way
is reckoned best of them.

They who have faith in the Ariyan eightfold way
have faith in the best:
of those who have faith in the best
the result is best.

Monks, as compared with things compounded
or not compounded,
freedom from passion
is reckoned best of them,
to wit:
the subduing of pride in self,[3]
the restraint of thirst,
the removal of clinging,
the cutting off of the base of rebirth,
the destruction of craving,
freedom from passion,
ending,
Nibbāna.

They who have faith in Dhamma
(which is passionless)[4]
have faith in the best:
of those who have faith in the best
the result is best.

Monks, as compared with orders and companies,
the Order of a Tathāgata's disciples is reckoned best,
to wit:
the four pairs of men,
the eight types of men,[5]
that is,
the Exalted One's Order of disciples.

Worthy of honour are they,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.

Monks, they who have faith in the Order
have faith in the best:
of those who have faith in the best
the result is best.

These are the four faiths.[6]

Of those who have faith at its best,
Who comprehend best Dhamma,
Of those who have faith in the Buddha,
Gift-worthy, unsurpassed:
Of those who have faith in Dhamma,
Passionless, calming, blissful:
[40] Of those who have faith in the Order,
The field of merit supreme:
Of those who give gifts of their best[7]

The merit doth increase.
Best is their life and beauty,
Fame, good report, bliss, strength.
The sage who gives of his best,
In best of dhammas calmed,
Deva-become or human,
Winning the best rejoiceth.'

---

[1] *Pasādā*. This sutta occurs at *Itiv*. 87 (and is included at *A*. iii, 36) in three sections; but to make it a Four the Eightfold Way is here inserted, but this is not in the gāthas, which are the same in all three books. The gāthas deal with the 'triple gem' and charity (four bests). It is also curious that *Comy*. does not mention the gāthas either here or at *A*. iii. Have they been added from Itivuttaka (which for several reasons I conclude to be an older collection than *Aṇguttara*)? Or does this show that the prose part is later than, or written up to, the gāthas (a thing which evidently has been done in some cases, not to mention the Jātaka *Comy*.)? *Comy*. on *Ratana-sutta* of *Khuddaka-P. (KhpA)* quotes our sutta several times.

[2] Quoted *Vis*. *Mag*. i, 293, where yāvatā (an adverb) is incorrectly taken as a pronoun, as also in our *Comy*. Text omits 'that is' *(yad idaṃ),* which is in the *Itiv*. text.

[3] *Mada-nimmadana = māna-mada-purisa-mada,* acc. to *VM*. *loc*. *cit*.*;* but our *Comy*. *rāga-mada*. We cannot help noting that all these negative virtues are regarded as the best things.

[4] *Virāge (dhamme),* not in text, but at *A*. iii, 36 and *Itiv*. 87" *Cf*. Vimāna V. 51, *rāga-virāgam anejam asohaṃ dhammaṃ*.

[5] *Purisa-pugglā*. *Comy*. does not notice this either here or at *A*. iii, 36. *Cf*. *Dial*. iii, 238: those on the four paths, together with those who have won the fruits thereof.

[6] *Cf*. *K.S*. v, 296 ff., where the Buddha remarks that the winning of four continents is not worth one-quarter of a quarter of these four.

[7] Aggassa dātā is taken by *Comy*. on *Sn*. 217 (*SnA*. ii, 270) as 'off the top,' 'first-fruits.' *Cf*. A. iii, 42, 61 *(agga-dāyī)*.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 35

Vassakarā Suttaṃ

Vassakāra[1]

---

[35] **[40]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha,
in Bamboo Grove at the Squirrels' Feeding-ground.

Now on that occasion Vassakāra the brahmin,
a great official of Magadha,
came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

As he sat thus
Vassakāra the brahmin said this
to the Exalted One:

'Master Gotama, we brahmins proclaim a man,
if he possesses four qualities,

as one of great wisdom,
as a great man.

What are the four qualities?

Herein, master Gotama, he is learned.

Of whatsoever he hears
he understands the meaning
as soon as it is uttered,
saying:

"This is the meaning of that saying.

This is the meaning of that saying."

Moreover, he has a good memory,
he can remember and recall a thing
done long ago,
said long ago.

Again, in all the business of a householder
he is skilled and diligent,
and therein he is resourceful
and capable of investigating
what is proper to be done,
what should be arranged.

Now, master Gotama,
if a man possess these qualities,
we proclaim him as one of great wisdom,
as a great man.

If the worthy Gotama thinks me
worthy of commenda- **[41]** tion herein,
let him commend me.

On the contrary,
if he thinks me blameworthy,
let him blame me therefor.'

'Well, brahmin, I neither commend you
nor blame you herein.

I myself proclaim a man
possessed of four qualities
to be one of great wisdom,
to be a great man.

What are the four?

Herein, brahmin, we have a man
given up to the welfare of many folk,
to the happiness of many folk.

By him are many folk
established in the Ariyan Method,[2] to wit:
in what is of a lovely nature,
in what is of a profitable nature

To whatsoever train of thought[3]
he wishes to apply himself,
to that train of thought
he applies himself:
to whatever train of thought
he desires not to apply himself,
to that train of thought
he applies not himself.

Whatever intention[4]
he wishes to apply himself,
to that intention
he applies himself:

to whatever intention
he desires not to apply himself,
to that intention
he applies not himself.

Thus is he master of the mind[5]
in the ways of thought.

Also he is one who attains at will,[6]
without difficulty
and without trouble
the four musings
which belong to the higher thought,[7]
which even in this very life
are blissful to abide in.

Also
by destruction of the āsavas,
in this very life
thoroughly comprehending it of himself,
he realizes the heart's release,
the release by wisdom,
and attaining it
abides therein.

No, brahmin,
I neither commend nor blame you herein,
but I myself proclaim a man
possessed of these four qualities
to be one of great wisdom,
to be a great man.'

'It is wonderful, master Gotama!

It is marvellous, master Gotama,
bow well this has been said

by the worthy Gotama!

I myself do hold the worthy Gotama
to be possessed of these same four qualities.

Indeed, the worthy Gotama
is given up to the welfare of many folk,
to the happiness of many folk.

By him are **[42]** many folk
established in the Ariyan Method,
to wit:
in what is of a lovely nature,
in what is of a profitable nature.

Indeed, the worthy Gotama,
to whatever train of thought
he wishes to apply himself,
to that train of thought
he applies himself:
to whatever train of thought
he desires not to apply himself,
to that train of thought
he applies not himself.

Indeed, the worthy Gotama,
to whatever intention
he wishes to apply himself,
to that intention
he applies himself:
to whatever intention
he desires not to apply himself,
to that intention
he applies not himself.

Surely the worthy Gotama
is master of the mind

in the ways of thought.

Surely the worthy Gotama
is one who attains at will
without difficulty
and without trouble
the four musings
which belong to the higher thought,
which even in this very life
are blissful to abide in.

Surely the worthy Gotama by destruction of the āsavas
in this very life
thoroughly comprehending it of himself,
he realizes the heart's release,
the release by wisdom,
and attaining it
abides therein.'

'Indeed, brahmin, your words come close
and challenge me to a statement.[8]

Nevertheless I will satisfy you by replying.

I am indeed given up to the welfare of many folk,
to the happiness of many folk.

By me are many folk established in the Ariyan Method,
to wit:
in what is of a lovely nature,
in what is of a profitable nature.

Indeed, to whatever train of thought
I desire to apply myself,
to that train of thought
I apply myself:
to whatever train of thought

I desire not to apply myself,
to that train of thought
I apply not myself.

Indeed, to whatever intention
I desire to apply myself,
to that intention
I apply myself:
to whatever intention
I desire not to apply myself,
to that intention
I apply not myself.

Indeed, brahmin,
I am master of the mind
in the ways of thought.

Indeed, brahmin, I am one who attains at will
without difficulty
and without trouble
the four musings
which belong to the higher thought,
which even in this very life
are blissful to abide in.

Indeed, brahmin, by destruction of the āsavas
in this very life
thoroughly comprehending it of myself,
I realize the heart's release,
the release by wisdom,
and attaining it
abide therein.

He who for all things found release from Death,
Who showed their weal to devas and mankind,
Who taught the Method, Dhamma,[9] seeing which

And hearing which full many folk are calmed;
Skilled (guide) of what is right way and what wrong,[10] Task-ended he, who hath no āsavas,
Enlightened One who weareth his last body, -
He "great in wisdom" and "great man" is called.'

---

[1] 'Rain-maker.' *Cf. infra,* text 172; *D*. ii, 72, 87; *M*. iii, 8.

[2] *Ñāya*. *Cf. S*. ii, 68, etc.

[3] *Vitakka*.

[4] *Sankappa*. For the many attempts to translate this word see the table at *Sakya,* p. 85 (Mrs. Rhys Davids).

[5] *Ceto-vasippatto*. *Cf. supra,* text 6.

[6] *Nikāma-lāabhī* (MA. *attano iccha-vasena*. *Pali Dict*. 'giving pleasure' [?]), *M*. i, 33, 354; *S*. v, 316; *K.S*. v, 280.

[7] *Abhicetasikānaṃ* (*MA*. = visuddha-citta). Our *Comy*. has nothing to say here of this fairly frequent phrase or at *S*. v.

[8] *Āsajja upaṇīya-vācā bhāsiiā*. As at *A*. i, 172 = 156 where see *n*.

[9] *Cf. D*. ii, 151, *ñāyassa dhammassa padesa-vattī*', *M*. ii, 181, *ñāyaṃ dhammaṃ kusaiaṃ = saka-vipassanakaṃ maggaṃ*. *Comy*.

[10] I read with *Sinh*. text *kusalo katakicco anāsavo* (our text applies these epithets to *ñāyaṃ*). *Cf. Sn*. 627 (of the brahmin), *maggāmaggassa kovidaṃ*.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 36

Doṇa(loka) Suttaṃ

As to the World[1]

---

[37] **[43]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was journeying along the highroad between Ukkaṭṭhā and Setabbya.[2]

Now the brahmin Doṇa,[3] was also journeying along the highroad between Ukkaṭṭhā and Setabbya.

Then the brahmin Doṇa, beheld on the footprints of the Exalted One the wheel-marks[4] with their thousand spokes, with their rims and hubs and all their attributes complete.

On seeing these he thought thus:

It is wonderful indeed! It is marvellous indeed! These will not be the footprints of one in human form.

Just then the Exalted One stepped aside from the highroad and sat down at the root of a certain tree, sitting cross-legged, holding his body upright and

setting up mindfulness in front of him.

Then the brahmin Doṇa, following up the Exalted One's footprints, beheld the Exalted One seated at the foot of a certain tree.

Seeing him comely, faith-inspiring,[5] with senses calmed, tranquil of mind, in the attainment of composure by masterly control, (like) a tamed, alert, perfectly trained[6] elephant,[7] he approached the Exalted One and drawing near to him said this:

[44] 'Your worship will become[8] a deva?"

"No indeed, brahmin. I'll not become a deva."

"Then your worship will become a gandharva?"

"No indeed, brahmin, I'll not become a gandharva."

"A yakkha, then?"

"No indeed, brahmin, not a yakkha."

"Then your worship will become a human being?"

"No indeed, brahmin, I'll not become a human being."

"When questioned thus:

'Your worship will become a deva?

You reply:

'No indeed, brahmin. I'll not become a deva.'

When questioned thus:

'Then your worship will become a gandharva?

You reply:

'No indeed, brahmin, I'll not become a gandharva.'

When questioned thus:

'Then your worship will become a yakkha?

You reply:

'No indeed, brahmin, not a yakkha.'

"When questioned thus:

'Then your worship will become a human being?

You reply:

'No indeed, brahmin, I'll not become a human being.'

Who then, pray, will your worship become?

"Brahmin, those āsavas whereby,
if they were not abandoned,
I should become a deva, -
those āsavas in me are abandoned,
cut off at the root,
made like a palm-tree stump,
made non-existent,
of a nature not to arise again in future time.

Those āsavas whereby,
if they were not abandoned,
I should become a gandharva, -
those āsavas in me are abandoned,
cut off at the root,
made like a palm-tree stump,

made non-existent,
of a nature not to arise again in future time.

Those āsavas whereby,
if they were not abandoned,
I should become a yakkha, -
those āsavas in me are abandoned,
cut off at the root,
made like a palm-tree stump,
made non-existent,
of a nature not to arise again in future time.

Those āsavas whereby,
if they were not abandoned,
I should become a human being, -
those āsavas in me are abandoned,
cut off at the root,
made like a palm-tree stump,
made non-existent,
of a nature not to arise again in future time.

Just as, brahmin,[9] a lotus,
blue,
red
or white,
though born in the water,
grown up in the water,
when it reaches the surface
stands there unsoiled by the water, -
just so, brahmin,
though born in the world,
grown up in the world,
having overcome the world,[10]
I abide unsoiled by the world.

Take it that I am a Buddha, brahmin.

[45] The āsavas whereby would be
A deva-birth or airy sprite,[11] Gandharva, or whereby myself
Would reach the state of yakkhahood,
Or go to birth in human womb,[12] -
Those āsavas now by myself
Are slain, destroyed and rooted out.[13]

As a lotus, fair and lovely,
By the water is not soiled,
By the world am I not soiled;
Therefore, brahmin, am I Buddha.'[14]

---

[1] *Loke,* given in the uddāna. See Introduction, p. vi.

[2] In Kosala. *Cf. Brethr.* 67; *M.* i, 326. *Comy.* expl. the name of the former thus: 'built by torchlight *(ukkā).*' At the latter Kassapa Buddha was said to have been born.

[3] This may be the brāhmin to whom the Buddha's bowl was given after his death, *D.* ii, 166. *Comy.* pictures him as a master of the three Vedas, journeying along with 500 youths and teaching them.

[4] For the marks of the 'Superman' see Introd. to *Dial.* iii, 132 *ff.* (Lakkhana-sutta). They seem to have been a brahmin, not Buddhist, legend, or part of it, and point to a later period when the Buddha's quasi-divinity had become established. Of these footprints *Comy.* remarks: 'The Buddha's footprint, being *sukhumāni,* are invisible, but on this occasion he purposely allowed the impressions to be seen by the brahmin.' *Cf. The Life of Buddha,* by Dr. Thomas, p. 215 ff.

[5] *Pasādanīya.* At *Ud.* 7, *dassanīya.*

[6] Text repeats *santindriyaṃ*, which should read *yatindriyaṃ* (*UdA*. 87). *Comy*. has *saṇyatindriyaṃ*.

[7] *Nāga*. *Comy*. fancifully derives the word from *(puna) anāgacchati* and *na āguṃ karoti*.

Bhk. Thanissaro's solution here is that this is a manner of speech. I would only express it slightly differently as a contracted form of: "Will you be being about being a ..." From the perspective of the awakened mind there is actually no true 'present' to base a present tense upon in the case of asking a person what he is in the present. Things are under constant change, so a being is always about becoming something. There should really be a special tense for this case: The present-future or the future-present.

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 37

Aparihāniya Suttaṃ

Incapable of Falling Away

---

[39] **[45]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of four qualities
a man is incapable of falling away;
he is near to Nibbāna.

What are the four?

Herein a monk is perfect in virtue,
he is guarded as to the doors of the sense-facuities,

he is moderate in eating,
he is given to watchfulness.

And in what way is a monk perfect in virtue?

Herein a monk is virtuous,[1]
he dwells restrained with the restraint of the obligations:
perfect in the practice of right conduct
he sees danger in the slightest faults:
he takes up and **[46]** trains himself
in the stages of training.

Thus a monk is perfect in virtue.

And how is a monk guarded
as to the doors of the sense-faculties?

Herein[2] a monk,
seeing an object with the eye,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who dwells with the faculty of the eye uncontrolled,
be applies himself to such control,
he sets a guard over the faculty of the eye,
attains control thereof.

When he hears a sound with the ear,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one

who dwells with the faculty of the ear uncontrolled,
be applies himself to such control,
he sets a guard over the faculty of the ear,
attains control thereof.

When he smells a scent with the nose,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who dwells with the faculty of the nose uncontrolled,
be applies himself to such control,
he sets a guard over the faculty of the nose,
attains control thereof.

When he tastes a savour with the tongue,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who dwells with the faculty of the tongue uncontrolled,
be applies himself to such control,
he sets a guard over the faculty of the tongue,
attains control thereof.

When he contacts tangibles with the body,
does not grasp at the general features
or at the details thereof.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who dwells with the faculty of the body uncontrolled,

be applies himself to such control,
he sets a guard over the faculty of the body,
attains control thereof.

When with the mind he cognizes mental states
does not grasp at the general features
or at the details thereof.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who dwells with the faculty of the mind uncontrolled,
be applies himself to such control,
he sets a guard over the faculty of the mind,
attains control thereof.

That is how a monk has the doors of the sense-faculties guarded.

And how is a monk moderate in eating?

Herein a monk takes his food
thoughtfully and prudently,[3]
not for sport,
not for indulgence,
not for personal charm or adornment,
but just enough for the support,
for the continuance of body,
for its resting unharmed,
to help the living of the God-life,
with this thought:

'My former feeling I check
and I set going no new feeling.'

Thus maintenance[4] shall be mine,
blamelessness

and comfort in life.

Thus a monk is moderate in eating.

And how is a monk given to watchfulness?

By day a monk walks up and down
and then sits,
thus cleansing his heart
of conditions that should be checked.[5]

By night for the first watch
he walks up and down
and then sits,
thus cleansing his heart
of conditions that should be checked.

In the middle watch of the night,
lying on his right side
he takes up the lion **[47]** posture,[6]
resting one foot on the other,
and thus collected and composed
fixes his thoughts on rising up again.[7]

In the last watch of the night,
at early dawn,
he walks up and down,
then sits,
and so cleanses his heart
of conditions that should be checked.

That is how a monk is given to watchfulness.

Possessed of these four qualities
a monk is incapable of falling away:
he is near to Nibbāna.

Stablished in virtue, faculty-controlled,
Moderate in eating, given to watchfulness,
Thus dwelling day and night unwearied,
Making become good dhamma[8] for to win
Peace from the toil,[9] in earnestness delighting,
In slackness seeing danger, - such a monk
Incapable of failure nears the Goal.'[10]

---

[1] *Cf*. *G.S*. i, 59.

[2] *Cf*. *G.S*. i, 98.

[3] *Cf*. *infra*, § 159.

[4] *Yātrā*.

[5] *Āvararṇīyā*. At *G.S*. i, 98 I trans. 'that hinder.' *Cf*. *M*. i, 56, iii, 3 (*Pali Dict*. wrongly states that it is used only negatively). *Comy*. at *A*. i, 114 says 'the five hindrances.' However, the form of the word seems to imply that there are states to be checked, not 'which may hinder,' as gen. translated.

[6] *Cf*. *D*. ii, 134; *infra*, text 244.

[7] *Uṭṭhāna-saññaṃ manasikaritvā* (or? 'exertion').

[8] *Cf*. *Bhāvento maggam utiamaṃ*, Sn. 1130.

[9] *Yoga-kkhemassa*. *Comy*. takes it to mean the four *yogā* (or *oghā*) of *kāma, bhāva, diṭṭhi, avijjā*.

[10] = *Dhp*. ver. 32.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 38

Patilīna Suttaṃ

Withdrawn

---

[41] **[47]**

[1][bodh] [No Nidana]

"Monks, a monk who has shaken off individual beliefs,
who[1] has utterly given up quests,
whose body-complex is calmed,
is called "withdrawn."[2]

And how is a monk one who has shaken off individual beliefs?

Herein, monks, whatsoever individual beliefs generally prevail
among the generality of recluses and brahmins,
to wit:

The world is eternal or
The world is not eternal:
The world is finite or
The world is infinite:
What is life,
that is **[48]** body; or
One thing is life,

another thing is body;
A Tathāgata is beyond death or
A Tathāgata is not beyond death; or,
He both is and is not; or,
He neither is nor is not beyond death, -
all these beliefs of his are given up,
vomited up,
dropped,
abandoned,
and renounced.[3]

That, monks, is how a monk has shaken off individual beliefs.

And how is a monk one who has utterly given up quests?

Herein, monks, the quest after sense-pleasure is abandoned by a monk,
the quest after becoming is abandoned,
the quest after the holy life has become allayed.[4]

That, monks, is how a monk is one who has utterly given up quests.

And how is a monk one whose body-complex is calmed?

Herein a monk, by abandoning pleasure
and abandoning pain,
by the coming to an end
of the ease and discomfort which he had before,
attains and abides in a state of neither pain nor pleasure,
an equanimity of utter purity,
which is the fourth musing.

That, monks, is how a monk is one whose body-complex is calmed.[5]

And how is a monk "withdrawn"?[6]

Herein, monks, the conceit of "I am" is abandoned in a monk,
cut off at the root,

made like a palm-tree stump,
made not to become again,
of a nature not to arise again in future time.

That, monks, is how a monk is withdrawn.

Monks, a monk who has shaken off individual beliefs
who has utterly given up quests,
whose body-complex is calmed,
is called "withdrawn."

The quests of sense, becoming, God-life -
(These three) accumulations of wrong view
[49] Become perversion of the truth. In him
Who from all sensual lust is purified,
Who by destroying craving is set free,
Quests are renounced, wrong views are rooted out.
That monk at peace, composed and tranquil-minded,
Unconquered one, by comprehending pride
Awakened one, - 'tis he is called "withdrawn."'[7]

---

[1] *Panuṇṇa-pacceka-saceo*. At *D*. iii, 269 = *Dial*. iii, 247, these three items form part of the 'ten Ariyan methods of living' (Ariya-vasa), and are recorded in Asoka's Bhabra Edict. [Text inserts *vā* after *-sambhāro,* which is not in *Sinh*. MS. or below at § 4 of this sutta.]

[2] *Paṭilīna*. *Comy*. *nilīno ekī-bhāvaṃ upagato*.

[3] *Cf*. *S*. iii, 257, iv, 391.

[4] Acc. to *Comy*. the first quest is abandoned on the path of nonreturn, the second on the Arahant path, whereon also the desire for the God-life (having been satisfied) is abandoned; but the *diṭṭhi* held about it is dropped

by the Stream-winner. At *Dial*. iii, 209, it is taken as the quest of 'problems connected with' the God-life, such as the self and its origin, nature and ending, etc. *Cf*. *K.S*. v, 43 *n*.

[5] Treated more fully in suttas On the Faculties, *K.S*. v, 188 *ff*.

[6] *SA*. i, 106 quotes this sutta and passage.

[7] First four lines at *Itiv*. 48.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 39

Ujjāya Suttaṃ

Ujjaya[1]

---

[42] **[49]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the brahmin Ujjaya came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

So seated
the brahmin Ujjaya said this
to the Exalted One:

"Pray, does the worthy Gotama praise sacrifice?"[2]

'No, brahmin,
I do not praise every sacrifice.

Yet I would not withhold praise
from every sacrifice.

In whatever sacrifice, brahmin,
cows are slaughtered,
goats and sheep are slaughtered,
poultry and pigs are slaughtered
and divers living creatures
come to destruction, -
such sacrifice, brahmin,
which involves butchery
I do not praise.

Why so?

To such a sacrifice, brahmin,
involving butchery
neither the worthy ones
nor those who have entered on the worthy way[3]
draw near.

But in whatever sacrifice, brahmin,
cows are not slaughtered
goats and sheep are not slaughtered,
poultry and pigs are not slaughtered
and divers living creatures
come not to destruction,
such sacrifice
not involving butchery
I do praise;
such as, for instance,
a long-established charity,
an oblation for the welfare of the family.[4]

Why so?

Because, brahmin, the worthy ones,
those who have entered on the worthy way,
do draw near to such a sacrifice
which involves not butchery.

[50] The sacrifice of horse and human life,[5]
The throwing of the peg,[6] the drinking-rite;[7]
The house unbarred, with all their cruelty
Have little fruit. Where goats and sheep and kine
Of divers sorts are sacrificed, go not
Those sages great who've travelled the right way.[8]
But sacrifices free from cruelty
Which men keep up for profit of the clan.
Where goats and sheep and kine of divers sorts
Are never sacrificed, - to such as these
Go sages great who've travelled the right way.
Such should the thoughtful celebrate: and great
The fruit of such; profit they bring, not loss.
Lavish the offering, devas therewith are pleased.'

---

[1] This brahmin questions the B. at *A*. iv, 285.

[2] *Yañña*.

[3] *Araha-magga,* not *arahatta-magga* (as in *Pāli Dict*.).

[4] This would be the *pitri-yajna,* acc. to *Comy*.

[5] Part of these gathas occurs at *A*. iv, 151; *Itiv*. 21, in a set on 'cultivating amity'; Sn. v. 303; the whole at *S*. i, 76 = K.S. i, 102, where see notes. Our *Comy*., which = *SnA*. 321, differs somewhat from *SA*. i, 145 *ff*., where the primitive form of these sacrifices is explained as harmless before the time of the rajah Okkāka. The *assa-medha* was then *sassa-m*. (sacrifice for a

good harvest); the *purisa-m*. was a general feed of six months' duration, *medha* being called *medhāvitā,* shrewdness (in social functions). The *sammā-pāsa* was then called 'a bond to bind men's hearts.' The word *vāja-peyya* was originally *vāca-peyya,* affability in address, calling a person 'dear' or 'uncle': it was in short *piya-vācā*. Such security prevailed that all kept open doors, unbolted *(niraggala)*. These older phrases are called by *SA*. 'the four bases of sympathy'; *cf*. *supra,* § 2 and *AA*. on *A*. iv, 151. But, as said above, they had now degenerated into bloody sacrifices and orgies. The whole story of Okkāka and the brahmins will be found at *Sn*., p. 50 (Brahmatia-dhammika-sutta).

[6] *Comy*. 'Every day they threw a *sammā,* pin of a yoke or a peg, and where it fell they built an altar for sacrifice.'

[7] Text should read *vāja-* for *vāca-*.

[8] *Sammaggatā = samyak gatā; cf*. *supra*, *araha-magga*.

Aṇguttara Nikāya
4. Catukka Nipāta
IV. Cakka Vagga

Sutta 40

Udāyī Suttaṃ

Udāyin[1]

---

[43] **[50]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the brahmin Udāyin came to visit the Exalted One,
and on coming to him
greeted him courteously,
and after the exchange of greetings and courtesies
sat down at one side.

So seated
the brahmin Udāyin said this to the Exalted One:

[51] 'Pray, does the worthy Gotama praise sacrifice?

'No, brahmin,
I do not praise every sacrifice.

Yet I would not withhold praise
from every sacrifice.

In whatever sacrifice, brahmin,
cows are slaughtered,
goats and sheep are slaughtered,
poultry and pigs are slaughtered
and divers living creatures
come to destruction, -
such sacrifice, brahmin,
which involves butchery
I do not praise.

Why so?

To such a sacrifice, brahmin,
involving butchery
neither the worthy ones
nor those who have entered on the worthy way
draw near.

But in whatever sacrifice, brahmin,
cows are not slaughtered
goats and sheep are not slaughtered,
poultry and pigs are not slaughtered
and divers living creatures
come not to destruction,
such sacrifice
not involving butchery
I do praise;
such as, for instance,
a long-established charity,
an oblation for the welfare of the family.

Why so?

Because, brahmin, the worthy ones,
those who have entered on the worthy way,

do draw near to such a sacrifice
which involves not butchery.

Fit sacrifice performed in season due
And free from cruelty,[2] - to such draw near
Those well trained in the God-life, even those
Who have the veil rolled back while (yet) on earth,[3]
Who have transcended time and going.[4] Such
Do the enlightened praise, those skilled in merit.[5]

Whether in sacrifice or act of faith,[6]
Oblation[7] fitly made with heart devout
To that good field of merit, - those who live
The God-life, they who offerings most deserve -
Well offered, sacrificed, conferred, - so given
Lavish the offering; devas therewith are pleased.
Thus offering, the thoughtful, faithful one[8]
With heart released, thereby becoming wise.
Wins to the blissful world from suffering free.'[9]

---

[1] *Cf. K.S.* v, 72; *G.S.* i, 208.

[2] *Nirārambhaṃ = pāṇa-samārambha-rahitaṃ. Comy.*

[3] *Vivatta-cchadā. Cf. D.* i, 89 *(chadda). Comy.* does not notice.

[4] *Kālaṃ gatiṃ* (text *gatī*) = *vatta-kāle c'eva vatta-gatiñ ca atikkantā. Comy.* Some MSS. read *-kathaṃ-kathī. Sinh.* text *vītivatta-kālaṃ-gatiṃ.*

[5] Text should read *kovidā.*

[6] The brahmin *shraddhā* ceremony, like the Buddhist *Peta-dāna = mataka-dāna*. *Comy*.

[7] *Havyan*. So *Comy*. and *Sinh*. text, but our text *bhavyaṃ = bhabbaṃ*. *Cf*. Sn. 464; *S*. i, 169, *Hunitabbaṃ* (from *juhati*). *Comy*.

[8] There seems to be a play on the words, contrasting *medha, medhāvī; saddha, shraddha*.

[9] *Avyāpajjhaṃ,* here a noun, as at *Itiv*. 16, 52 = 'non-injury' *(ahiṇsa)*

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 41

Samādhi-Bhāvanā Suttaṃ

Concentration

---

[51]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four ways of making-concentration-to-become.[1]

What four?

There is, monks, the making-concentration-to-become which,
when developed and made much of,
conduces to happy **[52]** living in this very life.

There is, monks, the making-concentration-to-become which,
when developed and made much of,

conduces to winning knowledge-and-insight.[2]

There is, monks, the making-concentration-to-become which,
when developed and made much of,
conduces to mindfulness and well-awareness.

There is, monks, that which,
when developed and made much of,
conduces to the destruction of the āsavas.

[2] Now, monks, what sort of making-concentration-to-become which,
when developed and made much of,
conduces to happy living in this very life?

Herein a monk, aloof from sense-desires ...
[aloof from unprofitable states of mind,] or
[aloof from evil conditions]
attains the first musing
[which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein];

by the calming down of thought directed and sustained ...
[he enters on that inward calm,
that single-minded purpose,
apart from thought directed and sustained,
born of mental balance,
zestful and easeful,]
he attains the second musing;

by the fading out of zest ...
[he becomes balanced and
remains mindful and composed,
and experiences with the body
that happiness of which the Ariyans aver:

"The balanced, thoughtful man lives happily," and]
he attains the third musing;

by rejecting pleasure and pain alike ...
[by the coming to an end
of the joy and sorrow which he had before,]
he attains the fourth musing
[free of pain and free of pleasure,
a state of perfect purity
of balance and equanimity.] [3]

This is called
"the making-concentration-to-become
which conduces to happy living
in this very life."

[3] And of what sort is that
which conduces to winning knowledge-and-insight?

Herein a monk pays attention to consciousness of light,
he concentrates on consciousness of daylight,[4]
as by day, so by night,
as by night, so by day.

Thus with wits alert,
with wits unhampered,
he cultivates the mind to brilliance.

This, monks, is called
"the making-concentration-to-become which,
when developed and made much of,
conduces to winning knowledge-and-insight."

[4] And of what sort of making-concentration-to-become which,
when developed and made much of,
conduces to mindfulness and well-awareness?

Herein, monks, the feelings which arise in a monk
are evident[5] **[53]** to him,
the feelings which abide with him
are evident to him,
the feelings which come to an end in him
are evident to him.

The perceptions which arise in him
are evident to him,
the perceptions which abide with him
are evident to him,
the perceptions which come to an end in him
are evident to him.

The trains of thought which arise in him,
which abide with him,
which come to an end in him
are evident to him.

This, monks, is called
"the making-concentration-to-become
which conduces to mindfulness and well-awareness."

[5] And of what sort of making-concentration-to-become
if developed and made much of,
conduces to the destruction of the āsavas?

Herein a monk dwells
observing the rise and fall
in the five factors of grasping,
thus:

Such is material,
such is the arising of material,
such its vanishing.

Such is feeling,
such is the arising of feeling,
such its vanishing.

Such is perception,
such is the arising of perception,
such its vanishing.

Such are the activities,
such the arising of the activities,
such their vanishing.

Such is consciousness,
such the arising of consciousness,
such the vanishing of consciousness.

This, monks, is called
"the making-concentration-to-become
which conduces to the destruction of the āsavas.

These are the four forms of it.

Moreover, in this connexion
I thus spoke in *The Chapter on the Goal*
in (the sutta called) *The Questions of Puṇṇaka*:[6]

[6] By searching in the world things high and low,[7]
He who hath naught to stir him[8] in the world,
Calm[9] and unclouded, cheerful, freed of longing,
He hath crossed over birth and eld, I say.'

---

[1] *Samādhi-bhāvanā* In the *uddāna*. at *D*. iii, 222 = *Dial*. iii, 215.

[2] *Comy*. calls this *(dibba-cakkhu)*. clairvoyance or the light of knowledge *(ñāṇāloko) Cf*. the phrase 'knowledge arose, light arose,' *K.S*. v, 157; *G.S*. i, 149.

[3] Text abridges thus. For the full details see *G.S*. i, 165, etc. *Cf. The bases of psychic power, K.S*. v, 235. *[Ed. note: I have inserted in italics Woodward's own translation per the citation changing only 'I enter', to 'he enters'; 'abide' to 'abides' etc.]*

[4] *Comy*. expl. 'the consciousness that it is daytime.' It means that he is always wide awake at his task. *P. Dict*. has 'consciousness of sight.'

[5] *Cf. The four stations (or arisings) of mindfulness, K.S*. v, 157. *Comy*. says viditā = pākaṭā (evident).

[6] In *Pārāyana-Vagga* of *Sutta Nipāta, v*. 1048. The lines are also quoted at G.S. i, 116, and other verses from this ancient poem are found in the Nikāyas. See Buddhist India, 178.

[7] *Parovarāni = uccāvacāni, uttamādhamāni (Comy.)* and on *A*. i, 132, *parāni ca ovarani ca* (but *SnA*. *orāni)*

[8] Text should read *yass'iñjitaṇ*.

[9] Text should read *santo*.

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 42

Samādhibhāvanā Suttaṃ

Questions[1]

---

[53]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four ways of answering a question.

What four?

[54] There is the question
which requires a categorical reply;
there is the question
which requires a counter-question;
there is the question
which requires to be waived;

and there is the question
which requires a discriminating reply.

These are the four.

The downright answer first, then qualified;[2]
The third he'll counter, set the fourth aside.
"Skilled in the questions four" they call a monk
Who knows to answer fitly thus and thus.
Hard to o'ercome, to vanquish hard, profound,
Invincible is such an one, and skilled
To see the meaning, be it true or false;
Wise to reject the false, he grasps the true.
"Sage in the grasp of truth"[3] that wise one's called.'

---

[1] *Cf*. *Dial*. iii, 221 *n*.; *A*. i, 197 (G.S. i, 178 *ff*.) in the *Mahāvagga* (which may be what *Comy*. on *D*. iii refers to under the name *Mahā-padesa-kathā*), but in a different order, followed by the gāthas *infra*.

[2] Reading with *Sinh*. text *vacanāparaṃ*.

[3] *Atthābhisamayā = attha-samāgamena*. *Comy*.

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 43

Paṭhama Kodhagaru Suttaṃ

Wrath (a)[1]

---

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four persons
are found existing in the world.

What four?

He who pays regard to wrath,
not to true dhamma;
he who pays regard to hypocrisy,
not to true dhamma;
he who pays regard to gain,

not to true dhamma;
and he who pays regard to honours,
not to true dhamma.

These are the four persons
found existing in the world.

Monks, these four persons
are found existing in the world.

What four?

He who pays regard to true dhamma,
not to wrath;
he who pays regard to true dhamma,
not to hypocrisy;
he who pays regard to true dhamma,
not to gain;
he who pays regard to true dhamma,
not to honours.

These are the four persons found existing in the world.

[55] Who pay regard to wrath, hypocrisy,
To gain and honours, - such monks do not grow
In Dhamma taught by him the Fully Waked.
They who have lived and do live honouring
True Dhamma, - such as these do grow indeed
In Dhamma taught by him the Fully Waked.'

---

[1] *Cf*. infra, text 84; *S*. i, 169, 240. *Kodha* is reckoned a serious obstacle to progress. It would seem to mean a tendency to flare up on any occasion, like a smouldering fire. *Lābha-sakkāra-siloka* is the name of a *vagga* in *S*.

ii, 225 *ff*. These defects are reckoned 'a terrible thing' and 'a hindrance to winning *yoga-kkhema*.'

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 44

Dutiya Kodhagaru Suttaṃ

Wrath (b)

---

[55]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four (qualities)
are not according to true dhamma.

What four?

Regard for wrath,
not for true dhamma;
regard for hypocrisy
not for true dhamma;
regard for gain

not for true dhamma;
regard for honours,
not for true dhamma.

These are the four qualities
not according to true dhamma.

Monks, these four qualities
are according to true dhamma.

What four?

Regard for true dhamma,
not for wrath;
regard for true dhamma,
not for hypocrisy;
regard for true dhamma,
not for gain;
regard for true dhamma,
not for honours.

These are the four qualities
are according to true dhamma.

Paying regard to wrath, hypocrisy,
To gain and honours, like a rotten seed
In good soil sown, a monk can make no growth.
They who have lived and do live honouring
True dhamma, - such do grow indeed in Dhamma,
As, after use of oil, drugs have more power.'[1]

The use of oil would likely be as a purgative.

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 45

Paṭhama Rohitassa Suttaṃ

Rohitassa (a)[1]

---

[55]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

Then Rohitassa, of the devas,[2]
when the night was waning,
came, **[56]** lighting up all Jeta Grove
with surpassing brilliance,
to see the Exalted One,
and saluting him
stood at one side.

So standing
Rohitassa of the devas said this
to the Exalted One:[3]

"Pray, lord, is it possible for us,
by going,

to know,
to see,
to reach world's end,[4]
where there is no more being born
or growing old,
no more dying,
no more falling (from one existence)
and rising up (in another)"?

"Your reverence, where there is no more being born
or growing old,
no more dying,
no more falling from one existence
and rising up in another, -
I declare that that end of the world
is not by going to be known,
seen,
or reached."

"It is wonderful, lord!

It is marvellous, lord,
how well it is said by the Exalted One:

'Where there is no more being born
or growing old,
no more dying,
no more falling from one existence
and rising up in another, -
I declare that that end of the world
is not by going to be known,
seen,
or reached.'!

Formerly, lord,
I was the hermit[5] called Rohitassa,

Bhoja's son,
one of psychic power,
a sky-walker.[6]

Such, lord, was my speed, -
just as if a stout bowman,[7] for instance,
a skilled archer,
a practised hand,
a trained man
could with a light shaft
shoot easily across a palm-tree's shadow, -
such was my speed.

The extent of my stride
was as the distance between the eastern
and the western ocean.

To me, lord, possessed of such speed
and of such a stride,[8]
there came a longing thus:

I will reach world's end
by going.

But, lord,
not to speak of (the time spent over)
food and **[57]** drink,
eating,
tasting[9]
and calls of nature,
not to speak of struggles
to banish sleep and weariness,
though my life-span was a hundred years,
though I lived a hundred years,
though I travelled a hundred years,

yet I reached not world's end
but died ere that.

Wonderful indeed, lord!

Marvellous it is, lord,
how well it has been said by the Exalted One:

'Your reverence,
where there is no more being born
or growing old,
no more dying,
no more falling from one existence
and rising up in another, -
I declare that that end of the world
is not by going to be known,
seen,
or reached.'!

"But,[10] your reverence,
I declare not
that there is any making an end of Ill
without reaching world's end.

Nay, your reverence,
in this very fathom-long body,
along with its perceptions and thoughts,
I proclaim the world to be,
likewise the origin of the world
and the making of the world to end,
likewise the practice going to the ending of the world.

Not to be reached by going is world's end.
Yet there is no release for man from Ill
Unless he reach world's end. Then let a man
Become[11] world-knower, wise, world-ender,

Let him be one who liveth the God-life.
Knowing the world's end by becoming calmed[12]
He longeth not for this world or another.'

---

[1] This sutta occurs at *S*. i, 61 = *K.S*. i, 85.

[2] *Deva-putto,* like *kula-putto; putto* means 'membership of a body.'

[3] *Cf*. Introduction.

[4] *Lokass'antaṃ* (*cf*. *K.S*. iv, 58) = *sankhara-loka*. *Comy*.

[5] *Isi* = Skt. *.rishi,* anchorite, bard, seer, sage.

[6] *Iddhimā vehāsangamo*. *Comy*. says nothing here or at *S*. i, 61. See *VM*. i, 382, quoting *Pts*. ii, 213; *Path of Purity*, ii, 443: 'Which is the psychic power inborn as the result of karma? (The traversing of the sky) by all birds, all devas, some men, and some denizens of purgatory ... some men at the beginning of the world-cycle ... by universal monarchs ... Jotika the householder has it. Jaṭilaka the householder ... Ghosita ... Meṇḍaka has it. The five persons of great merit have it. ... The fourth jhāna is the original stage for its attainment.'

[7] *Cf*. S. ii, 266; *M*. i, 82; *A*. iv, 429, for the simile. The text of *S*. i alone inserts *katayoggo* after *katahattho*.

[8] This phrase is omitted by S. i and inserted in the next sentence.

[9] *Aaita-pīta-khāyita-sāyita*. S. text has *pita; A*. text *khayita*. Trans. at *K.S*. i takes *sāyita* as 'resting,' and implies that he abstained from all these things for a hundred years (?).

[10] Here our text repeats the previous phrase *Yattha kho ... vadāmi*. I follow the more likely reading of *S*. i, *Na kho pan'ahaṃ*. At *S*. iv, 93 the two declarations are made by the Buddha and the solution reached by Ānanda. Here 'world' is defined by him and his definition approved by the Buddha. *Cf*. *Buddh*. *Psychology*, 75; *Dialog*, i, 273; *VM*. i, 204.

[11] Reading *bhave* of *S*. text for *have* (verily) of *A*. and *Sinh*. texts. Perhaps *have* in the next sutta *(gāthas)* has influenced the reading here.

[12] *Samitāvī (= samita-pāpo*. *Comy*.*) ñatvā*. *S*. text reads *samitāvi-ñatvā*.

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 46

Paṭhama Rohitassa Suttaṃ

Rohitassa (b)

---

[57]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

Now when that night was spent
the Exalted One addressed the monks, saying:

[58] 'Monks, this night Rohitassa of the devas,
when night was waning,
came to visit me,
lighting up the whole Jeta Grove with surpassing brilliance,
and on coming to me
stood at one side.

So standing
Rohitassa of the devas said this to me:

"Pray, lord, is it possible for us,
by going,

to know,
to see,
to reach world's end,
where there is no more being born
or growing old,
no more dying,
no more falling (from one existence)
and rising up (in another)"?

At these words, monks, I said this
to Rohitassa of the devas:

"Your reverence, where there is no more being born
or growing old,
no more dying,
no more falling from one existence
and rising up in another, -
I declare that that end of the world
is not by going to be known,
seen,
or reached."

Whereupon, monks, Rohitassa of the devas
said this to me:

"It is wonderful, lord!

It is marvellous, lord,
how well it is said by the Exalted One:

'Where there is no more being born
or growing old,
no more dying,
no more falling from one existence
and rising up in another, -
I declare that that end of the world
is not by going to be known,

seen,
or reached.'!

Formerly, lord, I was the hermit called Rohitassa,
Bhoja's son,
one of psychic power,
a sky-walker.

Such, lord, was my speed, -
just as if a stout bowman,
for instance,
a skilled archer,
a practised hand,
a trained man
could with a light shaft
shoot easily across a palm-tree's shadow, -
such was my speed.

The extent of my stride
was as the distance between the eastern
and the western ocean.

To me, lord, possessed of such speed
and of such a stride,
there came a longing thus:

I will reach world's end
by going.

But, lord, not to speak of (the time spent over)
food and drink,
eating,
tasting
and calls of nature,
not to speak of struggles
to banish sleep and weariness,
though my life-span was a hundred years,

though I lived a hundred years,
though I travelled a hundred years,
yet I reached not world's end
but died ere that.

Wonderful indeed, lord!

Marvellous it is, lord,
how well it has been said by the Exalted One:

'Your reverence, where there is no more being born
or growing old,
no more dying,
no more falling from one existence
and rising up in another, -
I declare that that end of the world
is not by going to be known,
seen,
or reached.'!

At these words, monks,
I said this to Rohitassa of the devas:

"But, your reverence,
I declare not
that there is any making an end of Ill
without reaching world's end.

Nay, your reverence,
in this very fathom-long body,
along with its perceptions and thoughts,
I proclaim the world to be,
likewise the origin of the world
and the making of the world to end,
likewise the practice going to the ending of the world.

Not to be reached by going is world's end.
Yet there is no release for man from Ill
Unless he reach world's end. Then let a man
Become world-knower, wise, world-ender,
Let him be one who liveth the God-life.
Knowing the world's end by becoming calmed
He longeth not for this world or another.'

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 47

Suvidūra-vidūra Suttaṃ

Very Far Away[1]

---

[58]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four things
are very far away from each other.

What four?

The sky,[2] monks,
and the earth;
this is the first pair of things
very far away from each other.

This shore of ocean, monks,
and that shore of ocean:
this is the second pair.

The place, monks, where the blazing one[3] comes up
and the place where **[59]** he goes to setting:
this is the third pair.

Dhamma of the good, monks,
and dhamma[4] of the bad:
that is the fourth pair of things
very far away from each other.

These are the four things
are very far away from each other.

Far is the sky from earth and far, men say,
The further side of ocean; far the place
Where the blazing one, light-maker, riseth
From where he goeth down; but further still
Are dhamma of the good and of the bad.[5]
Not transient is union of the good:
As long as it remains it is just so.
Soon wanes[6] the union of the bad. Wherefore
Far from the bad is dhamma of the good.'

---

[1] This sutta is quoted at *KV.* 344 = *Pts. of Contr.* 203, to prove that opposite things or qualities are side by side.

[2] Text *nabhā,* but all the rest *nabhaṃ;* so also *gāthas*.

[3] *Verocana,* the sun. 'Son of Agni (fire).'

[4] Here apparently the same as *saddhamma* ('own way'), as in § 43 above.

[5] *Gāthas* quoted at *JA*. v, pp. 483 and 508 [both in *Jāt* 537].

[6] *Veti*. *Cf*. *Dialog*, ii, 251 *n*.

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 48

Visākha Suttaṃ

Visākha[1]

---

[59]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
in Jeta Grove at Anāthapiṇḍika's Park.

Now on that occasion the venerable Visākha of the Pañcālas[2]
was in the assembly-hall[3]
instructing,
inciting,
enlightening
and inspiring the monks
with a dhamma-talk
in language polished,
distinct
and free from hoarseness,
unfolding the meaning,
comprehensive
and unbiassed.[4]

Now at eventide the Exalted One,
rising from his solitary meditation,
approached the assembly-hall,
and on coming **[60]** there
sat down on a seat made ready.

On sitting down
he addressed the monks,
saying:

"Pray, monks, who was it
that was in the assembly-hall
instructing,
inciting,
enlightening
and inspiring the monks
with a dhamma-talk
in language polished,
distinct
and free from hoarseness,
unfolding the meaning,
comprehensive
and unbiassed?"

"Lord, it was the venerable Visākha of the Pañcālas."

Then the Exalted One said this
to the venerable of the Pañcālas:

"Well said, well said, Visākha!

Well have you instructed,
incited,
enlightened
and inspired the monks
with a dhamma-talk
in language polished,

distinct
and free from hoarseness,
unfolding the meaning,
comprehensive
and unbiassed.'

(So said the Exalted One.
The Wellfarer, having thus spoken,
as Teacher added this further:)[5]

'If he utter no word men know him not-[6]
A wise man mixed up with fools.
If he open his mouth men know him
When he teaches the Deathless Way.
Let him speak out,[7] light up Dhamma;
Let him hoist the banner of seers;
Seers have bright speech for their banner,
Dhamma's the banner of seers.'

---

[1] *Cf*. *Brethr.* 152; *K.S*. ii, 190, where the Buddha praises his manner of speaking and pronounces the *gāthas* here following.

[2] East of the Kurus. *Cf*. Buddhist India, 27, 203. *Comy*. 'son of Pañcālī, a brāhmanī.'

[3] *Upaṭṭhāna-sālā,* def. at *UdA*. 102 as 'a preaching-pavilion ... hall of service ... where monks determine discipline, speak Dhamma, engage in discussion, and gather for general purposes.'

[4] *Cf*. *S*. i, 189 (of Sāriputta's way of speech), where the last term, *anissitāya,* is omitted. This means, acc. to *Comy.,* 'unattached to *saṇsāra,* wheel of involution or devolution,' but more probably it means 'unhesitating.'

[5] This passage is not in our text, but at *S*. ii. *Gāthas* at *JA*. v, 509 [in *Jāt* 537].

[6] At *K.S*. ii, 280 [sic *K.S*. 190, *SN*. 280], and in my verses at p. 71 of Mr. Jayasundara's trans. of *A*. ii, the first couplet is taken wrongly. *Na abhāsamānaṃ jānanti* (as *Comy*. remarks) means 'if he speak not, they know him not'; not 'though he speak not they know him.' All texts read *nābh*., not *na bh*.

[7] *Bhāsati* = 'speak' and 'illuminate.'

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 49

Vipallāsa Suttaṃ

Perversions[1]

---

[60]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four perversions of perception,
four perversions of thought,
four perversions of view.

What four?

To hold that in the impermanent
there is permanence
is a perversion of perception,

thought
and view.

To hold that in the not-Ill
there is Ill
is a perversion of perception,
thought **[61]** and view.

To hold that in the not-self[2]
there is self
is a perversion of perception,
thought
and view.

To hold that in the foul
there is the fair
is a perversion of perception,
thought
and view.

These are the four perversions
of perception,
thought
and view.

Monks, there are these four non-perversions
of perception,
thought
and view.

What four?

To hold that in the impermanent
is impermanence
is a non-perversion of perception,
thought
and view.

To hold that in Ill
is Ill
is a non-perversion of perception,
thought
and view.

To hold that in the not-self
is not-self
is a non-perversion of perception,
thought
and view.

To hold that in the foul
is the foul
is a non-perversion of perception,
thought
and view.

They who in change perceive the permanent
And happiness in Ill,[3] and see the self
In what is not-self, in the foul the fair, -
Such wander on the path of view perverse.
Creatures of mind distraught, of mind unsound.
Bond-slaves to Mara,[4] not free from the bond.
To the round of birth and death do beings go.
But when the wakened ones, makers of light,
I' the world arise, they show this dhamma forth.
Which goeth to Ill's calming. Hearing them
Men become wise, get back their sense[5] and see
Th' impermanent as being such, and Ill

As being Ill, and what is not-self see
As not-self, and behold the foul as foul,
Thus by right view transcending every Ill.'

---

[1] *Vipallāsā*.

[2] Viz., in body or mind. *Cf*. *Vinaya Texts*, i, 100.

[3] Note the discrepancy.

[4] Text should read *-yuttā*.

[5] Text and *Sinh*. text *paccalatthu*. *Comy*. *paccaladdha = saka-cittaṃ paṭilabhitvā*.

Aṇguttara Nikāya
4. Catukka Nipāta
V. Rohitassa Vagga

Sutta 50

Upakkilesa Suttaṃ

Stains[1]

---

[61]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four stains
of moon and sun,
stained by which stains
moon and sun burn not,
shine not,
blaze not.

What are the four?

[62] Cloud, monks, is a stain
of moon and sun,
stained by which stain
moon and sun burn not,
shine not,
blaze not.

Fog[2], monks, is a stain
of moon and sun,
stained by which stain
moon and sun burn not,
shine not,
blaze not.

Smoke-and-dust, monks, is a stain
of moon and sun,
stained by which stain
moon and sun burn not,
shine not,
blaze not.

Rahu, monks, is a stain
of moon and sun,
stained by which stain
moon and sun burn not,
shine not,
blaze not.

These are the four stains
of moon and sun,
stained by which stains
moon and sun burn not,
shine not,
blaze not.

[2] Just so, monks, there are four stains
of recluses and brahmins,
stained by which stains
some recluses and brahmins burn not,
shine not,
blaze not.

What four?

Monks, there are some recluses and brahmins
who drink fermented liquor,
who drink liquor distilled,
who abstain not from liquor
fermented and distilled.

This, monks, is the first fault
of recluses and brahmins,
stained by which stain
some recluses and brahmins burn not,
shine not,
blaze not.[3]

Monks, there are some recluses and brahmins
who are given to things sexual,
who abstain not from things sexual.

This, monks, is the second stain
of recluses and brahmins,
stained by which stain
some recluses and brahmins burn not,
shine not,
blaze not.

Monks, there are some recluses and brahmins
who take[4] gold and silver,

who abstain not from accepting
gold and silver.

This, monks, is the third stain
of recluses and brahmins,
stained by which stain
some recluses and brahmins burn not,
shine not,
blaze not.

Monks, there are some recluses and brahmins
who live by a wrong means of living,
who abstain not from a wrong means of living.

This, monks, is the fourth stain
of recluses and brahmins,
stained by which stain
some recluses and brahmins burn not,
shine not,
blaze not.

Some samanas and brahmanas are snared[5]
By lust and ill-will. Clothed in ignorance,
[63] Beings delight in pleasure-giving shapes;
Liquor fermented and distilled they drink;
They follow sexual lust; by folly blinded[6]
Some samaṇas and brahmanas take gifts
Of gold and silver and live wrongfully.
These are called "stains" by the Enlightened One,
The Kinsman of the Sun. Tainted by these
Some samaṇas and brahmanas burn not,
They shine not, tarnished, dust-soiled, utter fools,[7]
Shrouded in darkness; slaves of craving they,
Led by the cord of craving, and they swell
The dreadful charnel-field[8] and reap rebirth.'

[1] This sutta occurs at *Vin*. ii, 295.

[2] *Mahikā*. So *Comy., Sinh*. text and MSS. There seems no authority for *mahiyā* of text (perhaps a misprint).

[3] It is noticeable that monks are not mentioned. But probably 'recluses' includes them. At *S*. iv, 325 monks are called 'recluses who are Sakya-putta' in a charge of this sort made against them by laymen. For the effects of drink see *Expositor,* ii, 487; *Asl*. 380.

[4] *Sādiyanti = gaṇhanti*. *Comy*. *Cf*. *K.S*. iv, 230.

[5] Reading *-parikkhitta (parikkhipati)* for *-paṭikkiṭṭhā* of our text (*-parikkiliṭṭha* of *Vin*. ii) and *-parikkiṭṭhā* of *Sinh*. text. (The Sinhalese almost invariably pronounce *t* as *th*.) *Comy*. does not remark. The MS. is probably dictated, which accounts for many errors.

[6] *Aviddasū = andhabālā*. *Comy*.

[7] Reading *maād = bālā* {*cf*. *JA*. vi, 206, 209 [both in *Jāt* 543]) with *Vin*. ii, 295. *Pabhā* of text is impossible in the context. *Comy*. does not notice.

[8] *Cf*. *S*. ii, 278; *Thag*. 456 (which reads *ācinanti* for our *ādiyanti*); expl. at *UdA*. 352.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Paṭhama Puññābhisanda Suttaṃ

Sutta 51

Flood of Merit (to Laymen) (a)

---

[54] **[63]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying near Sāvatthī,[1]
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of things profitable,
bringing happiness,
giving the best things,[2]
whose fruit is happiness,
leading to the heaven world,

leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

What are the four?

To him, monks, who is the giver of the robe,
using which
a monk is able to attain and abide in unbounded concentration **[64]** of mind,
to him comes a flood of merit,
a flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

To him, monks, who is the giver of alms-food,
using which
a monk is able to attain and abide in unbounded concentration of mind,
to him comes a flood of merit,
a flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,

to profit
and happiness.

To him, monks, who is the giver of lodging,
using which
a monk is able to attain and abide in unbounded concentration of mind,
to him comes a flood of merit,
a flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

To him, monks, who is the giver of requisites and medicines for use in sickness,
using which
a monk is able to attain and abide in unbounded concentration of mind,
to him comes a flood of merit,
a flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

Moreover, monks, if an Ariyan disciple be possessed of these four floods of merit,

floods of things profitable,
it is no easy thing to take the measure of his merit, (so as to say): -

"Such and such is the extent
of the flood of merit,
a flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness."

nay, it is to be reckoned as an incalculable,
immeasurable,
mighty mass of merit.

Just as, monks, it is no easy thing to take the measure of the water[3] in the mighty ocean, (so as to say): -

"So many gallons of water,
so many hundred,
so many thousand,
so many hundreds of thousands of gallons of water" -

nay, it is to be reckoned as an incalculable,
immeasurable,
mighty mass of water.

Even so, monks, if an Ariyan disciple be possessed of these four floods of merit,
floods of things profitable,
it is no easy thing to take the measure of his merit, (so as to say): -

"Such and such is the extent
of the flood of merit,
a flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness."

nay, it is to be reckoned as an incalculable,
immeasurable,
mighty mass of merit.

To boundless mighty ocean, mighty pool,
Fearsome, the resting-place of divers gems,
As rivers bearing multitudes of men[4]
Flow broadly down and to that ocean come;
Just so to him that giveth food, drink, clothes,
Who bed and seat and coverlet provides,
Torrents of merit flood that mortal wise,
As rivers, bearing water, reach the main.'[5]

---

[1] This sutta is the only one in this volume so derived. *Cf*. *S*. v, 391, 400 (also a Sāvatthī-n.)= *K.S*. v, 336, 343; it is also quoted at Pts. of Contr. 202 (*KV*. 345). At *A*. iv, 245 [AN 8.39 Hare] eight such floods are given. For the teim see *DA*. i, 303. It occurs at *A*. iii, 51 as a Five.

[2] *Sovaggika = suṭṭhu aggānaṃ rūpādīnaṃ dāyakā*. *Comy*. It is generally taken as 'belonging to heaven.'

[3] *Cf*. *K*.*S*. iv, 267.

[4] *A*. iii, 52 reads *maccha*-.

[5] Gāthas at *S*. v, 400 = *K*.*S*. v, 267.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Dutiya Puññābhisanda Suttaṃ

Sutta 52

Flood of Merit (to Laymen) (b)[1]

---

[56] **[65]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four floods of merit,
floods of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,

leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

What are the four?

Herein, monks, the Ariyan disciple is possessed
of unwavering loyalty to the Buddha, thus:

He it is, the Exalted One,
Arahant,
a fully Enlightened One,
perfect in lore and conduct,
Wellfarer,
a world-knower,
the trainer unsurpassed
of men who can be trained,
teacher of devas and mankind,
a Buddha,
an Exalted One.

This, monks, is the first flood of merit,
flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

Then again, monks, the Ariyan disciple is possessed
of unwavering loyalty to Dhamma, thus:

Well proclaimed by the Exalted One is Dhamma,
to be seen in this life,
not a thing of time,
(inviting to) come and see,[2]
leading onward,
to be understood by the wise,
each for himself.

This, monks, is the second flood of merit,
flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

Then again, monks, the Ariyan disciple is possessed
of unwavering loyalty to the Order of monks, thus:

Walking the Way well
is the Exalted One's Order of disciples,
walking uprightly,
walking according to the Method,
walking dutifully
is the Exalted One's Order of disciples:
namely, the four pairs of men,
the eight types[3] of men.

That is the Exalted One's Order of disciples.

Worthy of honour are they,
worthy of reverence,
worthy of salutations with clasped hands, -
a field of merit unsurpassed for the world.

This, monks, is the third flood of merit,
flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

Then again, monks, the Ariyan disciple is possessed
of the virtues dear to the Ariyans,
virtues unbroken,
whole,
unspotted,
untarnished,
giving freedom,
praised by the wise;
virtues untainted,
which lead to concentration of the mind.

This, monks, is the fourth flood of merit,
flood of things profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful

and pleasant,
to profit
and happiness.

Thus, monks, these are the four floods of merit, floods of **[66]** things
profitable,
bringing happiness,
giving the best things,
whose fruit is happiness,
leading to the heaven world,
leading to what is dear,
delightful
and pleasant,
to profit
and happiness.

Whoso hath faith in the Tathāgata
Unwavering and firm, whose life is good,
Praised by the Ariyans and dear to them;
Whoso is likewise loyal to the Order
And looks straight forth, - "He is not poor"[4] they say,
"Not (lived) in vain the life of such a man."
So let the wise man cultivate (these four)
Faith, virtue, piety and seeing Dhamma,
Bearing the Buddha's message in his mind.'[5]

---

[1] *Cf. S.* v, 330, 397.

[2] *Ehi-passiko,* lit. 'come-see-ish.'

[3] *Cf.* iv, § 4, supra.

[4] Text should read *adaliddo ti tam āhu*.

[5] These *gāthas* are favourites and occur at *S*. i, 232, v, 384, 405; *A*. iii, 54.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Paṭhama Saṃvāsa Suttaṃ

Sutta 53

Living Together (a)

---

[57] **[66]**

[1][bodh] THUS have I heard:

On a certain occasion
the Exalted One was journeying along the highroad
between Madhurā[1] and Verañja,
and a large number of housefathers and housewives
were also journeying along that road.

Now the Exalted One,
stepping off the highroad,
sat down at the root of a certain tree
upon a seat made ready.

When they saw the Exalted One so doing
the housefathers and housewives
came up to him,
and on reaching the Exalted One saluted him
and sat down at one side.

As they sat thus
the Exalted One said this
to those housefathers and housewives:

'Housefathers, there are these four ways
of living together.

What four?

A vile[2] man
lives along with a vile woman;
a vile man
lives **[67]** along with a devi;[3]
a deva
lives along with a vile woman;
a deva
lives along with a devi.

And in what way, housefathers,
does a vile man
live along with a vile woman?

In this case, housefathers,
a husband is one who takes life,
steals,
is a wrong-doer in sense-desires,
a liar,
one given to the use of liquor
fermented and distilled
which causes sloth;
he is a wicked man,
an evil-doer,
he lives at home
with a heart soiled
by the taint of stinginess,[4]

he abuses and reviles
recluses and brahmins.

His wife also is one who takes life
steals,
is a wrong-doer in sense-desires,
a liar,
one given to the use of liquor
fermented and distilled
which causes sloth;
she is a wicked woman,
an evil-doer,
she lives at home
with a heart soiled
by the taint of stinginess,
she abuses and reviles
recluses and brahmins.

Thus it is, housefathers,
that a vile man
lives with a vile woman.

And how, housefathers,
does a vile man
live along with a devi?

In this case the husband is one who takes life,
steals,
is a wrong-doer in sense-desires,
a liar,
one given to the use of liquor
fermented and distilled
which causes sloth;
he is a wicked man,
an evil-doer,
he lives at home

with a heart soiled
by the taint of stinginess,
he abuses and reviles
recluses and brahmins.

But the wife is one who abstains from taking life,
stealing,
wrong-doing in sense-desires,
lying,
she is not given to the use of liquor
fermented and distilled
which causes sloth;
she is virtuous,
of a lovely nature,
she lives at home with a heart
freed from the taint of stinginess,
she is no abuser or reviler
of recluses and brahmins.

Thus, housefathers,
does a vile man
live along with a devi.

And how does a deva
live along with a vile woman?

In this case the husband is one who abstains from taking life,
stealing,
wrong-doing in sense-desires,
lying,
he is not given to the use of liquor
fermented and distilled
which causes sloth;
he is virtuous,
of a lovely nature,
he lives at home with a heart

freed from the taint of stinginess,
he is no abuser or reviler
of recluses and brahmins.

But the wife is one who takes life
steals,
is a wrong-doer in sense-desires,
a liar,
one given to the use of liquor
fermented and distilled
which causes sloth;
she is a wicked woman,
an evil-doer,
she lives at home
with a heart soiled
by the taint of stinginess,
she abuses and reviles
recluses and brahmins.

Thus does a deva
live along with a vile woman.

And how does a deva
live along with a devi?

In this case both husband and wife
are abstainers from,
stealing,
wrong-doing in sense-desires,
lying,
they are not given to the use of liquor
fermented and distilled
which causes sloth;
they are virtuous,
of a lovely nature,
living at home with a heart

freed from the taint of stinginess,
not abuseing or reviling
recluses and brahmins.

Thus it is, housefathers,
that a deva
lives along with a devi.

These are the four ways of living together.

Both vicious, mean, abusing others, these -
Husband and wife, a vile pair linked together.

A vicious husband, mean, abusing others;
A virtuous wife, not stingy, but well-spoken -
A devi she, paired with a partner vile.

[68] A husband good, not stingy, but well-spoken,
A vicious wife, stingy, abusing others -
A woman vile is partnered with a deva.

If both, believers, self-controlled, well-spoken,
Living as dhamma bids, use loving words
One to the other, - manifold the blessings[5]
That come to wife and husband, and to them
The blessing of a pleasant life[6] is born;
Dejected are their foes, for both are good.
So in this world living as dhamma bids,
The pair, in goodness match'd, i' the deva-world
Rejoicing win the bliss that they desire.'

---

[1] For Madhurā on the Jumna see Buddhist India, 36; but another is mentioned at *A*. iii, 256, noted for its ruggedness, dust, mad dogs, malicious yakshas, and it was hard to beg in; also at *A*. iv, 172. Suttas are named after

these places at *M*. i, 290, ii, 83. Our text reads Verañji. At the former (Veranjaka-sutta) the Buddha also talks to householders and in a similar strain.

[2] *Chavo,* a corpse, or vile thing. *Cf*. supra I, § 3, 'a lifeless uprooted thing.'

[3] These are of course honorific terms, and are titles given to a king and queen.

[4] *Cf*.. *G.S*. i, 260.

[5] *Atthā sampacurā honti*. *Cf*. *S*. i, 110; *SA*. i (*sampacurā = bahavo*. *Comy*.). Here *vaḍḍhi-sankhātā atthā etesaṃ bahū honti*. *Comy*. *Cf*. also *A*. iii, 172, *pacur'attha;* iv, 94; *UdA*. 165, 363, *pacura-jana = puthujjana*.

[6] Text has vās'atthaṃ, but *Sinh*. text and *Comy*. and MSS. phās'atthaṃ (explained by *Comy*. as *phāsu-vihāra-atihaṃ*).

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Dutiya Saṃvāsa Suttaṃ

Sutta 54

Living Together (b)[1]

---

[59] **[68]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four ways
of living together.

What four?

A vile man
lives along with a vile woman;
a vile man
lives along with a devi;
a deva

lives along with a vile woman;
a deva
lives along with a devi.

And in what way, monks,
does a vile man
live along with a vile woman?

In this case, monks,
a husband is one who takes life,
steals,
is a wrong-doer in sense-desires,
a liar,
one given to harsh, bitter speech
and idle babble,
one covetous, of a malevolent heart,
of perverted view,
he is a wicked man,
an evil-doer,
he lives at home
with a heart soiled
by the taint of stinginess,
he abuses and reviles
recluses and brahmins.

His wife also is one who takes life
steals,
is a wrong-doer in sense-desires,
a liar,
one given to harsh, bitter speech
and idle babble,
one covetous, of a malevolent heart,
of perverted view,
she is a wicked woman,
an evil-doer,
she lives at home

with a heart soiled
by the taint of stinginess,
she abuses and reviles
recluses and brahmins.

Thus it is, monks,
that a vile man
lives with a vile woman.

And how, monks,
does a vile man
live along with a devi?

In this case the husband is one who takes life,
steals,
is a wrong-doer in sense-desires,
a liar,
one given to harsh, bitter speech
and idle babble,
one covetous, of a malevolent heart,
of perverted view,
he is a wicked man,
an evil-doer,
he lives at home
with a heart soiled
by the taint of stinginess,
he abuses and reviles
recluses and brahmins.

But the wife is one who abstains from taking life,
stealing,
wrong-doing in sense-desires,
lying,
one not given to harsh, bitter speech
and idle babble,
one not covetous, of a malevolent heart,

not of perverted view,
she is virtuous,
of a lovely nature,
she lives at home with a heart
freed from the taint of stinginess,
she is no abuser or reviler
of recluses and brahmins.

Thus, monks,
does a vile man
live along with a devi.

And how does a deva
live along with a vile woman?

In this case the husband is one who abstains from taking life,
stealing,
wrong-doing in sense-desires,
lying,
one not given to harsh, bitter speech
and idle babble,
one not covetous, of a malevolent heart,
not of perverted view,
he is virtuous,
of a lovely nature,
he lives at home with a heart
freed from the taint of stinginess,
he is no abuser or reviler
of recluses and brahmins.

But the wife is one who takes life
steals,
is a wrong-doer in sense-desires,
a liar,
one given to harsh, bitter speech
and idle babble,

one covetous, of a malevolent heart,
of perverted view,
she is a wicked woman,
an evil-doer,
she lives at home
with a heart soiled
by the taint of stinginess,
she abuses and reviles
recluses and brahmins.

Thus does a deva
live along with a vile woman.

And how does a deva
live along with a devi?

In this case both husband and wife
are abstainers from,
stealing,
wrong-doing in sense-desires,
lying,
they are not given to harsh, bitter speech
and idle babble,
they are not covetous, of a malevolent heart,
not of perverted view,
they are virtuous,
of a lovely nature,
living at home with a heart
freed from the taint of stinginess,
not abuseing or reviling
recluses and brahmins.

Thus it is, monks,
that a deva
lives along with a devi.

These are the four ways of living together.

Both vicious, mean, abusing others, these -
Husband and wife, a vile pair linked together.

A vicious husband, mean, abusing others;
A virtuous wife, not stingy, but well-spoken -
A devi she, paired with a partner vile.

A husband good, not stingy, but well-spoken,
A vicious wife, stingy, abusing others -
A woman vile is partnered with a deva.

If both, believers, self-controlled, well-spoken,
Living as dhamma bids, use loving words
One to the other, - manifold the blessings
That come to wife and husband, and to them
The blessing of a pleasant life is born;
Dejected are their foes, for both are good.
So in this world living as dhamma bids,
The pair, in goodness match'd, i' the deva-world
Rejoicing win the bliss that they desire.'

---

[1] This sutta is much the same as (a) above, but has substitutes for the fifth offence of drinking liquor. Comy. remarks that both are concerned with *kamma-patha,* and the householders' method of attaining the first two paths of Stream-winning and Once-return.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Sutta 55

Paṭhama Samajīvina Sutta

Well Matched (a)[1]

---

[69]

[1][bodh] On a certain occasion the Exalted One was staying among the Bhagga near Crocodile Haunt,
at Bhesakala Grove in Antelope park.[2]

Now in the forenoon the Exalted One robed himself,
and taking outer robe and bowl
set out for the dwelling of the housefather, Nakula's father.
On coming there he sat down on a seat made ready.
Then the housefather, Nakula's father,
and the housewife, Nakula's mother,
came to see the Exalted One,
and on coming to him
saluted him and sat down at one side.
So seated the housefather, Nakula's father,
said this to the Exalted One:

[70] [2] 'Lord, ever since the housewife, Nakula's mother,
was brought home to me
when a mere lad,

she being then a mere girl,
I am not conscious of having transgressed[3] against her
even in thought,
much less in person.

Lord, we do desire to behold each other
not only in this very life
but also in the life to come.'

Then also the housewife, Nakula's mother,
said this to the Exalted One:

'Lord, ever since I,
a mere girl,
was led home to the housefather, Nakula's father,
when he was a mere lad,
I am not conscious of having transgressed against him
even in thought,
much less in person.
Lord, we do desire to behold each other
not only in this very life,
but also in the life to come.'

[Then said the Exalted One:] 'Herein, householders,
if both wife and husband
desire to behold each other
both in this very life
and in the life to come,
and both are matched in faith,
matched in virtue,
matched in generosity,
matched in wisdom,[4]
then do they behold each other
in this very life
and in the life to come.

If both, believers, self-controlled, well-spoken,
Living as dhamma bids, use loving words
One to the other, manifold the blessings
That come to wife and husband, and to them
The blessing of a pleasant life is born.
Dejected are their foes, for both are good.
So in this world, living as dhamma bids,
The pair, in goodness matched, i' the deva-world
Rejoicing win the bliss that they desire.'

---

[1] *Samajīvino* In the *uddāna*. At *A*. I, 26 this couple are reckoned as the best of lay-disciples, male and female, in 'intimate conversation.' at *A*. i. 401 [?] they are described as having been for 500 births parents or relatives of the Buddha, and still treat him as a son, and this conversation is there quoted. *Cf*. *K.S*. iii, 1, where the old man asks for consolation.

[2] The same places are mentioned at *M*. i, 95, 332; *S*. iv, 116. At *A*. iii, 295, N. is sick.

[3] Same phrase at *A*. iv, 66 (of Nanda's mother), with reading *aticarittā* (as also *Comy*.) for *atticaritā* of our text.

[4] To these four are often added suta (learning). At *K.S*. v, 339 these virtues conduce to Stream-winning. See below, Ch. VII, § 1.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Sutta 56

Dutiya Samajīvina Suttaṃ

Well matched (b)

---

[62] **[70]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

'Herein, monks,
if both wife and husband
desire to behold each other
both in this very life
and in the life to come,
and both are matched in faith,
matched in virtue,
matched in generosity,
matched in wisdom,
then do they behold each other

in this very life
and in the life to come.

If both, believers, self-controlled, well-spoken,
Living as dhamma bids, use loving words
One to the other, manifold the blessings
That come to wife and husband, and to them
The blessing of a pleasant life is born.
Dejected are their foes, for both are good.
So in this world, living as dhamma bids,
The pair, in goodness matched, i' the deva-world
Rejoicing win the bliss that they desire.'

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Sutta 57

Suppavāsā Suttaṃ

Suppavāsā[1]

---

[62] **[71]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying among the Koliyans
at a township of the Koliyans called Sajjanela.

Then the Exalted One in the forenoon,
robing himself
and taking outer robe and bowl,
approached the dwelling of Suppavasa of the Koliyans,
and on reaching it
sat down on a seat made ready.

Then Suppavasa of the Koliyans
with her own hand
satisfied and served the Exalted One
with choice food,
both hard and soft.

And seeing that[2] the Exalted One had eaten his fill
and had washed both hand and bowl,[3]
Suppavasa of the Koliyans sat down at one side.

As she sat thus
the Exalted One said this
to Suppavasa of the Koliyans:

'Suppavasa,
the Ariyan woman-disciple who gives food
gives four things[4]
to the receiver thereof.

What four?

She gives life,
she gives beauty,
she gives happiness,
she gives strength.

Moreover, giving life
she is a partaker of life,[5]
be it as deva or human:
giving beauty
she is a partaker of beauty,
be it as deva or human:
giving happiness,
she is a partaker of happiness,
be it as deva or human:
giving strength
she is a partaker of strength,
be it as deva or human.

Yes, Suppavasa,
the Ariyan woman-disciple
who gives food

gives these four things
to the receiver thereof.

If she give food well prepared, pure, choice, possessing flavour,
She by her offering made to those who walk upright, **[72]**
Who are well practised in the Way and lofty are,
On merit heaping merit, hath great fruit, and she
Is praised by that World-knower. They who bear in mind
An offering such as this and gladsome[6] roam the world,
By tearing up the weed of meanness, root and branch,
Such are not blamed and come to reach the heaven-place.'

---

[1] *Cf*. *G.S*. i, 25, where she is reckoned 'best of those who give choice alms-food,' and is called 'mother of Sīvali'; but she is not named in *Apadāna* or *Therigāthā*. At *Thag*. 60 she is called daughter of the Koliyan rājah. *Cf*. *Ud*. II, 8 for the account of her seven meals given to the Buddha.

[2] The construction is elliptical and requires the use of 'seeing' or 'knowing' to explain the acc. case. *DA*. i, 272 expl. *evaṃ bhūtaṃ Bhagavantaṃ ñatvā*.

[3] *Oṇīta-patta-pāṇiṃ*. This common phrase is expl. by *Comy*. at *DA*., *UdA*. 242, etc., as 'withdrawn-bowl-hand' (Skt. *oṇ*.); or 'washed-bowl-hand' (*onitta,* Skt. *avanij*.). Both incline to the latter interpretation. The right hand only is used in eating.

[4] *Ṭhānāni,* occasions.

[5] *Bhāginī*. There may be a word-play here on *bhaginī* (sister).

[6] *Vedajātā-*. *Comy*. *tuṭṭhi-jātā*. At *SA*. i, 120 equal to *hāsa-bahulo, pāmojja-bahulo*.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Sutta 58

Sudatta Anāthapiṇḍika Suttaṃ

Sudatta[1]

---

[63] **[72]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the housefather Anāthapiṇḍika came to visit the Exalted One, and on coming to him saluted him and sat down at one side.

As he thus sat the Exalted One said this to the housefather Anāthapiṇḍika:

'Housefather, the Ariyan disciple who gives food gives four things to the receiver thereof.

What four?

He gives life, beauty, happiness and strength.

Moreover, giving life
he is a partaker of life,
be it as deva or human:
giving beauty

he is a partaker of beauty,
be it as deva or human:
giving happiness,
he is a partaker of happiness,
be it as deva or human:
giving strength
he is a partaker of strength,
be it as deva or human.

Yes, housefather,
the Ariyan disciple
who gives food
gives these four things
to the receiver thereof.

To those well trained, who live on others' alms,
Whoso gives zealously in season due
Their daily food, on them confers four things:
Long life and beauty, happiness and strength.
Who giveth life, strength, beauty, happiness,
Hath long and honoured life, wherever born.'

---

[1] The personal name of Anāthapiṇḍika (not in the text but acc. to the uddana), 'feeder of the helpless.' *Cf. Vin*. ii, 64; *S*. i, 211.

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Sutta 59

Bhojana-Dāyaka Suttaṃ

Food

---

[64] **[72]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a supporter by giving food gives these four things to the receiver thereof.

What four?

He gives life, beauty, happiness and strength.

Moreover, giving life
he is a partaker of life,
be it as deva or human:

giving beauty
he is a partaker of beauty,
be it as deva or human:
giving happiness,
he is a partaker of happiness,
be it as deva or human:
giving strength
he is a partaker of strength,
be it as deva or human.

Yes, monks,
the Ariyan disciple
who gives food
gives these four things
to the receiver thereof.

To those well trained, who live on others' alms,
Whoso gives zealously in season due
Their daily food, on them confers four things:
Long life and beauty, happiness and strength.
Who giveth life, strength, beauty, happiness,
Hath long and honoured life, wherever born.'

Aṇguttara Nikāya
4. Catukka Nipāta
VI. Puññābhisanda Vagga

Sutta 60

Gihī-Sāmīci-Paṭipadā Suttaṃ

The Householder's Duty

---

[65] **[73]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the housefather Anāthapiṇḍika came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
the Exalted One said this to the housefather Anāthapiṇḍika:

'Housefather, possessed of four things
the Ariyan disciple has entered on
the householder's path of duty,[1]
a path which brings good repute
and leads to the heaven world.

What are the four?

Herein, housefather, the Ariyan disciple waits upon the Order of monks.

He waits upon the Order of monks
with the offer of a robe,
he waits upon the Order of monks
with the offer of alms-food
he waits upon the Order of monks
with the offer of lodging
he waits upon the Order of monks
with the offer of requisites and medicines for use in sickness.

These are the four things.

They are wise folk who enter on the path
Of duty which becomes the householder,
Serving the virtuous ones who on the Way
Have rightly trod[2] with offerings of robes,
Of alms-food, lodging, comforts, requisites.
By day and night their merit groweth ever;
Doing the lucky deed one reaches[3] heaven.'

Gihī-sāmīci-paṭipadā, Householders High Road, Consummate Path to Walk

---

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 61

Pattakamma Suttaṃ

Four Deeds of Merit[1]

---

[65] **[73]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the housefather Anāthapiṇḍika came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
the Exalted One said this to the housefather Anāthapiṇḍika:

[74] "Housefather, there are these four conditions
(to realize which is) desirable,
dear,
delightful,
hard to win in the world.

What four?

(The wish:) 'O may wealth
by lawful means
come to me!'

This is the first condition
desirable,
dear,
delightful,
hard to win in the world.

'Wealth being gotten
by lawful means,
may good report attend me[2]
along with my kinsmen and teachers!'

This is the second condition
desirable,
dear,
delightful,
hard to win in the world.

'Wealth being gotten by lawful means,
and good report being gotten by me
along with my kinsmen and teachers,
may I live long
and reach a great age!'

This is the third condition
desirable,
dear,
delightful,
hard to win in the world.

Wealth being gotten by lawful means,
and good report being gotten by me
along with my kinsmen and teachers,

and long life,
when body breaks up,
on the other side of death
may I attain the happy bourn,
the heaven world!

This is the fourth condition
desirable,
dear,
delightful,
hard to win in the world.

These, housefather,
are the four conditions (to realize which is)
desirable,
dear,
delightful,
hard to win in the world.

Now, housefather,
to the winning of these four conditions
desirable,
dear,
delightful,
hard to win in the world,
four conditions conduce.

Whhat four?

Perfection of faith,
perfection of virtue,

perfection of generosity
and perfection of wisdom.[3]

§

And what, housefather, is perfection of faith?

Herein the Ariyan disciple is faithful, he has faith in the enlightenment of the Tathāgata, thus:

At AN 4. 52 he has: "He it is, the Exalted One, Arahant, a fully Enlightened One, perfect in lore and conduct, Wellfarer, a world-knower, the trainer unsurpassed of men who can be trained, teacher of devas and mankind, a Buddha, an Exalted One."

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 62

Anaṇa Suttaṃ

Debtless

---

[69] **[77]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the housefather Anāthapiṇḍika came to visit the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he thus sat
the Exalted One said this to the housefather Anāthapiṇḍika:

'Housefather, there are these four kinds of bliss
to be won by the householder
who enjoys the pleasures of sense
from time to time
and when occasion offers.

What four?

The bliss of ownership,[1]
the bliss of wealth,
the bliss of debtlessness,
the bliss of blamelessness.

And what, housefather, is the bliss of ownership?

[78] In this case a clansman has wealth
acquired by energetic striving,
amassed by strength of arm,
won by sweat,
lawful
and lawfully gotten.

At the thought:

Wealth is mine
acquired by energetic striving,
amassed by strength of arm,
won by sweat,
lawful
and lawfully gotten,
bliss comes to him,
satisfaction comes to him.

This, housefather, is called
"the bliss of ownership."

And what is the bliss of wealth?

In this case, housefather,
a clansman by means of wealth
acquired by energetic striving,
amassed by strength of arm,
won by sweat,
lawful
and lawfully gotten,

both enjoys his wealth
and does meritorious deeds therewith.

At the thought:

By means of wealth
acquired by energetic striving,
amassed by strength of arm,
won by sweat,
lawful
and lawfully gotten,
I both enjoy my wealth
and do meritorious deeds,
bliss comes to him,
satisfaction comes to him.

This, housefather, is called
"the bliss of wealth."

And what is the bliss of debtlessness?

In this case a clansman
owes no debt
great or small
to anyone.

At the thought:

I owe no debt,
great or small,
to anyone,
bliss comes to him,
satisfaction comes to him.

This, housefather, is called
"the bliss of debtlessness."

And what is the bliss of blamelessness?

In this case, housefather,
the Ariyan disciple is blessed
with blameless action of body,
blameless action of speech,
blameless action of mind.

At the thought:

I am blessed
with blameless action of body,
with blameless action of speech
with blameless action of mind,
bliss comes to him,
satisfaction comes to him.

This is called
"the bliss of blamelessness."

Such, housefather, are the four kinds of bliss
to be won by the householder
who enjoys the pleasures of sense
from time to time
when occasion offers.

Winning the bliss of debtlessness a man
May then recall the bliss of really having.
When he enjoys the bliss of wealth, he sees
'Tis such[2] by wisdom. When he sees he knows.
Thus is he wise indeed in both respects.
But these have not one-sixteenth of the bliss
(That cometh to a man) of blamelessness.

[1] *Atthi-sukhaṃ:* 'the bliss of "there-is."'

[2] Text *tatho; Sinh*. text *tato*.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 63

Sabrahma Suttaṃ

Equal with Brahmā[1]

---

[79]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, those families where mother and father
are worshipped in the home
are reckoned like unto Brahma.

Those families where mother and father
are worshipped in the home
are ranked with teachers of old.

Those families where mother and father are worshipped in the home
are ranked with the devas[2] of old.

Worthy of offerings, monks, are those families
where mother and father are worshipped in the home.

"Brahma," monks, is a term for mother and father.

"Teachers of old," monks, is a term for mother and father.

"Devas of old," monks, is a term for mother and father.

"Worthy of offerings," monks, is a term for mother and father.

Why so?

Because mother and father do much for children,
they bring them up,
nourish
and introduce them to the world.[3]

Parents are "Brahma" called, "teachers of old,"[4]
Worthy of gifts are they, compassionate
Unto their tribe of children. Thus the wise
Should worship them and pay them honours due.
Serve them with food and drink, clothing and bed.
Anoint their bodies, bathe and wash their feet.
For service such as this to parents given
In this life sages praise a man, and he
Hereafter has reward of joy in heaven.'[5]

"Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god! Let thy guest be to thee like unto a god!" — Max Müller, SBE, *Taittirīyaka-Upanishad,* I.11.

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 64

Niraya Suttaṃ

Purgatory[1]

---

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of four qualities one is put into purgatory according to his deserts.

What four?

He is one who takes life,
steals,
is a wrong-doer in sensual desires,
he is a liar.

These are the four qualities possessed of which one is put into purgatory according to his deserts.

To kill, to steal, to lie, — these three, and going
After another's wife the wise commend not.'[2]

---

[1] *Cf*. supra, I, § 10. [Ed.: Neither sutta #10 of this volume, nor #10 of Volume I seem to have any relevance to this.]

[2] From *Sigālovāda, D*. iii, 182; *cf*. *KhpA*. 143.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 65

Rūpappamāṇa Suttaṃ

Outer Form

---

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four persons are found existing in the world.[1]

What four?

He who measures according to (outward) form and is satisfied therewith;
he who measures according to (others') words and is satisfied therewith;
he who measures according to austerity and is satisfied therewith;
he who measures according to dhamma[2] and is satisfied therewith.

If they have measured by the form and go by what folk say,
Desire-and-passion-led, they do not know that man.
If the very man he know not, nor things external see,
Hedged in on every side that fool by words is swayed.
If the very man he know not, but things external see,[3]
The outward fruits observing, he too by words is swayed.
But if he know the very man and see externals too,
Clear-sighted without hindrance,[4] by words he is not swayed.'[5]

---

[1] *Cf. Pugg.,* p. 53; *Human Types,* 73, where each term is explained.

[2] One's own standard of right and wrong, not the later '*Dhamma*.'

[3] *Vi-nīvaraṇa-dassāvī - i.e.,* freed from the five hindrances of sensuality, ill-will, sloth-and-torpor, flurry-and-worry, doubt-and-wavering.

[4] Here *Sinh*. text wrongly reads *na passati*.

[5] These *gāthas* occur, with slight differences, at *Thag*. 469; *Brethr.* 230, where they are ascribed to Bhaddiya the Dwarf, the sweet-voiced teacher, and are there more fittingly applied. He says: 'People see my misshapen *rūpa,* and misjudge me; but on hearing my voice *(ghosa)* they are entranced. It looks as if our version is derived from those at *Thag.,* for in the former there is no reference to austerity or dhamma.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 66

Sarāga (Puggala) Suttaṃ

Lustful[1]

---

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The lustful,
the hateful,
the deluded,
the proud.

These four persons are found existing in the world.

In love with lustful things, enamoured of fair forms,
Vile creatures by delusion bound increase their bonds.
E'en clever men do evil deeds that spring from lust,
From hatred and delusion, painful, sorrow-fraught.
Blind creatures, clothed in ignorance, not having sight,
Being by nature such as this, in their conceit
Consider not: Perhaps it may be so with us.'[2]

---

[1] *Cf. Pugg.*, p. 84.

[2] A difficult line owing to various readings. That of our text *yathā dhammā tathā santā na tass'evan ti mañña*, is obviously wrong. *Comy.* and *Sinh.* text read *na nassevan ti maññare*. MSS. have *kass'evarṃ: na sevaṃ: na ssevanti*, etc. Acc. to *Comy.'s* interpretation we should read *na n'ass'evan ti = na no assa*. For the form *maññare (= maññanti), cf.* supra, § 3, *vuccare*.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 67

Ahi (Metta) Suttaṃ

Lord of Snakes

---

[81]

[1][piya] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvaṭṭhī, in Jeta Grove in Anāthapiṇḍika's Park.

Now at that time at Sāvaṭṭhī a certain monk had been bitten by a snake and had died.[1]

So a great number of monks came to visit the Exalted One, and on coming to him saluted him and sat down at one side.

So seated those monks said this to the Exalted One:

"Lord, a certain monk here in Sāvaṭṭhī has been bitten by a snake and has died."

"Then, monks, that monk did not suffuse with heart of amity the four royal families of snakes.

Had he done so that monk would not have died of snake-bite.

What are the four royal families of snakes?

The royal family of snakes called Virūpakkha,
that called Erāpatha,
that called Chabyāputta and
the royal family of **[82]** snakes called Kaṇhā-gotamaka.

Monks, that monk did not suffuse with heart of amity these four royal families of snakes;
had he done so he would not have died of snake-bite.

Monks, for self-warding,
for self-guarding,
for self-protection I do enjoin
that ye suffuse with heart of amity[2]
these four royal families of snakes, thus:

May I have kindness with Virūpakkhas,
May I have kindness with Erāpathas,
With Chabyāputtas may I kindness have.
With Kaṇhā-gotamakas may I have kindness.

May I have kindness with the footless,
With those of two feet may I kindness have,
With quadrupeds may I have kindness.
May I have kindness with the many-footed.

Let not the footless do me harm,
Nor those that have two feet;
Let not four-footed ones me harm,
Nor those with many feet.

All creatures, living things, - may all that has become, -
May one and all see luck, and may no harm befall.

Infinite the Buddha, infinite is Dhamma, infinite the Order.
Finite are creeping things, snakes, scorpions, centipedes;

Finite are spinning spiders,[3] house-lizards, rats and mice.

Done by me is warding, done by me is protection.
Let all things living now depart in peace.
I, even I, before the Exalted One bow down;
Before the seven fully Enlightened Ones I bow.'

---

[1] *Cf*. *Vin*. ii, 109; *JA*. ii, 144.

[2] For the subject of *metta-bhāvanā* and *parittā cf*. Mrs. Rhys Davids at *Dial*. iii, 185 *f*. and *Sakya*, 221 *ff*.; also *J.P.T.S*., 1893 [Ed. but ?].

Virūpakkha was regarded as regent of the western quarter (*D*. iii, 199). *Comy*. can tell us nothing of the other three. Jātaka *Comy*. says that the Bodhisattva promised long life to those who observed this paritta, or charm, and that thereafter the monks lived long, while the B. himself 'by developing the divine moods *(brahmavihāre)* was bound for the Brahma world.' For Metta-Sutta see *KhpA*. ix and Manual of a Mystic, p. 4 ff.

[3] *Uṇṇānabhi*, 'belly-spinners.' *JA*. *Comy*.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 68

Devadatta Suttaṃ

Devadatta

---

[83]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha, on the hill Vultures' Peak,
not long after Devadatta had left (the Order).[1]

Then the Exalted One addressed the monks thus concerning Devadatta:[2]

There seems to me to be a problem here with Woodward's translation of *'parābhavāya'*. The plantain, bamboo, reed and mule are said to *'attavadhāya'* 'destruction of self' and *'parābhavāya'* Woodward's 'destruction of others'. That Devadatta brought about problems for others is obvious, but not so obvious is the harm done to others by these other things. PED just has 'destruction.' 'Others' is not found in the word or outside it. Bhk. Bodhi has 'to his own ruin and destruction' which looks to be the better translation. Maybe 'to his own ruin and general (para) destruction. The problem here is holding on to 'atta' as 'self'. (little joke).

p.p. explains it all — p.p.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 69

Padhāna Suttaṃ

Effort[1]

---

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four efforts.

What four?

The effort to restrain,
that to abandon,
that to make-become,
and the effort to preserve.

And of what sort, monks,
is the effort to restrain?

Herein a monk generates desire
for the non-arising of evil,
unprofitable states
that have not yet arisen;
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind (to this end).

This, monks, is called
"the effort to restrain."

And of what sort, monks,
is the effort to abandon?

Herein a monk generates desire
for the abandoning of evil,
[84] unprofitable states
that have arisen;
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind (to this end).

This is called
"the effort to abandon."

And of what sort, monks,
is the effort to make-become?

Herein he generates desire
for the arising of profitable states
not yet arisen;
he makes an effort,

sets going energy,
he lays hold of
and exerts his mind (to this end).[2]

This is called
"the effort to make-become."

And of what sort, monks,
is the effort to preserve?

Herein a monk generates desire
for the establishing,
for the non-confusion,
for the more-becoming,
for the increase,
cultivation
and fulfilment
of profitable states that have arisen;
he makes an effort,
sets going energy,
he lays hold of
and exerts his mind (to this end).

This is called "the effort to preserve."

So these, monks, are the four efforts.

Restraint, leaving, making-become, preserving -
These are the four exertions taught by him,
The Kinsman of the Sun. Herein a monk
Ardently striving makes an end of Ill.'[3]

---

[1] *Cf. K.S.* v, 219, *Right Efforts,* and above, I, §§ 3, 4.[sic. 13, 14]

[2] *Cf. The Four Right Efforts, K.S.* v, p. 219 f.

[3] *Gāthas* as at I, § 14 above.

Aṇguttara Nikāya
4. Catukka Nipāta
VII. Pattakamma Vagga

Sutta 70

Adhammikā Suttaṃ

Unrighteous

---

[84]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

'At such time, monks,
as rajahs are unrighteous,
the ministers[1] of rajahs
also are unrighteous.

When ministers are unrighteous,
brahmins and householders
also are unrighteous.

Thus townsfolk and villagers are unrighteous.

This being so,
moon and sun go wrong in their courses.[2]

This being so,
constellations and stars do likewise;
days and nights,
months and fortnights,
seasons and years
are out of joint;
the winds blow wrong,
out of season.

Thus the devas are annoyed.[3]

This being so,
the sky-deva bestows not sufficient rain.

Rains not falling seasonably,
the crops ripen in wrong season.

[85] Monks, when crops ripen in wrong season,
men who live on such crops
are short-lived,
ill-favoured,
weak
and sickly.

But, monks, when rajahs are righteous,
the ministers of rajahs
also are righteous.

When ministers are righteous,
brahmins and householders
also are righteous.

Thus townsfolk and villagers are righteous.

This being so,
moon and sun go right in their courses.

This being so,
constellations and stars do likewise;
days and nights,
months and fortnights,
seasons and years
go on their courses regularly;
winds blow regularly
and in due season.

Thus the devas are not annoyed
and the sky-deva bestows sufficient rain.

Rains falling seasonably,
the crops ripen in due season.

Monks, when crops ripen in due season,
men who live on those crops
are long-lived,
well-favoured,
strong
and free from sickness.[4]

When kine are crossing, if the old bull swerve.
They all go swerving, following his lead.[5]
So among men, if he who's reckoned best
Live not aright, much more do other folk.
If the rajah be unrighteous, the whole realm dwells in woe.

When kine are crossing, if the bull go straight.
They all go straight because his course is straight.
So among men, if he who's reckoned best
Live righteously, the others do so too.
The whole realm dwells in happiness if the rajah lives aright.'

---

[1] Reading *rāja-yuttā* with *Comy*. and *Sinh*. text for text's *-puttā*.

[2] *Comy*. gives no reason for this. Probably it is meant that devas, in warding men, are warning them. Text should read *candima-*, here and below.

[3] According to *Comy*. tree-devas, etc., who live in trees, find their homes gone.

[4] *Gāthas* at *JA*. iii, 111; *Netti,* 130, 134; *cf*. also JA. v, No. 521, where the story is told to the Kosalan rajah.

[5] *Nette;* so also all MSS., but *Comy*. *nete*.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 71

Padhāna - Apaṇṇaka Paṭipadā Suttaṃ

Effort

---

[85]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Possessed of four things, monks,
a monk has entered on the path to surety,
and he is determinedly bent on[2]
the destruction of the āsavas.

What are the four?

Herein a monk is virtuous,
learned,
of ardent energy
and wise.

Possessed of these four things
a monk has entered on the path to surety,
and he is determinedly bent on
the destruction of the āsavas."

---

[1] *Apaṇṇaka* at *A*. i, lll = Nibbāna. See *n*. to *G.S*. i, 97. At *A*. i, 270 it is applied to a die *(maṇi)* which is 'true.' In the sutta the noun *apaṇṇakatā* is used; *Comy*. expl. as *aviruddha,* unobstructed *Cf*. *K.S*. iv, 253 *n*. Mrs. R.D. suggests 'not green, immature: trustworthy.'

[2] = *K.S*. iv, 110. Text has *yoni c'assa āraddhā;* at *A*. i, 113, *yoni c'assa āraddho*. At *Itv*. 30, *yoniso āraddho hoti*, chosen by the editor out of many variants - *e.g., yoniso, yonissa, yonissayā, yoni so, yonīcassa, yonicassa* and *yoniso c'assa*. *Yoniso* is abl., and it seems best to read *yoniso c'āraddho,* according to which I translate.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 72

Diṭṭhi - Apaṇṇaka Paṭipadā Suttaṃ

View

---

[86]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Possessed of four things, monks,
a monk has entered on the path to surety,
and he is determinedly bent on the destruction of the āsavas.

What are the four?

Dispassionate thinking,
benevolent thinking,

harmless thinking
and right view.[1]

Possessed of these four things
a monk has entered on the path to surety,
and he is determinedly bent on the destruction of the āsavas."

---

[1] The first three at *A*. i, 275. *Cf*. *K.S*. ii, 105 *n*.; again below, text 252.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 73

Asappurisa-Vadhukā Suttaṃ

Worthy

---

[86]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, possessed of four things
a man is to be understood
as being unworthy.[1]

What four?

Herein, monks, the unworthy man,
even unasked,

speaks out what is discreditable to another.

What then (would he say) if asked?

If, however, he is obliged to speak
on being questioned,
then without reserve or equivocation[2]
he utters dispraise of another
to the full and in all details.

This, monks, is to be understood
as the meaning of the saying:

"This worthy[3] is an unworthy one."

■

Then again, the unworthy one,
even when asked,
does not speak out
what is to another's credit;
much less when unasked.

If, however, he is obliged to speak
on being questioned,
then with reserve and equivocation
he utters praise of another
grudgingly and in brief.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an unworthy one."

■

[87]Again, monks, the unworthy one,
even when asked
does not speak out
what is discreditable to himself;
much less does he do so when unasked.

If, however, he is obliged to speak
on being questioned,
then with reserve and equivocation
he utters grudgingly and in brief
what is to his own discredit.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an Unworthy one."

■

Once more, monks, the unworthy one,
even unasked,
speaks out what is creditable to himself.

What then does he do when asked?

If, however, he is obliged to speak
on being questioned,
then without reserve or equivocation
he sings his own praises
to the full and in all details.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an unworthy one."

Thus, possessed of these four things
one is to be understood as an unworthy one.

Now, monks, possessed of four things one is to be understood as a worthy one.

What four things?

Herein, monks, the worthy man,
even unasked,
speaks out what is discreditable to himself.

What then (would he say) if asked?

If, however, he is obliged to speak
on being questioned,
then without reserve or equivocation
he utters dispraise of himself
to the full and in all details.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an worthy one."

■

Then again, the worthy one,
even when asked,
does not speak out
what is to his own credit;
much less when unasked.

If, however, he is obliged to speak
on being questioned,
then with reserve and equivocation
he utters praise of himself
grudgingly and in brief.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an worthy one."

■

Again, monks, the worthy one,
even when asked
does not speak out
what is discreditable to another;
much less does he do so when unasked.

If, however, he is obliged to speak
on being questioned,
then with reserve and equivocation
he utters grudgingly and in brief
what is to another's discredit.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an worthy one."

■

Once more, monks, the worthy one,
even unasked,
speaks out what is creditable to another.

What then does he do when asked?

If, however, he is obliged to speak
on being questioned,
then without reserve or equivocation
he sings another's praises
to the full and in all details.

This, monks, is to be understood
as the meaning of the saying:

"This worthy is an worthy one."

Thus, possessed of these four things
one is to be understood as an worthy one.

---

[1] *Asappurisa, cf. A.* i, 61; at *SnA.* 479 = *anariya.*

[2] Text and *Comy. alampetvā; Sinh.* text *alambetvā* (*Comy. alampitaṃ katvā?*). The word does not seem to occur elsewhere. *P.Dict.* suggests *alambhetvā; cf. palambheti.*

[3] *Bhavaṃ,* sometimes ironical, as here.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 74

Vadhukā Suttaṃ

The Young Wife[1]

---

[87]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Just as, monks,
when a young wife
is first led home (to her husband)
either by day or night,
she at first feels exceeding great fear and bashfulness
in the presence of her mother-in-law,
her father-in-law,
her husband,

and even towards servants and work-people;
but as time goes on,
owing to living together and intimacy,
she addresses mother-in-law,
father-in-law
and husband thus:

"Away with you! What do you know?"

Just in like manner, monks,
a certain monk here maybe,
when he first goes forth,
whether by day or night,
from the home to the homeless life,
feels exceeding great fear and bashfulness
in the presence of monks and nuns,
disciples male **[88]** and female
even of novices who serve in the monastery,
but as time goes on,
owing to living together and intimacy,
he addresses teacher
and preceptor thus:

"Away with you! What do you know?"

Wherefore, monks, thus must ye train yourselves:

I will dwell in mind
like a young wife newly arrived.

That is how ye must train yourselves.'

---

[1] *Comy*. and *Sinh*. text take this as part of the previous §, and the next § as §§ 4, 5, but the uddana as separate. *Vadhukā = suṇisa* or *suṇhā,* daughter-

in-law.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 75

Paṭhama- Dutiya Agga Suttaṃ

Perfections[1]

---

[88]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four perfections.

What four?

Perfection of virtue,
perfection of concentration,
perfection of wisdom
perfection of release.

Monks, there are these four perfections.

What four?

Perfection of bodily form,
perfection of feeling,
perfection of perception
perfection of becoming.[2]

These are the four perfections.'

---

[1] Text has *angāni* for *aggāni* of *Comy*. and *Sinh*. text, but is right in the uddāna.

[2] *Bhav'aggaṃ*. *Comy*. takes this and the foregoing to be 'the personality' in which one attains arahantship *(uttama-sarīra)*.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 76

Kusinārā Suttaṃ

Kusinārā[1]

---

[88]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying at Kusinārā,
at the Bend,[2]
in the Sāl-grove of the Mallas,
between the twin sal-trees,
at the time of his final passing away.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yea, lord," replied those monks to the Exalted One.

The Exalted One said this:

"It may be, however, monks,
that some one of you has doubt or misgiving
as to the Buddha

or Dhamma
or Order
or the Way
or the Practice (going to the Way).

Ask, monks!

Be not hereafter remorseful (at the thought):

'Face to face with us was the Teacher
and we could not question the Exalted One face to face.'

At these words those monks were silent.

Then a second time the Exalted One addressed the monks: :

"It may be, however, monks,
that some one of you has doubt or misgiving
as to the Buddha
or Dhamma
or Order
or the Way
or the Practice.

Ask, monks!

[89] Be not hereafter remorseful (at the thought):

'Face to face with us was the Teacher
and we could not question the Exalted One face to face.'

At these words those monks were silent.

Then for the third time the Exalted One addressed the monks:

"It may be, however, monks,
that some one of you has doubt or misgiving
as to the Buddha

or Dhamma
or Order
or the Way
or the Practice.

Ask, monks!

Be not hereafter remorseful (at the thought):

'Face to face with us was the Teacher
and we could not question the Exalted One face to face.'

At these words those monks were silent.

Then said the Exalted One to the monks:

'It may be, however, monks, that out of respect for the teacher ye ask not.

Then let one ask as friend of a friend.'[3]

At these words those monks were silent.

Thereupon the venerable Ānanda said this to the Exalted One:

'It is wonderful, lord!

It is marvellous, lord!

Thus convinced am I of the Order of monks
that there is not in this Order of monks
in a single monk
any doubt or misgiving
as to the Buddha,
Dhamma,
the Order,
the Way
or the Practice.'

'You, Ānanda, speak out of faith,
but the Tathāgata has knowledge therein.

There is indeed in this Order of monks
no doubt or misgiving
in a single monk
as to the Buddha,
the Order,
Dhamma,
the Way,
or the Practice.

Of these five hundred monks here, Ānanda,
the most backward[4] is a Stream-winner,
one saved from the Downfall,
assured,
bound for enlightenment.'

---

[1] At *D*. ii, 154; *Dial*. ii, 172, but the introductory paragraph is at *D*. ii, 137.

[2] *Upavattana* (branching off), so always, but at *DA*. i, *Upavattam Mallānaṃ*. It is not the name of a place proper. *Comy*. 'At a place midway between the eastward row of sāl-trees where it turns northward.' *UdA*. 238; *SA*. i, 222, *uttarena nivattati; tasmā upavattanan ti vucoati*. *Cf*. also *DA*. ii, 573.

[3] The meaning here is obvious, but *Comy*. says 'Ask each other, as friend of friend, and I will solve your doubts,' which seems a strained interpretation. See Gotama the Man, 246-50.

[4] *Pacchimaka*. *Comy*. thinks this refers to Ānanda, and was said to encourage him to persevere, but this is open to doubt. It is improbable, also, that a large number of monks was present.

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 77

Acinteyya Suttaṃ

Unthinkable

---

[89]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four unthinkables,
not to be thought of,
thinking of which
one would be distraught
and come to grief.[1]

What are the four?

Of Buddhas, monks,
the range is unthinkable,
not to be thought of
thinking of which
one would be distraught
and come to grief.

Of one who is musing, monks,
the range is unthinkable,
not to be thought of
thinking of which
one would be distraught
and come to grief.

The fruit of action, monks,
the range is unthinkable,
not to be thought of
thinking of which
one would be distraught
and come to grief.

World-speculation,[2] monks,
the range is unthinkable,
not to be thought of
thinking of which
one would be distraught
and come to grief.

These, monks, are the four unthinkables,
not to be thought of
thinking of which
one would be distraught
and come to grief.

[1] *Cf*. *Expos*. i, 31, 'The bhikkhu who is ill-trained in Abhidhamma makes his mind run to excess in metaphysical abstractions and thinks of the unthinkable.'

[2] *Loka-cintā*. *Cf*. *K.S*. v, 377. *Comy*. on both passages, 'Such as: Who made the moon and sun? Who made the earth, ocean, beings, mountains, mangoes, coconuts, etc.?'

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 78

Dakkhiṇā-Visuddhi Suttaṃ

Gifts[1]

---

[90]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, there are these four purities in gifts.

What four?

There is a gift, monks,
which is made pure on the part of the giver,
not of the receiver.

There is a gift, monks,
which is made pure on the part of the receiver,

not of the giver.

There is a gift, monks,
which is made pure on neither side,

There is a gift, monks,
which is made pure on both sides.

Now, monks, how is a gift
made pure on the part of the giver,
not of the receiver?

In this case the giver is virtuous,
of a lovely nature;
the receivers are immoral
and of a wicked nature.

Thus the gift is made pure
on the part of the giver,
not of the receiver.[2]

And how is a gift
made pure on the part of the receiver,
not of the giver?

In this case, monks,
the giver is immoral,
of a wicked nature,
while the receivers are virtuous,
of a lovely nature.

Thus the gift
made pure on the part of the receiver,
not of the giver.

And how is a gift
made pure neither on the part of the giver

nor of the receiver?

In this case, monks,
both giver and receiver are immoral,
of a wicked nature.

Thus the gift
made pure neither on the part of the giver
nor of the receiver.

[91] And how is a gift made pure
both on the part of the giver
and of the receiver?

In this case, monks,
the giver is virtuous,
of a lovely nature,
and the receiver virtuous,
of a lovely nature.

Thus the gift is made pure on both sides.

These are the four purities in gifts.'

---

[1] *Cf*. *D*. iii, 231, but in different order; *M*. iii, 256, which has gāthās on the subject and a fifth set; *Pts*. *of Contr*. 322.

[2] *Comy*. illustrates (i) by Vessantara's gift, JA. vi, 487, [Jāt 547] and that of Kevaṭṭa to Dīgha-sammatthera; (iii) by that of a hunter at Vaḍḍhamāna, at a *peta-dāna*. 'Made pure' is explained by *Comy*. as 'one of great fruit.'

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 79

Vaṇijjā Suttaṃ

Trade

---

[91]

[1] THUS have I heard:

Now the venerable Sāriputta came to visit the Exalted One.

As he sat at one side
the venerable Sāriputta said this to the Exalted One:

"Pray, lord, what is the reason,
what is the cause
why such and such a trade
practised[1] by some person
turns out a failure?

Again, lord, what is the reason,
what is the cause
why such and such a trade
practised by some person
does not turn out as he intended?

Pray, lord, what is the reason
what is the cause
why such and such a trade
practised by some person
does turn out as he intended?

Again, lord, what is the reason
what is the cause
why such and such a trade
practised by some person
person prospers beyond[2] his intention?"

"In this matter, Sāriputta,
(suppose) someone comes to a recluse or brahmin
and makes him an offer,[3] saying:

"Sir, say what you want
by way of support."

But he does not give him what he offered.

If this man deceases from that life
and returns to this sort of life,
whatever trade he may practise,
it turns out a failure.

Again in this matter, Sāriputta,
suppose someone comes to a recluse or brahmin
and makes him an offer, saying:

"Sir, say what you want
by way of support."

But he does not give him
what he intended to give.

Then, if this man deceases **[92]** from that life
and returns to this sort of life,
whatever trade he may practise,
it does not turn out as he intended.

Then again, Sāriputta,
suppose someone comes to a recluse or brahmin
and makes him an offer, saying:

"Sir, say what you want
by way of support."

And gives him what he intended to give.

Then, if this man deceases from that life
and returns to this sort of life,
whatever trade he may practise,
turns out as he intended.

Once more, Sāriputta,
suppose someone comes to a recluse or brahmin
and makes him a similar offer, saying:

"Sir, say what you want
by way of support."

And gives him more than he intended to give.

Then if this man deceases from that life
and returns to this sort of life,
whatever trade he may practise,
it prospers beyond his intention.

This, Sāriputta, is the reason,
this is the cause
why such and such a trade

practised by some person
turns out a failure.

This, Sāriputta, is the reason,
this is the cause
why such and such a trade
practised by some person
does not turn out as he intended.

This, Sāriputta, is the reason,
this is the cause
why such and such a trade
practised by some person
does turn out as he intended.

This, Sāriputta, is the reason,
this is the cause
why such and such a trade
practised by some person
prospers beyond his intention."

---

[1] *Payutta,* not 'wasted,' as this passage is translated in *P.Dict*. *Cf*. *Sn*. v. 404, *payojaye dhammikaṃ so vaṇijjaṃ* (in order to prosper the householder should practise a lawful trade).

[2] *Parādhippāya*. *(Comy. par'ajjhāsayā, ajjhāsayato adhikataraphalā hoti.)*

[3] Quoted *SnA*. ii. 171 on *Sn*. v. 101, *yo brāhmaṇaṃ vā samaṇaṃ vā aññaṃ vāpi vanibbakaṃ musāvādena vañceti ...*

Aṇguttara Nikāya
Catukka Nipāta
VIII: Apaṇṇaka Vagga

Sutta 80

Kamboja Suttaṃ

Essence of the Deed

---

[92]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying at Kosambī
in Ghosita Park.

Then the venerable Ānanda came to the Exalted One,
and on coming to him
saluted him
and sat down at one side.

As he sat at one side
the venerable Ānanda said this
to the Exalted One:[1]

'Pray, lord, what is the reason,
what is the cause
why womenfolk neither sit in a court (of justice),
nor embark on business,
nor reach the essence of the deed?[2]

"Womenfolk are uncontrolled, Ānanda.

Womenfolk are envious, Ānanda.

Womenfolk are greedy, Ānanda.

Womenfolk are weak in wisdom, Ānanda.

That is the reason,
that is the cause
why womenfolk do not sit in a court of justice,
do not embark on business,
do not reach the essence of the deed."

---

[1] Ānanda is often found interested in women. But cf. *K.S.* iv, 165 ff.

[2] Text *kamm'ojaṃ* (so also MSS. Adyar), the only instance of the word I have found; but *Sinn.* text and *Comy. Kambojaṃ* (?), the country in N.W. India next to Afghanistan. I follow our text's reading as there seems no reason for thus naming this country as a goal for woman's ambition. At *JA.* vi, 208 [Jāt 543] its natives are accounted barbarians. It may, however, have been on one of the great caravan routes. *Comy.* adds 'in search of wealth.' *Cf. Dhamm'oja,* 'essence of dhamma.' I think my rendering (pith of the matter) suits better with the fourth quality, *duppañño,* given for their shortcomings. (*Oja* is generally named in the series of *dhātuyo; vaṇṇa, gandha, rasa, oja.*) It is named as something extra - *e.g.,* as when devas put *oja* into the milk-rice of Sujātā or the truffles of Cunda, etc. (*cf. SnA.* ii, 154) - whereas certain yakkhas called *ojohārā* take it away.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 81

Pāṇātipātī Suttaṃ

Stealing

---

[93]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
one is put into purgatory
according to his deserts.[2]

What are the four?

He takes life,
steals,
is a wrong-doer in things sensual,
a liar.

Possessed of these four qualities
one is put into purgatory
according to his deserts.

Monks, possessed of four qualities
one is put into heaven
according to his deserts.

What are the four?

He abstains from taking life,
from stealing,
from wrongdoing in things sensual,
and from lying.

Possessed of four qualities
one is put into heaven
according to his deserts."

---

[1] Text, *Comy*. and MSS. give this title as *Macala* (there is no such word). The *m* is merely euphonic, as *Comy*. notes, and occurs first in this *vagga* at § 7 *(samaṇa-m-acalo)*.

[2] *Cf*. I, § 10 and *n*. The sutta = § 64 above, only the titles being different.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 82

Musāvādī Suttaṃ

Lying

---

[93]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
one is put into purgatory
according to his deserts.

What are the four?

He is a liar,
he is a malicious speaker,
he is of harsh speech,
he is an idle babbler.

Possessed of these four qualities
one is put into purgatory
according to his deserts.

Monks, possessed of four qualities
one is put into heaven
according to his deserts.

What are the four?

He abstains from telling lies,
he abstains from malicious speech,
he abstains from harsh speech,
he abstains from idle babble.

Possessed of four qualities
one is put into heaven
according to his deserts."

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 83

Vaṇṇa Suttaṃ

Praise

---

[93]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
one is put into purgatory
according to his deserts.

What are the four?

Without test or scrutiny
he speaks in praise
of what deserves not praise.

Without test or scrutiny
he speaks in blame
of things deserving praise.

Without test or scrutiny
he shows appreciation
where there should be none.

Without test or scrutiny
where appreciation should be shown,
he shows displeasure.[1]

Possessed of these four qualities
one is put into purgatory
according to his deserts.

[94] Monks, possessed of four qualities
one is put into heaven
according to his deserts.

What are the four?

Testing and scrutinizing
he speaks in praise
of what deserves praise.

Testing and scrutinizing
he speaks in blame
of things deserving blame.

Testing and scrutinizing
he shows appreciation
where appreciation should be shown.

Testing and scrutinizing
where displeasure should be shown,
he shows displeasure.

Possessed of four qualities
one is put into heaven
according to his deserts."

---

[1] As at I, § 3 above and *A*. i, 89 = *G.S*. i, 80. *Cf*. *Pugg*. 49.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 84

Kodhagaru Suttaṃ

Wrath[1]

---

[94]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
one is put into purgatory
according to his deserts.

What are the four?

He pays regard to wrath,
not to saddhamma.

He pays regard to hypocrisy,
not to saddhamma

He pays regard to gain,
not to saddhamma.

He pays regard to honours,
not to saddhamma.'

Possessed of these four qualities
one is put into purgatory
according to his deserts.

Monks, possessed of four qualities
one is put into heaven
according to his deserts.

What are the four?

He pays regard to saddhamma,
not to wrath.

He pays regard to saddhamma,
not to hypocrisy.

He pays regard to saddhamma,
not to gain.

He pays regard to saddhamma,
not to honours.'

Possessed of four qualities
one is put into heaven
according to his deserts."

[1] The same qualities as at I, § 43 above, except for the gāthās.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 85

Tamo Tama-Parāyana Suttaṃ

Darkness[1]

---

[94]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who is in darkness
and bound for darkness;
he who is in darkness
but bound for light;
he who is in light
but bound for darkness;
he who is in light
and bound for light.

And how, monks, is a person
in darkness
bound for darkness?

In this case a certain person[2] is born in a low family,
the family of a scavenger
or a hunter
or a basket-weaver
or wheelwright
or sweeper,[3]
or in the family of some wretched man
hard put to it
to find a meal
or earn a living,
where food and clothes
are hard to get.

Moreover, he is ill-favoured,
ugly,
dwarfish,
sickly,
purblind,
crooked,
lame
or paralysed,
with never a bite or sup,
without clothes,
vehicle,
without perfumes
or flower-garlands,
bed,
dwelling
or lights.

He lives in the practice of evil
with body,

speech
and thought;
and so doing,
when body breaks up,
after death,
he is reborn in the waste,
the **[95]** way of woe,
the downfall,
in purgatory.

Thus, monks, is the person
who is in darkness
and bound for darkness.

And how, monks, is a person
in darkness
but bound for light?

In this case a certain person is born in a low family,
the family of a scavenger
or a hunter
or a basket-weaver
or wheelwright
or sweeper,
or in the family of some wretched man
hard put to it
to find a meal
or earn a living,
where food and clothes
are hard to get.

Moreover, he is ill-favoured,
ugly,
dwarfish,
sickly,
purblind,

crooked,
lame
or paralysed,
with never a bite or sup,
without clothes,
vehicle,
without perfumes
or flower-garlands,
bed,
dwelling
or lights.

He lives in the practice
of good with body,
speech
and thought
and so doing,
when body breaks up,
after death
he is reborn in the happy bourn,
in the heaven-world.

And how, monks, is a person
in light
but bound for darkness?

In this case a certain person
is born in a high family,
a family of wealthy nobles
or a family of wealthy brahmins
or of wealthy householders,
in a family that is rich,
exceeding rich,
of great possessions,
with the support of abounding wealth,
in a family that abounds in wealth of crops.

And that man is well-built,
comely
and charming,
possessed of supreme beauty of form.

He is one able to get clothes,
vehicle,
perfumes
and ffower-garlands,
bed,
dwelling
and lights.

But he lives in the practice
of evil with body,
speech
and thought;
and so doing,
when body breaks up,
after death,
he is reborn in the waste,
the way of woe,
the downfall,
in purgatory.

Thus, monks, is the person
who is in light
but bound for darkness.

And how, monks, is a person
who is in light
and bound for light?

In this case a person is born in a high family,
a family of wealthy nobles
or a family of wealthy brahmins

or of wealthy householders,
in a family that is rich,
exceeding rich,
of great possessions,
with the support of abounding wealth,
in a family that abounds in wealth of crops.

And that man is well-built,
comely
and charming,
possessed of supreme beauty of form.

He is one able to get clothes,
vehicle,
perfumes
and ffower-garlands,
bed,
dwelling
and lights.

He lives in the practice
of good with body,
speech
and thought
and so doing,
when body breaks up,
after death
he is reborn in the happy bourn,
in the heaven-world.

Thus, monks, is one
who is in light
and bound for light.

These, monks, are the four persons found existing in the world.'[4]

[1] As at *Pugg*. 51 (Types, 70-1), but without the address 'monks.' At *S*. i, 93 = *K.S*. i, 118 it is addressed to Pasenadi, rājah of Kosala, and a number of *gāthās* are added. The framework is quoted at *Netti,* 153.

[2] *cf*. *A*. i, 107 = *G.S*. i, 92.

[3] *Pukhusa,* originally one of a despised tribe of this name. *Cf*. *Dial*. ii, 141 *n*. *Comy*. explains 'those who sweep up flowers,' which are offered at shrines and are never removed by the devotees themselves. For the others cf *Dial*. i, 100, 'aboriginal tribesmen who were hereditary craftsmen in these three crafts.'

[4] The sutta at *S*. i, 94 adds a simile to each character.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 86

Oṇatoṇata Suttaṃ

Of Low Estate[1]

---

[95]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who is low and low;
he who is low[ed1] and high;
he who is high and low,
and he who is high and high.'.

And how, monks, is a person
low and low?[ed2]

In this case a certain person is born in a low family,
the family of a scavenger
or a hunter
or a basket-weaver
or wheelwright
or sweeper,
or in the family of some wretched man
hard put to it
to find a meal
or earn a living,
where food and clothes
are hard to get.

Moreover, he is ill-favoured,
ugly,
dwarfish,
sickly,
purblind,
crooked,
lame
or paralysed,
with never a bite or sup,
without clothes,
vehicle,
without perfumes
or flower-garlands,
bed,
dwelling
or lights.

He lives in the practice of evil
with body,
speech
and thought;
and so doing,
when body breaks up,

after death,
he is reborn in the waste,
the way of woe,
the downfall,
in purgatory.

Thus, monks, is the person
low and low.

And how, monks, is a person
low and high?

In this case a certain person is born in a low family,
the family of a scavenger
or a hunter
or a basket-weaver
or wheelwright
or sweeper,
or in the family of some wretched man
hard put to it
to find a meal
or earn a living,
where food and clothes
are hard to get.

Moreover, he is ill-favoured,
ugly,
dwarfish,
sickly,
purblind,
crooked,
lame
or paralysed,
with never a bite or sup,
without clothes,
vehicle,

without perfumes
or flower-garlands,
bed,
dwelling
or lights.

He lives in the practice
of good with body,
speech
and thought
and so doing,
when body breaks up,
after death
he is reborn in the happy bourn,
in the heaven-world.

Thus, monks, is the person
low and high.

And how, monks, is a person
high and low?

In this case a certain person
is born in a high family,
a family of wealthy nobles
or a family of wealthy brahmins
or of wealthy householders,
in a family that is rich,
exceeding rich,
of great possessions,
with the support of abounding wealth,
in a family that abounds in wealth of crops.

And that man is well-built,
comely

and charming,
possessed of supreme beauty of form.

He is one able to get clothes,
vehicle,
perfumes
and ffower-garlands,
bed,
dwelling
and lights.

But he lives in the practice
of evil with body,
speech
and thought;
and so doing,
when body breaks up,
after death,
he is reborn in the waste,
the way of woe,
the downfall,
in purgatory.

Thus, monks, is the person
high and low.

And how, monks, is a person
high and high?

In this case a person is born in a high family,
a family of wealthy nobles
or a family of wealthy brahmins
or of wealthy householders,
in a family that is rich,
exceeding rich,
of great possessions,

with the support of abounding wealth,
in a family that abounds in wealth of crops.

And that man is well-built,
comely
and charming,
possessed of supreme beauty of form.

He is one able to get clothes,
vehicle,
perfumes
and ffower-garlands,
bed,
dwelling
and lights.

He lives in the practice
of good with body,
speech
and thought
and so doing,
when body breaks up,
after death
he is reborn in the happy bourn,
in the heaven-world.

Thus, monks, is one
high and high.

These, monks, are the four persons found existing in the world.'

---

[1] This sutta also is at *Pugg*. 52 and in brief at *Pugg*. 7. *Comy*. explains that in each case it is meant that he is such and such, but may or will become such and such.

---

ed1 Woodward has 'high'.

ed2 The PTS Pali and translation omit the entire italicized and indented sections. It appears in full in BJT, abridged in CSCD, and abridged by Bhk. Bodhi.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 87

Samaṇa-m-acala-Putta Suttaṃ

Kinds of Recluses[1] (a)

---

[96]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The unshaken recluse,
the blue-lotus recluse,
the white-lotus recluse,
and the recluse who is exquisite among recluses.

■

And how, monks, is a person an unshaken recluse?

Herein, monks, a monk is a pupil,
one who has entered the way;[2]
he dwells aspiring
for the unsurpassed rest from the toil.

Just like a rajah's eldest son,
a noble duly anointed,
one who is not yet anointed
and has not come to security,[3]
even so, **[97]** monks, is the pupil
who has entered the Way,
one who dwells aspiring
for the unsurpassed rest from the toil.

■

And how, monks, is a person
a blue-lotus recluse?

Herein a monk, by destroying the āsavas,
has reached the heart's release,
the release by wisdom
that is free from the āsavas,
and having realized it
abides therein.

Yet does he not abide
experiencing with his own person[4]
the eight deliverances.

Thus, monks, is a person
a blue-lotus recluse.

■

And how, monks, is a person
a white-lotus recluse?

Herein a monk, by destroying the āsavas,
has reached the heart's release,
the release by wisdom
that is free from the āsavas,
and having realized it
abides therein,
and abides experiencing with his own person
the eight deliverances.

■

And how, monks, is a person
a recluse exquisite among recluses?

Herein a monk when invited
enjoys a plentiful supply of robes,[5]
but he gets little if uninvited;
when invited
enjoys a plentiful supply of alms-food and lodging;
but he gets little if uninvited;
when invited
he enjoys a plentiful supply of requisites
and medicines for use in sickness,
but he gets little if uninvited.

With whatsoever fellows in the holy life he dwells,
their behaviour (towards him)
in action of body, speech and thought
is generally pleasing,
rarely displeasing;
moreover their presents to him
are generally pleasing,
rarely displeasing.

Again, as to those afflictions
which originate from bile,[6]

phlegm,
wind,
from the union of bodily humours,
from changes of seasons,
from stress of circumstances,[7]
from personal assaults,[8]
or from the ripeness of one's karma, -
such do not trouble him much.

He is free from sickness.

As to the four musings
which belong to the higher thought
and lead to happy **[98]** living
in this very life,
he is a winner of them at will,
without difficulty
and without trouble.[9]

By destroying the āsavas
he reaches the heart's release,
the release by wisdom,
himself comprehending it
in this very life,
and having attained it
he abides therein.

Thus, monks, is a person
a recluse exquisite among recluses.

§

Now, monks, if rightly speaking
one would speak of the recluse exquisite among recluses,
it is just of me that he would rightly use the words.

For I, monks,
when invited
enjoy a plentiful supply of robes,
but get little if uninvited;
when invited
enjoy a plentiful supply of alms-food and lodging;
but get little if uninvited;
when invited
enjoy a plentiful supply of requisites
and medicines for use in sickness,
but get little if uninvited.

With whatsoever fellows in the holy life I dwell,
their behaviour (towards me)
in action of body, speech and thought
is generally pleasing,
rarely displeasing.

Again, as to those afflictions
which originate from bile,
phlegm,
wind,
from the union of bodily humours,
from changes of seasons,
from stress of circumstances,
from personal assaults,
or from the ripeness of one's karma, -
such do not trouble me much.

I am free from sickness.

As to the four musings
which belong to the higher thought
and lead to happy living
in this very life,
I am a winner of them at will,
without difficulty
and without trouble..

By destroying the āsavas
I reach the heart's release,
the release by wisdom,
myself comprehending it
in this very life,
and having attained it
I abide therein.

So monks, if rightly speaking
one would speak about the recluse exquisite among recluses,
it is just of me that he would rightly use the words.

These, monks, are the four persons found existing in the world.'

---

[1] I give this title to the four next suttas. The *uddāna* of our text calls the first two *Anno (?) saṇyojanañ ca,* which is nonsense. The *Sinh*. text has *Putto saṇyojanañ ca* (the word *putta* does occur in § 2, but without significance). The framework is again at *Pugg*. 63. As the qualifications differ in *A*. and *Pugg*., I tabulate the four sorts of recluses:

i. In *Ang*. *Samaṇa-m-acala* = a pupil aspiring for *yoga-kkhema*.
   In *Pugg*. = a Stream-winner.

ii. In *Ang*. *Samaṇa-puṇḍarika* = one who has destroyed the āsavas, but not realized the eightfold release; a Non-returner.
   In *Pugg*. = a breaker of the five lower fetters; a Non-returner.

iii. In *Ang*. *Samaṇa-paduma* = destroyer of the āsavas; and has realized the eightfold release.

In *Pugg*. = destroyer of three fetters; a Once-retumer.

iv. In *Ang*. *Samaṇa-sukhumāla* = one who has every blessing in this life, and all powers;
is absolutely happy.

In *Pugg*. = destroyer of āsavas; Arahant.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 88

Samaṇa-m-acala-putta Suttaṃ

Kinds of Recluses[1] (b)

---

[98]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The unshaken recluse,
the blue-lotus recluse,
the white-lotus recluse,
and the recluse who is exquisite among recluses.

And how, monks, is a person an unshaken recluse?

Herein a monk, by the wearing out of three fetters is a stream-winner,
of a nature not to go to the downfall,
one assured,
bound for enlightenment.

Thus, monks, is a person an unshaken recluse.

And how, monks, is a person a blue-lotus recluse?

[99] Herein a monk, by utterly wearing out three fetters
and by weakening lust, anger and delusion,
is a once-returner.

Coming back just once more to this world
he makes an end of Ill.

Thus, monks, is a person a blue-lotus recluse.

And how, monks, is a person a white-lotus recluse?

Herein a monk, by utterly wearing out the five fetters
which cause rebirth here,
is apparitionally born,
destined there to pass utterly away,
of a nature not to return from that world.

Thus, monks, is a person a white-lotus recluse.

And how, monks, is a person a recluse exquisite among recluses?

Herein a monk by the destruction of the āsavas,
has reached the heart's release,
the release by wisdom
that is free from the āsavas,
and having realized it
abides therein.

Thus is a person a recluse exquisite among recluses.

These, monks, are the four persons found existing in the world.'

---

[1] These next three suttas seem added afterwards to support the usual definitions of those on the Four Paths. *Cf*. § 7 *n*.

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 89

Samaṇa-m-acala-Diṭṭhi Suttaṃ

Kinds of Recluses (c)

---

[99]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The unshaken recluse,
the blue-lotus recluse,
the white-lotus recluse,
and the recluse who is exquisite among recluses.

And how, monks, is a person an unshaken recluse?

Herein a monk is one of
right view,
right aim,
right speech,
right action,
right way of living,
right effort,
right mindfulness,
right concentration,

Thus a person is an unshaken recluse.

And how, monks, is a person a blue-lotus recluse?

Herein a monk is one of right view,
right aim,
right speech,
right action,
right way of living,
right effort,
right mindfulness
right concentrationhe
right knowledge,
right release..

Yet does he not abide
experiencing with his own person
the eight deliverances.

Thus a person is a blue-lotus recluse.

And how, monks, is a person'a white-lotus recluse?

Herein a monk is one of right view,
right aim,
right speech,
right action,

right way of living,
right effort,
right mindfulness
right concentrationhe
right knowledge
right release,
and he abides experiencing with his own person
the eight deliverances.

Thus a person is a white-lotus recluse.

And how is a person a recluse exquisite among recluses?

Herein a monk when invited
enjoys a plentiful supply of robes,
but he gets little if uninvited;
when invited
enjoys a plentiful supply of alms-food and lodging;
but he gets little if uninvited;
when invited
he enjoys a plentiful supply of requisites
and medicines for use in sickness,
but he gets little if uninvited.

With whatsoever fellows in the holy life he dwells,
their behaviour (towards him)
in action of body, speech and thought
is generally pleasing,
rarely displeasing;
moreover their presents to him
are generally pleasing,
rarely displeasing.

Again, as to those afflictions
which originate from bile,
phlegm,

wind,
from the union of bodily humours,
from changes of seasons,
from stress of circumstances,
from personal assaults,
or from the ripeness of one's karma, -
such do not trouble him much.

He is free from sickness.

As to the four musings
which belong to the higher thought
and lead to happy living
in this very life,
he is a winner of them at will,
without difficulty
and without trouble.

By destroying the āsavas
he reaches the heart's release,
the release by wisdom,
himself comprehending it
in this very life,
and having attained it
he abides therein.

Thus, monks, is a person
a recluse exquisite among recluses.

Now monks, if rightly speaking
[100] one would speak about the recluse exquisite among recluses,
it is just of me that he would rightly use the words.

These, monks, are the four persons found existing in the world.'

Aṇguttara Nikāya
Catukka Nipāta
IX: *M*-acala Vagga

Sutta 90

Samaṇa-m-acala-Khandha Suttaṃ

Kinds of Recluses (d)

---

[100]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The unshaken recluse,
the blue-lotus recluse,
the white-lotus recluse,
and the recluse who is exquisite among recluses.

And how, monks, is a person an unshaken recluse?

Herein, monks, one is a pupil,
who has not made up his mind,[1]
but lives aspiring
for the unsurpassed rest from the toil.

Thus a person is an unshaken recluse.

And how, monks, is a person a blue-lotus recluse?

Herein a monk dwells in the contemplation of the rise and fall of the five-grasping-groups, thus:

Such is form,
such is the arising of form,
such is the passing away of form.

Such is feeling
such is the arising of feeling,
such is the passing away of feeling.

such is perception
such is the arising of perception,
such is the passing away of perception.

such are the activities
such is the arising of the activities,
such is the passing away of the activities.

such is consciousness
such is the arising of consciousness,
such is the passing away of consciousness.

But he does not abide
experiencing with his own person
the eight deliverances.

Thus a person is a blue-lotus recluse.

And how, monks, is a person a white-lotus recluse?

Herein a monk dwells in the contemplation of the rise and fall of the five-grasping-groups, thus:

Such is form,
such is the arising of form,
such is the passing away of form.

Such is feeling
such is the arising of feeling,
such is the passing away of feeling.

such is perception
such is the arising of perception,
such is the passing away of perception.

such are the activities
such is the arising of the activities,
such is the passing away of the activities.

such is consciousness
such is the arising of consciousness,
such is the passing away of consciousness.

But he does abide
experiencing with his own person
the eight deliverances.

Thus a person is a white-lotus recluse.

And how, monks, is a person a recluse exquisite among recluses?

Herein a monk when invited
enjoys a plentiful supply of robes,
but he gets little if uninvited;
when invited

enjoys a plentiful supply of alms-food and lodging;
but he gets little if uninvited;
when invited
he enjoys a plentiful supply of requisites
and medicines for use in sickness,
but he gets little if uninvited.

With whatsoever fellows in the holy life he dwells,
their behaviour (towards him)
in action of body, speech and thought
is generally pleasing,
rarely displeasing;
moreover their presents to him
are generally pleasing,
rarely displeasing.

Again, as to those afflictions
which originate from bile,
phlegm,
wind,
from the union of bodily humours,
from changes of seasons,
from stress of circumstances,
from personal assaults,
or from the ripeness of one's karma, -
such do not trouble him much.

He is free from sickness.

As to the four musings
which belong to the higher thought
and lead to happy living
in this very life,
he is a winner of them at will,
without difficulty
and without trouble.

By destroying the āsavas
he reaches the heart's release,
the release by wisdom,
himself comprehending it
in this very life,
and having attained it
he abides therein.

Thus, monks, is a person
a recluse exquisite among recluses.

Now monks, if rightly speaking
one would speak about the recluse exquisite among recluses,
it is just of me that he would rightly use the words.

These, monks, are the four persons found existing in the world.'

---

[1] *Appatta-mānaso*. See *n*. above to VII, § i *(patta-kammāni)*. Here *Comy*. says *arahatt'atthāya payogaṃ anārabhitvā ṭhito pamāda-viharī*. He is not yet in earnest about the goal. Perhaps it means 'has not mastered his mind.'

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 91

Asura Suttaṃ

Asuras[1]

---

[101]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The asura with a retinue of asuras,
the asura with a retinue of devas,
the deva with a retinue of asuras,
and the deva with a retinue of devas.

■

And how, monks, is a person an asura
with a retinue of asuras?

In this case, monks, a certain person is immoral,
of a wicked nature,
and his company is immoral,
of a wicked nature.

Thus a person is an asura
with a retinue of asuras

■

And how, monks, is a person an asura
with a retinue of devas?

In this case, monks, a person is immoral,
of a wicked nature,
but his company is virtuous,
of a lovely nature.

Thus a person is an asura
with a retinue of devas

■

And how, monks, is a person a deva
with a retinue of asuras?

In this case, monks, a person is virtuous,
of a lovely nature,
but his company is immoral,
of a wicked nature.

Thus a person is a person a deva
with a retinue of asuras

And how, monks, is a person a deva
with a retinue of devas?

In this case, monks, a person is virtuous,
of a lovely nature,
and his company is virtuous,
of a lovely nature.

Thus a person is a deva
with a retinue of devas.

So these are the four persons found existing in the world.*

---

[1] This sutta may be compared with Ch. VI, § 3. *Comy*. def. *asura* as '*bībhaccho,* awful, vile.'

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 92

Paṭhama Samādhi Suttaṃ

Concentration (a)[1]

---

[101]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
is one who gains mental calm of the self,
but does not gain the higher wisdom
of insight into things.[2]

[102] Herein again, monks, a certain person
is one who gains the higher wisdom
of insight into things
but does not gain mental calm of the self.

Herein again, monks, a certain person
is one who gains neither mental calm of the self,
nor the higher wisdom
of insight into things.

Yet again a certain person
is one who gains mental calm of the self,
and the higher wisdom
of insight into things.

These four persons are found existing in the world.'

---

[1] The title for these three suttas is that of the *uddāna*.

[2] *Adhipaññā-dhamma-vipassanā*. *Cf*. *Dial*. i, 237 *n*. Here *dhamma = dhammā*, viz. *sankhārā*, etc. (*Comy*.), as shown in § 4.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 93

Dutiya Samādhi Suttaṃ

Concentration (b)

---

[102]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
is one who gains mental calm of the self,
but does not gain the higher wisdom
of insight into things.

Herein again, monks, a certain person
is one who gains the higher wisdom
of insight into things
but does not gain mental calm of the self.

Herein again, monks, a certain person
is one who gains neither mental calm of the self,
nor the higher wisdom
of insight into things.

Yet again a certain person
is one who gains mental calm of the self,
and the higher wisdom
of insight into things.

These four persons are found existing in the world.'

Then, monks, he who gained
mental calm in himself,
but not the higher wisdom
of insight into things,
should make an effort to establish
mental calm in himself,
and attain the higher wisdom
of insight into things.

Then at some future time
he is one who has gained
mental calm of the self,
and the higher wisdom
of insight into things.

Then, monks, he who has gained
the higher wisdom of insight into things,
but not mental calm in himself,
should make an effort to establish

the higher wisdom of insight into things,
and attain mental calm in himself.

Then at some future time
he is one who has gained
mental calm of the self,
and the higher wisdom
of insight into things.

Then, monks, he who has gained
neither mental calm in himself
nor the higher wisdom of insight into things
should put forth intense desire,
effort,
exertion,
impulse,
unobstruction,
mindfulness
and attention
for the attainment of mental calm of the self,
and the higher wisdom
of insight into things.

Just as, monks, when one's turban or head is ablaze,[1]
for the extinguishing thereof
one must put forth intense desire,
effort,
exertion,
impulse,
unobstruction,
mindfulness
and attention,
even so must that person
put forth intense,
effort,
exertion,

impulse,
unobstruction,
mindfulness
and attention,
for the attainment of mental calm of the self,
and the higher wisdom
of insight into things.

Then at some future time
he is one who has gained
mental calm of the self,
and the higher wisdom
of insight into things.

So, monks, he who has gained both
mental calm of the self,
and the higher wisdom
of insight into things
should make an effort to establish just those profitable states
and further to destroy the āsavas.

---

[1] For this and the favourite simile of the hlazing turban *cf*. *S*. i, 108, iii, 143, v, 440; *Sisters*, p. 172; *A*. iii, 308, iv, 320, v, 93 *ff*.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 94

Tatiya Samādhi Suttaṃ

Concentration (c)

---

[103]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
is one who gains mental calm of the self,
but does not gain the higher wisdom
of insight into things.

[102] Herein again, monks, a certain person
is one who gains the higher wisdom
of insight into things
but does not gain mental calm of the self.

Herein again, monks, a certain person
is one who gains neither mental calm of the self,
nor the higher wisdom
of insight into things.

Yet again a certain person
is one who gains mental calm of the self,
and the higher wisdom
of insight into things.

These four persons are found existing in the world.'

Now, monks, this person
who has gained mental calm in himself,
but not the higher wisdom
of insight into things,
might approach one who has the higher wisdom
of insight into thing
snd address him thus:

"Pray, your reverence,
how are the activities to be regarded?

How are the activities to be understood?

How are the activities to be seen into?"

Then the other expounds to him
according as he himself
has seen and known:

"Thus and thus, your reverence,
should the activities be regarded,
thus should the activities be understood,
thus should the activities be seen into."

Then at some later time
he is one who has gained
mental calm of the self,
and the higher wisdom
of insight into things.

Now, monks, this person
who has gained the higher wisdom
of insight into things,
but not mental calm in himself,
might approach one who has mental calm in himself,
and address him thus:

"Pray, your reverence,
how should the mind be steadied?

How should the mind
be made to settle down?

How should the mind
be made one-pointed?

How should the mind
be concentrated?"

Then that other expounds to him
according as he himself has seen and known:

"Thus and thus, your reverence,
should the mind be steadied,
thus should the mind be made to settle down,
thus should the mind be made one-pointed,
thus should the mind be concentrated."

Then at some later time
he is one who has gained
mental calm of the self,
and the higher wisdom
of insight into things.

Then, monks, he who has gained
neither mental calm of the self,
nor the higher wisdom
of insight into things
might approach one who has
both mental calm of the self,
and the higher wisdom
of insight into thing
and address him thus:

"Pray, your reverence, how should the mind
be made to settle down?

How should the mind
be made one-pointed?

How should the mind
be concentrated?"

"How are the activities to be regarded?

How are the activities to be understood?

How are the activities to be seen into?"

Then that other expounds to him
according as he himself has seen and known:

"Thus and thus, your reverence,
should the mind be steadied,
thus should the mind be made to settle down,
thus should the mind be made one-pointed,
thus should the mind be concentrated."

"Thus and thus, your reverence,
should the activities be regarded,
thus should the activities be understood,
thus should the activities be seen into."

Then at some later time
he is one who has gained
mental calm of the self,
and the higher wisdom
of insight into things.

[104] Then, monks, this person who has gained both
mental calm in himself,
and the higher wisdom
of insight into things
should make an effort to establish just those profitable states
and further to destroy the āsavas.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 95

Chavālāta Suttaṃ

The Firebrand

---

[104]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who is bent neither on his own profit
nor on the profit of another;
he who is bent on another's profit,
but not on his own;
he who is bent on his own profit,
not another's,

and he who is bent[1] on the profit
both of himself and of another.

Just as, monks, a firebrand from a funeral pyre,
blazing at both ends
and in the middle smeared with dung,[2]
serves no purpose[3]
as fuel in village
or as timber in forest, -
using such a figure
do I speak of this person
who is bent neither on his own profit
nor on another's.

Then, monks, this person
who is bent on another's profit
but not his own
is the more excellent and exalted
of[ed1] these two persons.

Again, monks, this person
who is bent on his own profit,
not another's,
is the more excellent and exalted
of these three persons.[ed1]

Whereas he who is bent on the profit
both of self
and of another
is of these four persons
chief and best,
topmost,[4]
highest
and supreme.

Just as, monks, from a cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee the skimmings of ghee,
and that is reckoned[5] the best, -
even so this person,
[105] who is bent on his own profit
as well as on the profit of another,
is of these four persons
chief and best,
topmost,
highest
and supreme.

These four persons, monks, are found existing in the world.'

---

[1] *Paṭipanno* = our phrase, 'is out for'; *cf*. *SnA*. ii, 486; *Pts*. *of Contr*. 16. But *cf*. above II, 5 and 6.

[2] *Gūthāgata;* so *Comy*., but *P.Dict*. 'turned to dung (?).' It refers to the smearing of torches with the (sacred) cowdung at the cremation. *Cf, S*. iii, 93; *K.S*. iii, 79 (where my trans. is not quite correct); *SA*. ii, 303 *n*.; *Itv*. 90; *JA*. i, 482 (said of Devadatta, who is called in the *gāthas ubhato paduṭṭho*).

[3] *Pharati = sādheti*. *Comy*.

[4] *Mohkho (mukha)*.

[5] *Cf*. *S*. iii, 264 = *A*. iii, 219, v, 182.

---

ed1 In this and the next Woodward has '...is more excellent and exalted than these two persons.' For the fourth he has it correctly.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 96

Rāga-Vinaya Suttaṃ

Profit of Self (a)[1]

---

[105]

[1] Monks, these four persons are found existing in the world.

What four?

He who is bent, on his own profit,
not another's;
he who is bent on another's profit,
not his own;
he who is bent on the profit of neither;
he who is bent on the profit of both.

And how, monks, is a person bent on his own profit,
not another's?

Herein, monks, a certain person is bent on the restraint of lust in self,
but does not incite another to the restraint of lust.

Herein, monks, a certain person is bent on the restraint of hatred in self,
but does net incite another to the restraint of hatred.

Herein, monks, a certain person is bent on the restraint of delusion in self, but does not incite another to the restraint of delusion.

Thus, monks, a person is bent on his own profit, not on another's.

And how, monks, is a person bent on another's profit,
not on his own?

Herein, monks, a certain person who is not bent on the restraint of lust in self,
incites another to the restraint of lust.

Herein, monks, a certain person who is not bent on the restraint of hatred in self,
incites another to the restraint of hatred.

Herein, monks, a certain person who is not bent on the restraint of delusion in self,
incites another to the restraint of delusion.

Thus, monks, a person is bent on another's profit,
not on his own.

And how, monks, is a person bent neither on his own nor on another's profit?

Herein, monks, a certain person is not bent on the restraint of lust in self, nor does he incite another to the restraint of lust.

Herein, monks, a certain person is not bent on the restraint of hatred in self, nor does he incite another to the restraint of hatred.

Herein, monks, a certain person is not bent on the restraint of delusion in self,
nor does he incite another to the restraint of delusion.

Thus, monks, a person is bent neither on his own nor on another's profit.

And how, monks, is a person bent on the profit both of self and another?

Herein a person is both bent on the restraint of lust in self,
and incites another to the restraint of lust.

Herein a person is both bent on the restraint of hatred in self,
and incites another to the restraint of hatred.

Herein a person is both bent on the restraint of delusion in self in self,
and incites another to the restraint of delusion.

Thus, monks, a person is bent on the profit both of self and another

So these four persons are found existing in the world.

---

[1] At *Pugg*., p. 54; *cf*. *K.S*. v, 55. The *uddana* calls these next three suttas *Santi, Attahita*. As the latter title only is relevant, I give it to all three.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 97

Khippanisanti Suttaṃ

Profit of Self (b)

---

[106]

[1] Monks, these four persons are found existing in the world.

What four?

He who is bent, on his own profit,
not another's;
he who is bent on another's profit,
not his own;
he who is bent on the profit of neither;
he who is bent on the profit of both.

'And how, monks, is a person bent on the profit of self,
not of another?

Herein, monks, a certain person is quick to observe[1]
in teachings that are profitable,
has naturally a good memory
for teachings he has heard,
examines the meaning of teachings he has learned by heart,

and by understanding both the meaning and the letter thereof,
walks in accordance with Dhamma.

Yet is he not possessed of a charming voice or delivery,
not possessed of urbane speech,
distinctly and clearly enunciated,
so as to make his meaning clear.[2]

Nor is he one to teach,
urge,
incite
and gladden his fellows in the holy life.

Thus, monks, a person is bent on the profit of self,
not of another.

And how, monks, is a person bent on the profit of another,
not of self?

Herein, monks, a certain person is not quick to observe
in teachings that are profitable,
does not have a naturally a good memory
for teachings he has heard,
does not examine the meaning of teachings he has learned by heart,
and not understanding both the meaning and the letter thereof,
does not walk in accordance with Dhamma.

Yet is he possessed of a charming voice or delivery,
he is possessed of urbane speech,
distinctly and clearly enunciated,
so as to make his meaning clear,
and he is one to teach,
urge,
incite
and gladden his fellows in the holy life.

Thus a person is bent on the profit of another,
not of self

And how, monks, is a person bent on neither his own nor another's profit?

Herein, monks, a certain person is not quick to observe
in teachings that are profitable,
does not have a naturally a good memory
for teachings he has heard,
does not examine the meaning of teachings he has learned by heart,
and not understanding both the meaning and the letter thereof,
does not walk in accordance with Dhamma.

And he is not possessed of a charming voice or delivery,
not possessed of urbane speech,
distinctly and clearly enunciated,
so as to make his meaning clear,
nor is he one to teach,
urge,
incite
and gladden his fellows in the holy life.

Thus a person is bent on neither his own nor another's profit.

And how, monks, is a person bent on the profit both of self and of another?

Herein, monks, a certain person is quick to observe
in teachings that are profitable,
has naturally a good memory
for teachings he has heard,
examines the meaning of teachings he has learned by heart,
and by understanding both the meaning and the letter thereof,
walks in accordance with Dhamma.

And he is possessed of a charming voice or delivery,
and is possessed of urbane speech,
distinctly and clearly enunciated,

so as to make his meaning clear
and he is one to teach,
urge,
incite
and gladden his fellows in the holy life.

Thus a person is bent on the profit both of self and of another

So these, monks, are the four persons found existing in the world.'

---

[1] *Khippa-nisanti*. *Cf*. *A*. iii, 201, iv, 296, *sīghaṃ jānituṃ samattho*. *Comy*.

[2] *S*. i, 240, ii, 280; *Ud*. 59; *supra*, text 51.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 98

Patoda Sutta

Profit of Self (b)

---

[107]

[1]Monks, these four persons are found existing in the world.

What four?

He who is bent, on his own profit,
not another's;
he who is bent on the profit of both;
he who is bent on another's profit,
not his own;
he who is bent on the profit of neither.

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 99

Sikkhāpada Suttaṃ

Precepts

---

[107]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who is bent, on his own profit,
not another's;
he who is bent on another's profit,
not his own;
he who is bent on the profit of both;
he who is bent on the profit of neither.

And how, monks, is a person
bent on his own profit, not another's?

Herein a certain person,
as regards himself,
abstains from killing,
but does not incite another to do so;
as regards himself,
abstains from stealing,
but does not incite another to do so;
as regards himself,
abstains from wrong conduct in sense-desires,
but does not incite another to do so;
as regards himself,
abstains from lying,
but does not incite another to do so;
as regards himself,
abstains from liquor fermented and distilled,
but does not incite another so to abstain.

Thus a person is bent on his own profit,
not another's

And how, monks, is a person
bent on another's profit,
not his own?

Herein a certain person
does not himself
abstain from killing,
but does incite another to do so;
does not himself,
abstain from stealing,
but does incite another to do so;
does not himself,
abstain from wrong conduct in sense-desires,

but does incite another to do so;
does not himself,
abstain from lying,
but does incite another to do so;
does not himself,
abstain from liquor fermented and distilled,
but does incite another so to abstain.

Thus a person bent on another's profit,
not his own

And how, monks, is a person bent
neither on his own
nor on another's profit?

Herein a certain person
neither himself abstains
nor incites another to abstain from killing
neither himself abstains
nor incites another to abstain from stealing,
neither himself abstains
nor incites another to abstain from wrong conduct in sense-desires,
neither himself abstains
nor incites another to abstain from lying,
neither himself abstains
nor incites another to abstain from liquor fermented and distilled.

Thus a person is bent
neither on his own
nor on another's profit

And how, monks, is a person bent
both on his own profit
and another's?

Herein a certain person
both himself abstains from killing

and incites another to do so,
both himself abstains from stealing,
and incites another to do so,
both himself abstains from from wrong conduct in sense-desires,
and incites another to do so,
both himself abstains from lying,
and incites another to do so,
both himself abstains from liquor fermented and distilled
and incites another to do so.

Thus a person is bent
both on his own profit
and another's

So these, monks, are the four persons found existing in the world.'

Aṇguttara Nikāya
Catukka Nipāta
X: Asura Vagga

Sutta 100

Potaliya Suttaṃ

Potaliya[1]

---

[107]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Potaliya the Wanderer came to visit the Exalted One, and on coming to him greeted him courteously.

Having greeted him courteously he took a seat to one side.

As he **[108]** sat at one side the Exalted One said this to Potaliya the Wanderer:[2]

"Potaliya, these four persons are found existing in the world.

What four?

Herein, Potaliya, a certain person
speaks in dispraise
of what deserves dispraise,[ed1]
seasonably saying what is a fact and true;

but does not speak in praise
of what deserves praise
saying seasonably what is a fact and true.

Then again, Potaliya, a certain person
speaks in praise
of what deserves praise
seasonably saying what is a fact and true,
but speaks not in dispraise
of what deserves dispraise,
saying seasonably what is a fact and true.

Yet again, Potaliya, a certain person
speaks neither in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true,
nor speaks in praise
of the praiseworthy,
saying seasonably what is a fact and true.

Once more, Potaliya, a certain person
speaks both in dispraise
of what deserves dispraise
seasonably saying what is a fact and true
and in praise
of what is praiseworthy,
saying seasonably what is a fact and true.

These, Potaliya, are the four persons found existing in the world.

Now, Potaliya, of these four,
which person in your view
is to be accounted[3] most admirable and rare?'

"Master Gotama, these four persons are found existing in the world.

What four?

Herein, Master Gotama, a certain person
speaks in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true;
but does not speak in praise
of what deserves praise
saying seasonably what is a fact and true.

Then again, Master Gotama, a certain person
speaks in praise
of what deserves praise
seasonably saying what is a fact and true,
but speaks not in dispraise
of what deserves dispraise,
saying seasonably what is a fact and true.

Yet again, Master Gotama, a certain person
speaks neither in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true,
nor speaks in praise
of the praiseworthy,
saying seasonably what is a fact and true.

Once more, Master Gotama, a certain person
speaks both in dispraise
of what deserves dispraise
seasonably saying what is a fact and true
and in praise
of what is praiseworthy,
saying seasonably what is a fact and true.

These, master Gotama, are the four persons found existing in the world.

Of these four persons, master Gotama,
he who speaks neither in dispraise

of what deserves dispraise,
seasonably saying what is a fact and true,
nor speaks in praise
of the praiseworthy,
saying seasonably what is a fact and true -
this person in my view
is to be accounted most admirable and rare of these four.

Why so?

Because, master Gotama,
his indifference[4] is admirable."

"Now, Potaliya, there are these four persons found existing in the world.

What four?

Herein, Potaliya, a certain person
speaks in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true;
but does not speak in praise
of what deserves praise
saying seasonably what is a fact and true.

Then again, Potaliya, a certain person
speaks in praise
of what deserves praise
seasonably saying what is a fact and true,
but speaks not in dispraise
of what deserves dispraise,
saying seasonably what is a fact and true.

Yet again, Potaliya, a certain person
speaks neither in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true,

nor speaks in praise
of the praiseworthy,
saying seasonably what is a fact and true.

Once more, Potaliya, a certain person
speaks both in dispraise
of what deserves dispraise
seasonably saying what is a fact and true
and in praise
of what is praiseworthy,
saying seasonably what is a fact and true.

These, Potaliya, are the four persons found existing in the world.

Of these four persons, Potaliya,
he who speaks both in dispraise
of what deserves dispraise
seasonably saying what is a fact and true
and in praise
of what is praiseworthy,
saying seasonably what is a fact and true -
he is the most admirable and **[109]** rare.

Why so?

Because, Potaliya,
his discrimination of proper occasions[5] is admirable.'

"Well, master Gotama, these four persons are found existing in the world.

What four?

Herein, Master Gotama, a certain person
speaks in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true;
but does not speak in praise

of what deserves praise
saying seasonably what is a fact and true.

Then again, Master Gotama, a certain person
speaks in praise
of what deserves praise
seasonably saying what is a fact and true,
but speaks not in dispraise
of what deserves dispraise,
saying seasonably what is a fact and true.

Yet again, Master Gotama, a certain person
speaks neither in dispraise
of what deserves dispraise,
seasonably saying what is a fact and true,
nor speaks in praise
of the praiseworthy,
saying seasonably what is a fact and true.

Once more, Master Gotama, a certain person
speaks both in dispraise
of what deserves dispraise
seasonably saying what is a fact and true
and in praise
of what is praiseworthy,
saying seasonably what is a fact and true.

These, master Gotama, are the four persons found existing in the world.

Of these four, master Gotama,
he who he who speaks both in dispraise
of what deserves dispraise
seasonably saying what is a fact and true
and in praise
of what is praiseworthy,

saying seasonably what is a fact and true-
he is the most admirable and rare.

Why so?

Because, master Gotama, his discrimination of proper occasions is admirable.

It is excellent, master Gotama!

It is wonderful, master Gotama!

Just as if, master Gotama,
one should raise the fallen
or show forth the hidden,
or point the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects,-
even so in divers ways
has dhamma been set forth by the worthy Gotama.

I do go for refuge to the worthy Gotama!

May the worthy Gotama accept me as a lay-disciple
from this time forth,
as long as life may last,
as one who has gone to him for refuge.'

---

[1] *Cf. Pugg.* 50; *supra,* § 83.

[2] *Cf. M.* i, 359 *(Potaliya-sutta),* where the householder P., evidently of a disputatious character, is indignant at being called 'householder' by the B.,

claiming to have given up all. At *M*. iii, 207 he is called *Potali-putta*, the Wanderer, having been such three years.

[3] *Khamati = vuccati*. *Comy*.

[4] Or impartiality, *upekhā*.

[5] *Kālaññutā*.

[ed1] I have edited this sutta somewhat to eliminate ambiguities in several places in Woodward's translation. I have also eliminated the two insertions made by Woodward: "(I maintain that)" (in Gotama's assertion of his view) and "(as you say)" (in Potaliya's acceptance of Gotama's view) that are not necessary and are not in the Pali.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 101

Paṭhama Valāhaka Suttaṃ

Rain-Cloud (a)

---

[109]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four rain-clouds.

What four?

The thunderer not the rainer.

The rainer not the thunderer.

The neither thunderer nor rainer.

The both thunderer and rainer.

These are the four.

[110] In like manner, monks, these four persons resembling rain-clouds are to be found existing in the world.

What four?

The thunderer not the rainer.

The rainer not the thunderer.

The neither thunderer nor rainer.

The both thunderer and rainer.

Now, monks, how is a person
a thunderer but no rainer?

In this case, monks, a person
speaks but acts not.

Thus he is one who thunders but rains not.

Just as that cloud thunders but rains not,
so using this figure
do I speak of this person.

And how, monks, is a person
a rainer but no thunderer?

In this case, monks, a person is one who acts but speaks not.

Thus he is one who rains but thunders not.

Just as that cloud rains but thunders not,
so using this figure
do I speak of this person.

And how, monks, is a person
one who is neither thunderer nor rainer?

In this case a person neither speaks nor acts.

Thus he is one who neither thunders nor rains.

Just as that cloud neither thunders nor rains,
so using this figure
do I speak of this person.

And how, monks, is a person
both thunderer and rainer?

In this case a person both speaks and acts.

Thus he is one who thunders and rains.

Just as that cloud both thunders and rains,
so using this figure
do I speak of this person.

So these are the four persons found existing in the world.

---

[1] This chapter may be compared with *K.S.* iii, pp. 192, 200 [Ed. but ?] for subject. The sutta also occurs at Pugg. 42.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 102

Dutiya Valāhaka Suttaṃ

Rain-Cloud (b)

---

[110]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four rain-clouds.

What four?

The thunderer not the rainer.

The rainer not the thunderer.

The neither thunderer nor rainer.

The both thunderer and rainer.

These are the four.

In like manner, monks, these four persons resembling rain-clouds are to be found existing in the world.

What four?

The thunderer not the rainer.

The rainer not the thunderer.

The neither thunderer nor rainer.

The both thunderer and rainer.

Now, monks, how is a person
a thunderer but no rainer?

And how, monks, is a person a thunderer but not a rainer?

In this case, monks, a certain person masters Dhamma, to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla.[1]

Yet he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,
the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, a person is one
who thunders but rains not.

Just as that rain-cloud thunders but rains not,
even so using this figure
do I speak of this person.

And how, monks, is a person
one who rains but thunders not?

[111] In this case a certain person does not master Dhamma,
to wit:

*Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka,
Abbhutadhamma and Vedalla.*

Yet he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is, the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is, the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus he is one who rains but thunders not.

Just as that cloud rains but thunders not,
so using this figure
do I speak of this person.

And how, monks,
is a person neither thunderer nor rainer?

In this case a certain person neither masters Dhamma,
to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka,
Abbhutadhamma and Vedalla.

And he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,
the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus he is one who neither thunders nor rains.

Just as that cloud neither thunders nor rains,
so using this figure
do I speak of this person.

And how, monks, is a person both thunderer and rainer? In this case a certain person both masters Dhamma, to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla.

And he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is, the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is, the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, is a person who both thunders and rains.

Just as that cloud both thunders and rains,
so using this figure
do I speak of this person.

So these are the four persons found existing in the world.

---

[1] *Cf. Pugg*. 43.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 103

Kumbha Suttaṃ

The Pot[1]

---

[111]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four pots.

What four?

The closed and empty,
the open and full,

the open and empty,
the closed and full.

In like manner, monks, there are these four persons resembling pots to be found existing in the world.

What four?[ed1]

The closed and empty,
the open and full,
the open and empty,
the closed and full.

■

Now, monks, how is a person closed and empty?

In this case the mien[2] of a certain person
is charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

Yet he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,
the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, a person
is closed and empty.

As is that pot which is closed and empty,
even so using this figure
do I speak of this person.

■

And how, monks, is a person
open and full?

[112] In this case the mien of a certain person is not charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

Yet he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus a person is open and full.

As is that pot which is open and full,
even so using this figure
do I speak of this person.

■

And how, monks, is a person open and empty? In this case the mien of a certain person is not charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

And he does not understand,
as it really is,

the meaning of:

'This is Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus is a person open and empty.

As is that pot which is open and empty,
even so using this figure
do I speak of this person.

■

And how, monks, is a person closed and full?

In this case the mien of a certain person is charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,

bowl
and (ordinary) robe.

And he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, is a person closed and full.

Just as that pot is closed and full,
even so using this figure
do I speak of this person.

So these, monks, are the four persons found existing in the world.'

[1] *Cf. Pugg.* 44, 45.

[2] *Cf. infra,* § 122.

[ed1] I have chosen to change the order in the headings from first full, second covered, to first covered and second full (using Woodwards terms 'closed' and 'open', 'full' and 'empty').
The Pali has:
Tuccho pihito,
pūro vivaṭo,
tuccho vivaṭo,
pūro pihito.// //
empty and covered
full and uncovered
empty and uncovered
full and covered,
which is followed by Woodward and Bhk. Bodhi.
In the first case the person is charming but has no knowledge,
in the second case he is not charming but has knowledge,
in the third case he has neither charm nor knowledge
and in the fourth case he has both charm and knowledge.
But the two good qualities are (according to the order of the details as we find them in the Pali): 'full' of water which stands for charming comportment; and 'covered' which stands for comprehension of the Four Truths.
In the case of water-pots, 'empty' and 'uncovered' are not good things.
So following the details as they are presented, the order should have been:
Pūro vivaṭo,
tuccho pihito,
tuccho vivaṭo,
puro pihito,
full and uncovered,
empty and covered,

empty and uncovered,
and full and covered.
If we take it that the headings as they are found are correct and the details have been reversed, we would have comportment standing for 'covered' and knowledge standing for 'full'. This would more closely parallel the thinking in the previous two suttas where 'thunder' stands for speech in the one case and superficial book knowledge in the second, and rain (which, do I need to point out? is water) stands for understanding. This would also better satisfy the mind as indicating that 'full' points to the more significant aspect and 'covered' to the more superficial aspect.
But there is a further complication: The pattern in the previous suttas is that the first person's first quality is a positive one. The second person has the deeper quality but lacks the quality of lesser importance. And considering that, we cannot put understanding of the Four Truths in the place of the second place.
One way or the other the Pali is incorrect and Woodward and Bhk. Bodhi follow and to make the sutta make sense either the headings need to change or the order of the details needs to change. What to do? I have chosen to change the order in the headings:
Pihito tuccho,
vivaṭo pūro,
vivaṭo tuccho,
pihito pūro.|| ||
covered and empty
uncovered and full
uncovered and empty
covered and full,
This allows the details to remain in their current order and puts The Four Truths in the position given most respect.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 104

Paṭhama Udakarahada Suttaṃ

Pools of Water (a)[1]

---

[112]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four pools of water.

What four?

The shallow which looks deep,
the deep which looks shallow,

the shallow which looks shallow,
and the deep which looks deep.[2]

These are the four pools of water.

---

[1] *Cf. Pugg.* 46.

[2] *Cf. Dialogues,* ii, p. 50, 'deep it is and it looks deep.'

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 105

Dutiya Udakarahada Suttaṃ

Pools of Water (b)

---

[112]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four pools of water.

What four?

The shallow which looks deep,
the deep which looks shallow,

the shallow which looks shallow,
and the deep which looks deep.

These are the four pools of water.

In like manner, monks, there are these four persons resembling pools of water to be found existing in the world.

What four?

The shallow which looks deep,
the deep which looks shallow,
the shallow which looks shallow,
and the deep which looks deep.

■

Now, monks, how is a person shallow but look deep?

In this case the mien of a certain person
is charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

Yet he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,
the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, a person
is shallow but looks deep.

As is that pool of water is shallow but looks deep,
even so using this figure
do I speak of this person.

■

And how, monks, is a person
deep but look shallow?

In this case the mien of a certain person is not charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

Yet he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus a person is deep but looks shallow.

As is that pool of water is deep but looks shallow,
even so using this figure
do I speak of this person.

■

And how, monks, is a person shallow and looks shallow?

In this case the mien of a certain person is not charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

And he does not understand,
as it really is,
the meaning of:

'This is Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus is a person shallow and looks shallow.

As is that pool of water is shallow and looks shallow,
even so using this figure
do I speak of this person.

■

And how, monks, is a person deep and looks deep?

In this case the mien of a certain person is charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),

or bearing outer robe,
bowl
and (ordinary) robe.

And he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, is a person deep and looks deep.

Just as that pool of water is deep and looks deep,
even so using this figure
do I speak of this person.

So these, monks, are the four persons found existing in the world.'

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 106

Amba Suttaṃ

Mangoes[1]

---

[112]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, there are these four mangoes.

What four?

The unripe which looks ripe,
the ripe which looks unripe,

[113] the unripe which looks unripe,
and the ripe which looks ripe.

These are the four mangoes.

In like manner, monks, there are these four persons
resembling mangoes
found existing in the world.

What four?

The unripe which looks ripe,
the ripe which looks unripe,
the unripe which looks unripe,
and the ripe which looks ripe.

■

And how, monks, is a person unripe but ripe-looking?

In this case the mien of a certain person
is charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

Yet he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,

the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, a person
is unripe but ripe-looking.

As is that mango that is unripe but ripe-looking,
even so using this figure
do I speak of this person.

■

And how, monks, is a person
ripe but looks unripe?

In this case the mien of a certain person is not charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

Yet he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus a person is ripe but looks unripe.

As is that mangoe ripe but looks unripe,
even so using this figure
do I speak of this person.

■

And how, monks, is a person unripe and looks unripe?|| ||

In this case the mien of a certain person is not charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),

or bearing outer robe,
bowl
and (ordinary) robe.

And he does not understand,
as it really is,
the meaning of:

'This is Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does not understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus is a person unripe and looks unripe.

As is that mangoe unripe and looks unripe,
even so using this figure
do I speak of this person.

■

And how, monks, is a person ripe and look ripe?

In this case the mien of a certain person is charming,
whether he be departing or approaching,
looking forward or backward,
bending or unbending (his arm),
or bearing outer robe,
bowl
and (ordinary) robe.

And he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is,
the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, is a person ripe and look ripe.

Just as that mangoe is ripe and looks ripe,
even so using this figure
do I speak of this person.

So these, monks, there are these four persons
resembling mangoes
found existing in the world.'

---

[1] *Cf. Pugg.* 44.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 107

Mūsikā Suttaṃ

Mice[1]

---

[113]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four mice.

What four?

The one that digs a hole[2] but does not live in it,
the one that lives in a hole it has not dug,

the one that neither digs a hole nor lives in a hole,
and the one that both digs a hole and lives in it.

These are the four mice.

In like manner, monks, there are these four persons resembling mice found existing in the world.

What four?

The one that digs a hole but does not live in it,
the one that lives in a hole it has not dug,
the one that neither digs a hole nor lives in a hole,
and the one that both digs a hole and lives in it.

■

And how, monks, is a person one who digs a hole but lives not in it?

In this case, monks, a certain person masters Dhamma, to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla.

Yet he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,
the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,

the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, a person is one
who digs a hole but lives not in it.

Just as that mouse digs a hole but lives not in it,
even so using this figure
do I speak of this person.

■

And how, monks, is a person
one who that lives in a hole it has not dug?

In this case a certain person does not master Dhamma,
to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka,
Abbhutadhamma and Vedalla.

Yet he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is, the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is, the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus he is one who lives in a hole it has not dug.

Just as that mouse lives in a hole it has not dug,
so using this figure
do I speak of this person.

■

And how, monks, is a person one who neither digs a hole nor lives in a hole?

In this case a certain person neither masters Dhamma,
to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla.

And he understands not,
as it really is,
the meaning of:

'This is Ill.'

He understands not,
as it really is,
the meaning of:

'This is the arising of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the ending of Ill.'

He understands not,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus he is one who neither digs a hole nor lives in a hole.

Just as that mouse neither digs a hole nor lives in a hole,
so using this figure
do I speak of this person.

■

And how, monks, is a person one that both digs a hole and lives in it?

In this case a certain person both masters Dhamma, to wit:

Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and Vedalla.

And he does understand,
as it really is,
the meaning of:

'This is Ill.'

He does understand,
as it really is, the meaning of:

'This is the arising of Ill.'

He does understand,
as it really is, the meaning of:

'This is the ending of Ill.'

He does understand,
as it really is,
the meaning of:

'This is the practice going to the ending of Ill.'

Thus, monks, is a person one that both digs a hole and lives in it.

Just as that mouse is one that both digs a hole and lives in it,
so using this figure
do I speak of this person.

So these are the four persons found existing in the world.

---

[1] *Cf. Pugg.* 43.

[2] Text and *Pugg. khattā; Comy. kattā,* so also *Sinh.* text with *v.l. khantā (khanati).*

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 108

Balivadda Suttaṃ

Oxen[1]

---

[113]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four oxen.

What four?

The one that is fierce to the cows of its own herd,
but not to the cows of another herd,
the one that is fierce to the cows of another herd,

but not to those of its own herd,
the one that is fierce to both the cows of its own heard,
and the cows of another heard,
and the one that is fierce to neither the cows of its own heard,
nor the cows of another heard.

[114] In like manner, monks, these four persons resembling oxen are to be found existing in the world.

What four?

The one that is fierce to the cows of its own herd,
but not to the cows of another herd,
the one that is fierce to the cows of another herd,
but not to those of its own herd,
the one that is fierce to both the cows of its own heard,
and the cows of another heard,
and the one that is fierce to neither the cows of its own heard,
nor the cows of another heard.

■

And how, monks, is a person (like) an ox
fierce to the cows of its own herd,
but not to the cows of another herd?

In this case a certain person is a terror to his own company,[2]
but not to another's company.

Thus a person is (like) an ox
fierce to the cows of its own herd,
but not to the cows of another herd

Just as, monks, an ox is fierce to the cows of its own herd,
but not to the cows of another herd,
so using this figure do I speak of this person.

■

And how, monks, is a person (like) an ox
that is fierce to the cows of another herd
but not to those of its own?

In this case a certain person is a terror to another's company,
not to his own.

Thus a person (like) an ox
that is fierce to the cows of another herd
but not to those of its own.

Just as an ox is fierce to the cows of another herd
but not to those of its own,
so do I speak of this person.

■

And how, monks, is a person (like) an ox
fierce to both the cows of its own heard,
and the cows of another heard?

In this case a certain person is a terror both to his own company and
another's.

Thus a person is (like) an ox
fierce to both the cows of its own heard,
and the cows of another heard

Just as an ox is fierce to both the cows of its own heard,
and the cows of another heard,
even so do I speak of this person.

■

And how, monks, is a person (like) an ox
fierce neither to the cows of its own herd,
nor to the cows of another herd?

In this case a certain person is a terror neither to his own company
nor to another's company.

Thus a person is (like) an ox
fierce neither to the cows of its own herd
nor to the cows of another herd.

Just as an ox is fierce
neither to the cows of its own herd
nor to the cows of another herd
even so do I speak of this person.

These four persons, monks, resembling oxen,
are found existing in the world.'

---

[1] *Cf. Pugg.* 47.

[2] *Parisā* is the retinue of a wandering teacher or a monk's fellow-residents.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 109

Balivadda Suttaṃ

Trees[1]

---

[114]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four trees.

What four?

Sapwood surrounded by sapwood,
sapwood surrounded by heartwood,

heartwood surrounded by sapwood,
and heart-wood surrounded by heartwood.

These are the four.

In like manner, monks, these four persons resembling trees
are found existing in the world.

What four?

Sapwood surrounded by sapwood,
sapwood surrounded by heartwood,
heartwood surrounded by sapwood,
and heart-wood surrounded by heartwood.

■

[115] And how, monks, is a person like sapwood
surrounded by sapwood?

In this case a certain person is immoral,
of a wicked nature,
and his company is immoral,
of a wicked nature.

Thus a person is like sapwood
surrounded by sapwood.

Just as that tree of sapwood is surrounded by sapwood trees,
even so using this figure do I speak of this person.

■

And how, monks, is a person like sapwood
surrounded by heartwood?

In this case a certain person is immoral,
of a wicked nature,

but his company is virtuous,
of a lovely nature.

Thus a person is like sapwood
surrounded by heartwood.

Just as that tree of sapwood is surrounded by heartwood trees,
even so using this figure do I speak of this person.

■

And how, monks, is a person like heartwood
surrounded by sapwood?

In this case a certain person is virtuous,
of a lovely nature,
but his company is immoral,
of a wicked nature.

Thus a person is like heartwood
surrounded by sapwood.

Just as that tree of heartwood is surrounded by sapwood trees,
even so using this figure do I speak of this person.

■

And how, monks, is a person like heartwood surrounded by heartwood?

In this case a certain person is virtuous,
of a lovely nature,
and his company is virtuous,
of a lovely nature.

Thus a person is like heartwood surrounded by heartwood.

Just as that tree of heartwood is surrounded by heartwood trees,
even so using this figure do I speak of this person.

These, monks, are the four persons found existing in the world.'

---

[1] *Cf. Pugg.* 52.

Aṇguttara Nikāya
Catukka Nipāta
XI: Valāhaka Vagga

Sutta 110

Āsivisa Suttaṃ

Snakes[1]

---

[115]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted ONe.

The Exalted One said this:

"Monks, there are these four snakes.

What four?

The venomous but not fierce,[2]
the fierce but not venomous,

the one that is both venomous and fierce,
the one that is neither venomous and fierce.

Just in the same way, monks, these four persons resembling snakes are found existing in the world.

What four?

The venomous but not fierce,
the fierce but not venomous,
the one that is both venomous and fierce,
the one that is neither venomous and fierce.

■

And how is a person venomous but not fierce?

In this case, monks, a certain person is quick to anger,
but his anger lasts not long.

Thus a person is venomous but not fierce.

Just as is that snake that is venomous but not fierce,
so using this figure do I speak of this person.

■

And how, monks, is a person fierce but not venomous?

In this case a certain person is not quick to anger,
but his anger lasts long.

Thus a person is fierce but not venomous.

Just as is that snake that is fierce but not venomous,
so using this figure do I speak of this person.

■

[116] And how, monks, is a person both fierce and venomous?

In this case a certain person is quick to anger and his anger lasts long.

Thus a person is both fierce and venomous.

■

And how, monks, is a person neither fierce nor venomous?

In this case a certain person is neither quick to anger nor does his anger last long.

Thus a person is neither fierce nor venomous

Just as is that snake that is neither fierce nor venomous,
so using this figure do I speak of this person.

So these, monks, are the four persons resembling snake that are found existing in the world.'

---

[1] *Cf*. *Pugg*. 48; *K.S*. iv, 107 *n*.; *SnA*. 458; *Expos*. ii, 395.

[2] *Cf*. Lit. 'possessed of poison but not fiercely poisonous.'

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 111

Kesi Suttaṃ

Kesi[1]

---

[116]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Kesi the horse-trainer came to visit the Exalted One,
and on coming to him he saluted the Exalted One
and sat down at one side.

As he sat thus
the Exalted One said this
to Kesi the horse-trainer:

'You yourself, Kesi, are a trained man,[2]
a trainer of horses for driving.

Now, Kesi, pray how do you train
a tameable horse?'

'As for me, your honour,
I train a tameable horse by mildness,
also by harshness,
also by both mildness and harshness."[3]

"But suppose, Kesi, a tameable horse
does not submit to your training by mildness
nor to the training by harshness
nor yet to the training by both methods,
what do you do?'

"In such a case, your honour,
I destroy him.

Why so?

With the idea:

'Let him not be a discredit to my teacher's clan.'

However, your honour, the Exalted One is unsurpassed
as a trainer of men for driving.

Pray, your honour,
how does the Exalted One train a tameable man?"

"For my part, Kesi,
I too train a tameable man by mild- **[117]** ness,
also by harshness,
also by both together.

This, Kesi, is the way by mildness:

Thus is good conduct in body;
thus is the result of good conduct in body.

Thus is good conduct in speech;
thus is the result of good conduct in speech.

Thus is good conduct in thought;
thus is the result of good conduct in thought.

Thus are devas and thus are men.

And this, Kesi, is the way by harshness:

Thus is bad conduct in body;
thus is the result of bad conduct in body.

Thus is bad conduct in speech;
thus is the result of bad conduct in speech.

Thus is bad conduct in thought;
thus is the result of bad conduct in thought.

Thus is rebirth as an animal;
thus is the realm of petas.

And this, Kesi, is the way
by both mildness and harshness:

Thus is good conduct in body;
thus is the result of good conduct in body.

Thus is bad conduct in body;
thus is the result of bad conduct in body.

Thus is good conduct in speech;
thus is the result of good conduct in speech.

Thus is bad conduct in speech;
thus is the result of bad conduct in speech.

Thus is good conduct in thought;
thus is the result of good conduct in thought.

Thus is bad conduct in thought;
thus is the result of bad conduct in thought.

Thus are devas and thus are men.

Thus is rebirth as an animal;[4]
thus is the realm of petas.

"But, your honour, if the man for training
won't submit to the training by mildness,
by harshness,
nor to the two together,
pray what does the Exalted One do?"

"In such case, Kesi, I destroy him."

"But surely the Exalted One does not take life!

And yet the Exalted One spoke thus:

'I destroy him, Kesi!'"

"True it is, Kesi, that taking life does not become a Tathāgata.

Yet if the man to be trained
submits not to the training by mildness,
by harshness
or both together,
then the Tathāgata thinks it not worth while
to admonish that man,
nor do his wise fellows in the God-life
think it worth while
to admonish that man.

This, Kesi, is destruction for a man in the discipline of the Ariyan,[5] - when both the Tathāgata and his fellows in the God-life think it not worth while to admonish him."

'Destroyed indeed,[6] your honour,
is a man by the Wellfarer,
[118] when both the Tathāgata and his fellows in the God-life
think it not worth while to admonish him!

It is wonderful, your honour!

It is marvellous!

May the Exalted One accept me as a follower from this time forth,
so long as life lasts,
as one who has taken refuge with him.'

---

[1] The word means 'with a mane.' *Cf. K.S.* iv, 216-18. *Assa-damma-sārathī* = 'a driver of trainable horses.'

[2] Text *saṇyato; A. sa-saññato*.

[3] *Comy.* gives as examples of the one: 'proper regard, good food, sweet water, gentle speech'; of the other, 'hobbling, bridling, goading, whipping, harsh speech.'

[4] *Tiracchāna (gāmin). S.A.* i, 221 on the idea, says: 'merely illustrative = *vinipāta*.'

[5] Whereas growth *(vuḍḍhi)* is willingness to attend to *Dhamma*. *Cf. K.S.* v, 97.

[6] Text *so hi nūna yo (?) sugatāhato (v.l. suhato); Sinh*. text *so hi nuna suvadho*. *Comy*. has nothing to say.

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 112

Assājānīya-java Suttaṃ

Speed[1]

---

[118]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
a rajah's goodly thoroughbred steed
is worthy of a rajah,
and is reckoned an attribute of a rajah.

What are the four qualities?

Straightness,[2]
speed,

patience
and docility.

Possessed of these four qualities
a rajah's goodly thoroughbred steed
is worthy of a rajah,
and is reckoned an attribute of a rajah.

In like manner, monks,
possessed of four qualities
a monk is worshipful,
worthy of gifts and offerings,
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What four?

Straightness,
speed,
patience
and docility.

Possessed of these four qualities
a monk is worshipful,
worthy of gifts and offerings,
of salutations with clasped hands,
a field of merit unsurpassed for the world."

---

[1] *cf*. *A*. iii, 94.

[2] *Ajjava = uju-bhāva*. *Comy*.

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 113

Assājānīya-Patoda Suttaṃ

The Goad

---

[114]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four goodly thoroughbred steeds
are found existing in the world.
What four?

"In this case, monks,
we may have a certain goodly thoroughbred steed
which at the very sight
of the shadow of the goad-stick
is stirred,[1] feels agitation (thinking):

'What[2] task, I wonder,
will the trainer set me today?

What return[3] can I make him?'

Here, monks, we may have such a steed,
and this is the first sort
of goodly thoroughbred steed
found existing in the world.

■

[2] "Then again, monks,
we may have a certain goodly thoroughbred steed
which is not stirred
at the mere sight of the goad-stick,
feels no agitation,
but when his coat is pricked with **[119]** the goad,
he is stirred, feels agitation (thinking):

'What task, I wonder,
will the trainer set me today?

What return can I make him?'

Here, monks, we may have such a steed,
and this is the second sort
of goodly thoroughbred steed
found existing in the world.

■

[3] "Then again, monks,
we may have a certain goodly thoroughbred steed
which is not stirred
at the sight of the goad-stick,
nor yet when his coat is pricked with the goad,

but when his flesh is pierced,
he is stirred, he feels agitation (thinking):

'What task, I wonder,
will the trainer set me today?

What return can I make him?'

Here, monks, we may have such a steed,
and this is the third sort
of goodly thoroughbred steed
found existing in the world.

■

[4] "Once more, monks,
we may have a goodly thoroughbred steed
which is stirred neither at the sight of the goad-stick
nor when his coat is pricked,
nor yet when his flesh is pierced by the goad-stick;
but when he is pierced to the very bone,
he is stirred, feels agitation (thinking):

'What task, I wonder,
will the trainer set me today?

What return can I make him?'

Here we have such a goodly thoroughbred steed,
and this is the fourth sort
of goodly thoroughbred steed
found existing in the world.

"Thus, monks, these four goodly thoroughbred steeds
are found existing in the world."

§

[5] "Just in the same way, monks,
these four goodly thoroughbred men
are found existing in the world.

What four?

"In this case, monks,
we may have a certain goodly thoroughbred man
who hears is said
that in such and such a village or township
is a woman or man afflicted or dead.

Thereat he is stirred, he feels agitation.

Thus agitated he strictly applies himself.

Thus applied he both realizes in his own person[4]
the supreme truth[5],
and sees it by penetrating it with wisdom.

Just as, monks,
that goodly thoroughbred steed
on seeing the shadow of the goad-stick
is stirred, feels agitation,
even so using this figure do I speak of this goodly thoroughbred man.

Such in this case is the goodly thoroughbred man.

This is the first sort
of goodly thoroughbred man
found existing in the world.

■

[6] "Again, monks,
here we may have a goodly thoroughbred man
who does not hear it said
that in such a village or township
is a woman or a man afflicted or dead,
but with his own eyes beholds such.

Thereupon he is stirred, he feels agitation.

Thus agitated he strictly applies himself.

Thus applied he both realizes in his own person the supreme truth,
and sees it by penetrating it with wisdom.

Just as, monks, that goodly **[120]** thoroughbred steed
on having his coat pricked (with the goad stick)
is stirred, feels agitation,
even so using this figure
do I speak of this goodly thoroughbred man.

Such in this case is the goodly thoroughbred man.

This is the second sort
of goodly thoroughbred man
found existing in the world.

■

[7] "Then again, monks,
here we may have a goodly thoroughbred man
who does not hear it said
that in such a village or township
is a woman or a man afflicted or dead,
nor yet with his own eyes
beholds a woman or a man afflicted or dead,
but his own kinsman or blood-relation
is afflicted or dead.

Thereupon he is stirred, he feels agitation.

Thus agitated he strictly applies himself.

Thus applied he both realizes in his own person the supreme truth,
and sees it by penetrating it with wisdom.

Just as, monks, that goodly thoroughbred steed
on having his flesh pierced
is stirred, feels agitation,
even so using this figure
do I speak of this goodly thoroughbred man.

Such in this case is the goodly thoroughbred man.

This is the third sort
of goodly thoroughbred man
found existing in the world.

■

[8] "Once more, monks,
here we may have a goodly thoroughbred man
who neither hears it said
that in such a village or township
is a woman or a man afflicted or dead,
nor yet with his own eyes
beholds a woman or a man afflicted or dead,
nor is his own kinsman or blood-relation
afflicted or dead,
but he himself is stricken with painful bodily feelings,
grievous, sharp, racking,
distracting, discomforting,
that drain the life away.

Thereat he is stirred, he feels agitation.

Being so stirred he strictly applied himself.

Thus applied he both realizes in his own person the supreme truth,
and sees it by penetrating it with wisdom.

Just as, monks,
that goodly thoroughbred steed
on being pierced to the very bone
is stirred, feels agitation,
even so using this figure
do I speak of this goodly thoroughbred man.

Of such a sort, monks,
is the goodly thoroughbred man in this case.

This is the fourth sort
of goodly thoroughbred man
found existing in the world.

"These, monks,
are the four sorts of thoroughbreds among men
found existing in the world."

---

[1] *Cf. K.S.* i, 13; *Dhammapada,* ver. 143

[2] Text *kathaṇ; Sinh.* text and *Comy. kiṇ*

[3] *Kiṇ paṭikaromi* seems to mean that the horse intends to do his best in return for the training.

[4] *Kāyena* (as at § 87 above) = *nāma-kāyena. Comy.*

[5] *Nibbāna. Comy.*

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 114

Nāga Suttaṃ

The Elephant[1]

---

[120]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities a rajah's elephant
is worthy of the rajah,
a possession of the rajah,
is reckoned an attribute of a rajah.

What are the four qualities?

Herein, monks, a rajah's elephant is a listener,
a destroyer,

a bearer,
a goer.

And how, monks, is a rajah's elephant a listener?

[121] In this case, monks, whatever task
the trainer of elephants to be driven
imposes on him,
whether he has performed it before or not,
the rajah's elephant makes that his object,[2]
gives attention to it,
considers it with all his mind,
with ready ear listens thereto.

Thus, monks, is a rajah's elephant a listener.

And how, monks, is a rajah's elephant a destroyer?

In this case, monks,
a rajah's elephant entering battle
destroys elephant and mahout,
horse and rider,
chariot and driver and footman.

Thus is he a destroyer.

And how, monks, is a rajah's elephant a bearer?

In this case, monks,
a rajah's elephant entering battle
bears the blows of spear,
sword,
arrow
and axe,
also the din of drum and kettledrum,
of conch,

tam-tam
and other noise.

Thus he is a bearer.

And how, monks, is a rajah's elephant a goer?

In this case, monks, a rajah's elephant,
in whatever direction the trainer of elephants to be driven turns him,
whether he has gone there before or not,
thither he quickly goes.

Thus he is a goer.

So possessed of these four qualities, monks,
a rajah's elephant is worthy of the rajah,
a possession of the rajah,
is reckoned an attribute of a rajah.

In like manner, monks, possessed of four qualities a monk is worshipful,
worthy of gifts and offerings,
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What four?

Herein, monks, a monk is a listener,
a destroyer,
a bearer
and a goer.

And how is a monk a listener?

In this case, when Dhamma-discipline is set forth by a Tathāgata,
a monk makes that his object,
gives attention to it,

considers it with all his mind,
with ready ear listens to Dhamma.

Thus is a monk a listener.

And how is a monk a destroyer?

In this case a monk does not admit sensual thinking that has arisen,
he abandons,
restrains,
makes an end of it,
forces it not to recur.

So also a monk does not admit malicious thinking that has arisen,
he abandons,
restrains,
makes an end of it,
forces it not to recur.

So also a monk does not admit harmful thinking that has arisen,
he abandons,
restrains,
makes an end of it,
forces it not to recur.

He does not admit evil, unprofitable states
that occur from time to time;
he abandons them,
restrains,
makes an end of them,
forces them not to recur.

Thus he is a destroyer.

And how is a monk a bearer?

In this case a monk bears heat,
cold,
hunger,
thirst,
contact of flies,
mosquitoes,
wind and sun
and creeping things.

He bears abusive, pain-causing ways[3] of speech.

He submits to painful bodily feelings,
grievous,
sharp,
racking,
distracting
and discomforting,
that drain the life away.

Thus a monk is a bearer.

And how is a monk a goer?

In this case a monk quickly goes thither,
whither in this long journey
he has never gone before,
to wit:
to the calming of all the activities,
to the forsaking of every basis of rebirth,
to the destruction of craving,
to passionlessness,
to ending,
to Nibbāna.

Thus a monk is a goer.

Possessed of these four qualities a monk is worshipful,
worthy of gifts and offerings,
of salutations with clasped hands,
a field of merit unsurpassed for the world.'[4]

---

[1] At *A*. iii, 161 (in the Fives, with *rakkhitā* added).

[2] *Aṭṭhikatvā*. *Cf*. *D*. ii, 204; *S*. i, 141, v, 95. *Comy*. *aṭṭhiko huṭvā*.

[3] *Duruttānaṃ (du-v-utta)*. *Comy*. has no remark here, but on *A*. iii, 163 says: *duṭṭhu vuttānaṃ, dosa-vasena pavattitānaṃ, phrusa-vacanānaṃ;* and for *durāgatānaṃ* says: *dukkh'uppādākarena sotadvāraṃ agatānaṃ*. See *Dhp*. ch. xxiii *(Nāga)*.

[4] *I.e*., for others to make meritorious gifts.

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 115

Ṭhāna Suttaṃ

Occasions

---

[122]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four occasions.

What four?

There is, monks, the occasion when action is unpleasant
and unprofitable to the doer;
that occasion when action is unpleasant
but profitable to the doer;
that occasion when action is pleasant
but unprofitable to the doer;

and the occasion when action is both pleasant
and profitable to the doer.

Now, monks, in the first instance,
in a case when action is both unpleasant
and unprofitable to the doer,
one deems action inadvisable for both reasons,
for it is both unpleasant and unprofitable.

Then again, in the second instance, that is,
when action is unpleasant
but profitable,
one may know who is a fool
and **[123]** who a wise man
in the matter of manly strength,
manly vigour
and energy.

For, monks, the fool has no such consideration as this:

'Though this is an occasion when action is unpleasant,
yet it is one which brings profit.'

Accordingly he does not act,
and his inaction brings him loss.

But the wise man thus considers:

'Though this is an occasion when action is unpleasant,
yet it brings profit to the doer.'

Accordingly he acts,
and profit results.

Now in the third case
when action is pleasant
but unprofitable, -

in this case also one may know who is a fool
and who a wise man
in the matter of manly strength,
manly vigour
and energy.

For, monks, the fool does not thus consider:

'Though this act is pleasant,
yet it brings loss.'

Accordingly he acts
and the result is loss.

Whereas the wise man thus reflects:

'Though this act is pleasant,
yet its results bring loss.'

So he acts not
and the result is to his profit.

Lastly, monks, in the case
where action is both pleasant
and profitable,
one deems action advisable for both reasons,
for it is both pleasant and profitable;
that is why one deems action advisable.

So these are the four occasions (of action).'

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 116

Appamāda Sutta

Earnestness

---

[123]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"On four occasions, monks, earnestness should be applied.

What four?

Monks, do ye abandon evil practice in body.
Do ye develop good practice in body.
Therein be ye not remiss.

Monks, do ye abandon evil practice in speech.
Do ye develop good practice in speech.

Therein be ye not remiss.

Monks, do ye abandon evil practice in thought.
Do ye develop good practice in thought.
Therein be ye not remiss.

Monks, do ye abandon wrong view.
Develop right view.
Be ye not remiss therein.

Monks, when in a monk
evil practice in body is abandoned and
good practice in body developed;
when evil practice in speech is abandoned and
good practice in speech developed;
when evil practice in thought is abanndoned and
good practice in thought developed; and
when right view is developed,
that monk has no fears about the life to come,
about death."[1]

---

[1] *Comy*. takes this to mean that he is *khīṇāsava*, but says others regard it as referring to the Stream-winner (who is assured of safety).

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 117

Ārakkha Suttaṃ

On Guard

---

[124]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, on four occasions should earnestness,
mindfulness
and guard of one's thoughts
be exerted by one's own person.[1]

On what four occasions?

With the thought:

'Let not my mind run riot
amid things passionate',

by one's own person
should earnestness,
mindfulness
and guard of one's thoughts be exerted.[2]

With the thought:

'Let not my mind be malicious
amid things malicious',

by one's own person
should earnestness,
mindfulness
and guard of one's thoughts be exerted.

With the thought:

'Let not my mind be deluded amid things delusive',

by one's own person
should earnestness,
mindfulness
and guard of one's thoughts be exerted.

With the thought:[ed1]

'Let not my mind be intoxicated amid things prideful',

by one's own person
should earnestness,
mindfulness
and guard of one's thoughts be exerted.

When a monk's mind,
by abandoning passion,
does not run riot amid things passionate;
when his mind, by abandoning malice,
is not malicious amid things malicious;
when his mind, by abandoning delusion,
is not deluded among things delusive,
when his mind, by abandoning intoxication,
is not intoxicated among things prideful,[ed1]
then he fears not,
trembles not,
is not shaken,
falls not into fearfulness,
he goes not according to what Wanderers may say.'[3]

---

[1] *Atta-rūpena,* but *Comy.* (followed at *K.S.* iv, 60) takes it as meaning *attha-,* 'for one's own profit.' *Cf.* supra, §§ 87, 113 *(kāyena).*

[2] *Cf. S.* iv, 307.

[3] *Na samaṇa-vacana-hetu gacchati. cf. A.* i, 174, *samaṇa-vādo.*

[ed1] Woodward omits this 4th occasion and curiously omits it also in the summary paragraph. I have used his translation of 'mada' from AN 3.39. In footnote 1, he refers to it as 'intoxication'. Bhk. Bodhi translates 'intoxication.'

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 118

Saṃvejanīya Suttaṃ

Stirring Emotion[1]

---

[124]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four places
are to be looked upon by a believing clansman
with feelings of emotion.

What four?

At the thought:

Here the Tathāgata was born,
the believing clansman should look

with feelings of emotion.

At the thought:

Here the Tathāgata was enlightened with supreme enlightenment,
the believing clansman should look
with feelings of emotion.

At the thought:

Here the Tathāgata set rolling the supreme Dhamma-wheel,
the believing clansman should look
with feelings of emotion.

At the thought:

Here the Tathāgata was utterly released in the Nibbāna-state
wherein nought remains behind,
the believing clansman should look
with feelings of emotion.

These are the four places
to be looked upon by a believing clansman
with feelings of emotion."

---

[1] *D*. ii, 140 (said to Ānanda).

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 119

Bhaya Suttaṃ

Fears (a)[1]

---

[125]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four fears.

What four?

Fear of birth,
fear of old age,
fear of disease,
and fear of death.

These are the four fears."

[1] These two suttas [Ed.: this and the next.] should belong to the next chapter in context.

Aṇguttara Nikāya
Catukka Nipāta
XII: Kesi Vagga

Sutta 120

Bhaya Suttaṃ

Fears (b)[1]

---

[125]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four fears.

What four?

Fear of fire,
fear of water,
fear of the rajah,
fear of the bandit.

These are the four fears."

[1] These two suttas [Ed.: this and the previous.] should belong to the next chapter in context.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 121

Bhaya Suttaṃ

Self-Reproach

---

[125]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four fears.

What four?

Fear of self-reproach,
fear of others' reproach,[1]
fear of punishment
and fear of the way of woe.

■

And what, monks, is fear of self-reproach?

Herein, monks, a certain one thus reflects:

Were I to practise evil conduct in body, speech and thought,
would not the self reproach me[2]
as to virtue therein?

Accordingly,
scared by the fear of self-reproach,
he abandons the practice
of evil conduct in body, speech and thought,
and makes-to-grow the practice
of good conduct in body, speech and thought,
and carries about[3] a pure self.

This, monks, is called
'fear of self-reproach.'

■

And what, monks, is fear of others' reproach?

Herein, monks, a certain one thus reflects:

Were I to practise evil conduct in body, speech and thought,
would not others **[126]** reproach[4] me
as to virtue therein?

Accordingly,
scared by the fear of others' reproach,
he abandons the practice
of evil conduct in body, speech and thought,
and makes-to-grow the practice
of good conduct in body, speech and thought,
and carries about a pure self.

This, monks, is called
'the fear of others' reproach.'

■

And what, monks, is fear of punishment?

In this case a certain one beholds the rajahs seizing a bandit,
a miscreant,
and subjecting him to divers forms of punishment;
flogging him with whips,
with canes
or cudgels;
cutting off his hand,[ed1]
his foot,
hand and foot,
his ear,
nose,
ear and nose;
torturing him with the 'gruel-pot,'
with the 'chank-shave'
torturing him with 'Rahu's mouth,'
with the 'fire-garland,'
with the 'flaming hand,'
with the 'hay-twist,'
the 'bark-dress,'
with the 'antelope,'
with 'flesh-hooking,'
with the 'disc-slice,'
with the 'pickling process,'
with 'circling the pin,'
torturing him with the 'straw-mattress.'

Then they spray him with boiling oil,
give him as food to dogs,

spit him alive on a stake
and chop his head off.[5]

Then he thinks thus:

If I were to do such deeds
as those for which the rajahs seize a bandit,
a miscreant,
and so treat him to divers forms of punishment;
flogging him with whips,
with canes
or cudgels;
cutting off his hand,
his foot,
hand and foot,
his ear,
nose,
ear and nose;
torturing him with the 'gruel-pot,'
with the 'chank-shave'
torturing him with 'Rahu's mouth,'
with the 'fire-garland,'
with the 'flaming hand,'
with the 'hay-twist,'
the 'bark-dress,'
with the 'antelope,'
with 'flesh-hooking,'
with the 'disc-slice,'
with the 'pickling process,'
with 'circling the pin,'
torturing him with the 'straw-mattress'
or they spray him with boiling oil,
give him as food to dogs,
spit him alive on a stake
or chop his head off
they would surely treat me

to divers forms of punishment;
flogging me with whips,
with canes
or cudgels;
cutting off my hand,
my foot,
my hand and foot,
my ear,
nose,
my ear and nose;
torturing me with the 'gruel-pot,'
with the 'chank-shave'
torturing me with 'Rahu's mouth,'
with the 'fire-garland,'
with the 'flaming hand,'
with the 'hay-twist,'
the 'bark-dress,'
with the 'antelope,'
with 'flesh-hooking,'
with the 'disc-slice,'
with the 'pickling process,'
with 'circling the pin,'
torturing me with the 'straw-mattress'
or they would spray me with boiling oil,
give me as food to dogs,
spit me alive on a stake
or chop my head off.

Thus scared by the fear of punishment
he goes not about plundering others' property.

This, monks, is called
'fear of punishment.'

■

And what, monks, is the fear of the way of woe?

In this case a certain one thus reflects:

For one who practises
evil conduct in body, speech and thought
there is a bad result in the life to come.

Now if I were to practise
evil conduct in body, speech and thought,
when body breaks up,
should not I be reborn after death
in the waste,
the way of woe,
the downfall,
in purgatory?

Accordingly,
scared by the fear of the way of woe
he abandons the practice
of evil conduct
and makes-to-grow
the practice of good conduct in body, speech and thought,
and carries about a pure self.

This, monks, is called the
'fear of the way of woe.'

So these, monks, are the four fears."

---

[1] This is *hiri-ottappaṃ*.

[2] Text *kiñ ca taṃ kammaṃ attā,* but *Sinh*. text *kiñ ca taṃ maṃ attā,* which I follow. Others, apparently to get rid of this *attā* and *maṃ* difficulty, read

kiñci taṃ kammaṃ; kiñci kammaṃ; kiñ ca taṃ; kiñ ca taṃ dhammaṃ, etc. *Cf. G.S.* i, 52, 130, 133.

[3] *Cf.* ch. I, §§ 3, 4.

[4] Text should read *upavadeyyuṃ*.

[5] For these tortures see *D.* i, 276; [Ed.: ? no page 276 at D.1, and not at *Dialogues* pg 276; see MN 129 and note there.] *Mil.P.* 197; *G.S.* i (The Twos), p. 42 *n*.

[ed1] Woodward has 'head' here.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 122

Udakoroha Bhaya Suttaṃ

The Wave[1]

---

[127]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four perils to be looked for
in him who goes down to the water.

What four?

Peril of waves,
peril of crocodiles,
peril of whirlpools,
and peril of sea-monsters.[2]

These are the four perils.

In like manner, monks, in some clansman here
who has gone forth from the home
to the homeless life
under this Dhamma-discipline
these four perils may be looked for.

What four?

Peril of waves,
peril of crocodiles,
peril of whirlpools
and peril of sea-monsters.

■

And of what sort, monks, is peril of waves?

In this case a certain clansman
who has in faith gone forth
from home to the homeless life,
thinks thus:

'Here am I, launched upon birth,
old age
and death,
on sorrow and grief,
woe,
lamentation
and despair,
launched upon Ill,
overwhelmed by Ill.

Maybe of all this mass of Ill
some ending may be shown.

To such an one who has thus[3] gone forth
his fellows in the God-life preach,
and admonish him,
saying:

'Thus should you retreat,
thus advance;
thus should you look forward
and backward,
bend or unbend (your arm);
thus should you bear outer robe
and bowl
and inner robe.'

Then it occurs to him:

'I who aforetime lived at home
was wont to preach to
and admonish others.

Yet these people,
who are to my thinking
no more than sons or grandsons,-
these people think that I am one to be preached to
and admonished.

Thus he, angered and offended,[4]
abandons the training
and turns back to the low life.

This one, monks, is called
'a monk who abandons the training
and turns back to the low life,
scared by the peril of waves.'

'Peril of the waves,' monks,
is a term for wrath and resentment.[5]

This is called
'peril of waves.'

■

[128] And of what sort, monks,
is peril of crocodiles?

In this case a certain clansman
has in faith gone forth
from the home to the homeless life.

He thinks thus:

'Here am I, launched upon birth,
old age and death,
on sorrow and grief,
woe,
lamentation
and despair,
launched upon Ill,
overwhelmed by Ill.

Maybe of all this mass of Ill
some ending may be shown.

To such an one
who has thus gone forth
his fellows in the God-life
preach and admonish him thus:

'You should eat this,
not that.

You should swallow[6] this,
not that.

You should taste this,
not that.

You should drink this,
not that.

You should eat,
swallow,
taste
and drink
what is fitting,
not what is unfitting.

You should eat,
swallow,
taste
and drink
at the proper,
not at the improper time.'

Then he thinks thus:

'I who aforetime lived at home
used to eat,
swallow,
taste
and drink
just what I liked,
and refused to eat,
swallow,
taste
and drink
what I did not like.

I used to eat,
swallow,
taste
and drink
both what was fitting
and unfitting,
and that too
whether the time was proper
or improper.

But now
when believing householders offer me choice food
both hard and soft
at an improper time,
methinks they are putting a bridle[7] on my mouth.

Thus he abandons the training
and turns back to the low life.

This one, monks, is called
'a monk who abandons the training
and turns back to the low life
because he is scared by the peril of crocodiles.'

'Peril of crocodiles,' monks,
is a term for gluttony.

This is called
'peril of crocodiles.'

■

And of what sort, monks,
is peril of whirlpools?

In this case a certain clansman[8]
has in faith gone forth

from home to the homeless life.

He thinks thus:

'Here am I launched upon birth,
old age and death,
on sorrow and grief,
woe,
lamentation
and despair,
launched upon Ill,
overwhelmed by Ill.

Maybe of all this mass of Ill
some ending may be shown.

He having thus gone forth,
robing himself in the forenoon
and taking bowl and robe,
sets out for village or township
to beg an alms,
with body unguarded,
with speech unguarded,
with thoughts unguarded,
with mind- **[129]** fullness not established,
with faculties uncontrolled.

Then he sees a housefather
or son of a housefather
indulging in,
provided with
and practising the five sense-pleasures.

Then he thinks thus:

'I too aforetime
when living at home

indulged in,
was provided with
and practised the five sense-pleasures.

Moreover
since wealth exists in my family,
I could enjoy it
and do good works therewith.

How now if I were to abandon the training,
turn back to the low life,
enjoy my wealth
and do good deeds therewith?

Accordingly he abandons the training,
turna back to the low life.

This one, monks, is called
'a monk who abandons the training
and turns back to the low life
because he is scared by the peril of whirlpools.'

'Peril of whirlpools,' monks,
is a term for the five sense-pleasures.

This, monks, is called
'peril of whirlpools.'

■

And what, monks, is the peril of sea-monsters?

In this case, monks, a certain clansman
who has in faith gone forth
from the home to the homeless life
thinks thus:

'Here am I launched upon birth,
old age and death,
on sorrow and grief,
woe,
lamentation
and despair,
launched upon Ill,
overwhelmed by Ill.

Maybe of all this mass of Ill
some ending may be shown.

He, having thus gone forth,
robes himself in the forenoon
and taking bowl and robe,
sets out for village or township
to beg an alms,
with body unguarded,
with speech unguarded,
with thoughts unguarded,
with mindfulness not established,
with faculties uncontrolled.

Then he sees womenfolk
partly clothed,
partly attired.

On seeing that sight
passion assails[9] his heart.

With heart assailed by passion
he abandons the training
and turns back to the low life.

This one, monks, is called
'a monk who, scared by the peril of sea-monsters,

abandons the training
and turns back to the low life.'

'Peril of sea-monsters,'
monks, is a term for womenfolk.

This, monks, is called
'peril of sea-monsters.'

So these, monks, are the four perils
to be looked for in some clansman here
who has rightly gone forth from home
to the homeless life under this Dhamma-discipline.'

---

[1] At *M*. i, 460 *(Cātuma); Sisters,* 174.

[2] *Susukā*. *Cf*. *SA*. i, 211. It is a big fish (*Comy*. *caṇḍa-maccha*) which makes a hissing sound (? sea-cow), not an alligator (as *P.Dict*.), which has already been mentioned. *Cf*. *K.S*. iv, 97 (The Ocean).

[3] Text should read *tathā* as on next page.

[4] Text should read *anattamano*.

[5] *Sa-ummī*. *Cf*. *M*. i, 360; *It*. 114, where the idea is that of swelling up.

[6] The difference between *khādati* and *bhuñjati* seems to be that between chewing, biting hard food and swallowing soft food. Just below our text reads *khāyitaṃ* for *khāditaṃ* (of *M*.).

[7] *Mukhāvaraṇaṃ,* lit. 'locking or bolting.'

[8] Text should read *kulaputto*.

[9] *Anuddhaṃseti*, at *A*. i, 266. *Comy*. expl. as *paribhāsati*, *codeti*.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 123
Puggala Sutta

Different Persons (a)

---

[129]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

[130] Now, monks, a certain person here,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,

zestful and easeful,
and abides therein.

He enjoys[1] its sweetness,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of devas of the Brahmā-group.

A kalpa, monks, is the life-span
of the devas of the Brahmā-group.
Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.
But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

■

Again, monks, a certain person here,
by the calming down of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
abides therein.

He enjoys its sweetness,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of the Radiant devas.

Now, monks, the life-span of those devas is two kalpas.
Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.
But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

■

Again, monks, a certain person here,
by the fading out of zest,
disinterested,
mindful and composed,
experiences in his **[131]** own person[2]
that ease of which the Ariyans declare:
"He who is disinterested and alert
dwells at ease,"
— thus he attains and abides in the third musing.

He enjoys its sweetness,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of the Ever-radiant[3] devas.

Now, monks, the life-span of those devas is four kalpas.
Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.

But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

■

Once more, monks, a certain person here,
by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
attains the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

He enjoys its sweetness,
longs for it and finds happiness therein.[4]

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of the Vehapphala devas.[5]

Now, monks, the life-span of the Vehapphala devas is five hundred kalpas.
Therein the ordinary man stays
and spends his time
according to the life-span of those devas;

then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.
But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

These, then, monks, are the four persons found existing in the world.'

---

[1] *Assādeti*. *Comy*. der. from *sādu* (sweet); *sukha-sādena assādeti, Cf*. *Pts*. *of Contr*. 258 (for the *kappa*), 278 (for the objection that such pleasure is disputable). At *G.S*. i, 245 in three instances he is reborn with devas having other qualities than these.

[2] *Kāyena,* as at § 87, 113; *Cf*. *K.S*. v, 190

[3] *Subhakiṇṇa* or *-kiṇha*. Expl. as different in this respect from the Radiant (*Ābhassara*) above; *cf*. § 232.

[4] The question arises, as in note above, 'How can he enjoy or desire it, if he has become disinterested?'

[5] *Cf*. *M*. i, 329, iii, 103; *JA*. iii, 358. Commentaries do not explain the name (? air-fruit), which possibly means a refined form of ether or the 10th Brahmaloka.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 124.

Puggala Sutta (2)

Different persons (b)

---

[131]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Now, monks, a certain person here,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,

zestful and easeful,
and having attained it abides therein.

There, whatsoever conditions arise by way of form,[1]
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.[2]

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.[3]

Monks, this rebirth is not partaken of by ordinary men.

■

Again, monks, a certain person here,
by the calming down of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,

and having attained it
and having attained it abides therein.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

■

Again, monks, a certain person here,
by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:
"He who is disinterested and alert

dwells at ease,"
— thus he attains and abides in the third musing.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

■

Once more, monks, a certain person here,
by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
attains the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

So these four persons are found existing in the world.'

---

[1] *Rūpa-gataṇ*. *Comy*. 'just rūpa.'

[2] The body-grasping group. *Cf*. *K.S*. iii, 103 n., 155, iv, 50, 135.

[3] *Suddhāvāsa*. *Cf*. *S*. i, 26 (*SA*. i, 75); *G.S*. i, 213; *K.S*. v, 58, 180 (where I wrongly trans. *Akaniṭṭha* by 'Pure Abodes'); *Dial*. ii, 39 n. ('Peerless Ones'): 'The five rūpa-lokas which are the abode of the non-returning *khīṇāsava*.' Such an one is called 'one who goes upstream (*uddhaṇsota*).' *Comy*. on text

below states that by developing the fourth *jhāna* he is reborn there. Ordinary men fall back to rebirth in a good family. Apparently this development by musing is necessary to lift one out of the 'downward' stream.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 125

Amity (a)[1]

---

[132]

[1][nymo] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person lives
irradiating one quarter (of the world)
with a heart possessed of amity;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,

across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart **[133]** possessed of amity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

He enjoys the sweetness of it,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of devas of the Brahma-group.

A kalpa, monks, is the life-span
of the devas of the Brahmā-group.

Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.

But a disciple of the Exalted One,
after staying there
and spending his time

according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

Then again, monks, a certain person here
lives irradiating one quarter of the world
with a heart possessed of compassion;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

He enjoys the sweetness of it,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of the Radiant devas.

Now, monks, the life-span of those devas is two kalpas.

Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.

But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

Then again, monks, a certain person here
lives irradiating one quarter of the world
with a heart possessed of sympathy;
so also as to the second,

third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

He enjoys the sweetness of it,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of the Ever-radiant devas.

Now, monks, the life-span of those devas is four kalpas.

Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.

But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

Then again, monks, a certain person here
lives irradiating one quarter of the world
with a heart possessed of equanimity;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

He enjoys the sweetness of it,
longs for it
and finds happiness therein.

Established therein,
given thereto,
generally spending his time therein
and not falling away therefrom,
when he makes an end
he is reborn in the company of the Vehapphala devas.

Now, monks, the life-span of the Vehapphala devas is five hundred kalpas.

Therein the ordinary man stays
and spends his time
according to the life-span of those devas;
then he goes to purgatory
or the womb of an animal,
he goes to the peta-realm.
But a disciple of the Exalted One,
after staying there
and spending his time
according to the life-span of those devas,
finally passes away in that same state.

Such, monks, is the distinction,
such the specific feature,
the difference between the learned Ariyan disciple
and the unlearned ordinary man
in the matter of bourn and rebirth.

So these four persons are found existing in the world.'

[1] For these Sublime or God-moods *cf. K.S.* v, 98 *n.*; *Gotama the Man,* 180, and *Sakya,* 216 *f.,* 392, by Mrs. Rhys Davids.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 126

Amity (b)

---

[133]

[1][nymo] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person lives
irradiating one quarter (of the world)
with a heart possessed of amity;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,

across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of amity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

Then again, monks, a certain person here
lives irradiating one quarter of the world
with a heart possessed of compassion;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,

as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

Then again, monks, a certain person here
lives irradiating one quarter of the world
with a heart possessed of sympathy;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,

consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

Then again, monks, a certain person here
lives irradiating one quarter of the world
with a heart possessed of equanimity;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world

with a heart possessed of equanimity
that is widespread,
grown great
and boundless,
free from enmity
and untroubled.

There, whatsoever conditions arise by way of form,
feeling,
perception,
the activities,
consciousness,
those conditions he comes to regard as impermanent,
as Ill,
as a disease,
as an imposthume,
as a barb,
as pain,
ill-health,
alien,
transitory,
as empty
and not of the self.

When body breaks up after death
he is reobrn in the company
of the devas of the Pure Abodes.

Monks, this rebirth is not partaken of by ordinary men.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 127

Tathāgata Acchariya Suttaṃ

Marvels (a)[1]

---

[134]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, on the manifestation of a Tathāgata,
Arahant,
a Fully Enlightened One,
four wonderful, marvellous things
are manifested.

What four?

When a Bodhisattva, deceasing from the Tusita-deva-group,
mindful and composed

descends into his mother's womb,
then in the world,
together with its devas,
its Maras,
its Brahmas,
with its host of recluses and brahmins,
of devas and mankind,
then an infinite,
glorious radiance is manifested,
surpassing the deva-majesty of the devas.

Even the gloom of space between the worlds,
the fathomless[2] darkness,
the murk of darkness,
where even the radiance of our moon and sun,
though of such wondrous power and majesty,
cannot be manifested, -
even there an infinite,
glorious radiance is spread abroad,
surpassing the deva-majesty of the devas.

Likewise those creatures that have come into being there,
becoming aware of each other through that radiance,
exclaim:

"It seems, friends,
that there be other creatures also
that have come into being here."

Monks, on the manifestation of a Tathāgata,
Arahant,
a Fully Enlightened One,
this is the first wonderful,
marvellous thing manifested.

Then again, monks, when a Bodhisattva,
mindful and composed,
comes forth from his mother's womb,
then in the world,
together with its devas,
its Maras,
its Brahmas,
with its host of recluses and brahmins,
of devas and mankind,
then an infinite,
glorious radiance is manifested,
surpassing the deva-majesty of the devas.

Even the gloom of space between the worlds,
the fathomless darkness,
the murk of darkness,
where even the radiance of our moon and sun,
though of such wondrous power and majesty,
cannot be manifested, -
even there an infinite,
glorious radiance is spread abroad,
surpassing the deva-majesty of the devas.

Likewise those creatures that have come into being there,
becoming aware of each other through that radiance,
exclaim:

"It seems, friends,
that there be other creatures also
that have come into being here."

Monks, on the manifestation of a Tathāgata,
Arahant,

a Fully Enlightened One,
this is the second wonderful,
marvellous thing manifested.

Then again, monks,
when a Tathāgata is enlightened
with the unsurpassed perfect enlightenment,
then in the world,
together with its devas,
its Maras,
its Brahmas,
with its host of recluses and brahmins,
of devas and mankind,
then an infinite,
glorious radiance is manifested,
surpassing the deva-majesty of the devas.

Even the gloom of space between the worlds,
the fathomless darkness,
the murk of darkness,
where even the radiance of our moon and sun,
though of such wondrous power and majesty,
cannot be manifested, -
even there an infinite,
glorious radiance is spread abroad,
surpassing the deva-majesty of the devas.

Likewise those creatures that have come into being there,
becoming aware of each other through that radiance,
exclaim:

"It seems, friends,
that there be other creatures also
that have come into being here."

Monks, on the manifestation of a Tathāgata,
Arahant,
a Fully Enlightened One,
this is the third wonderful,
marvellous thing manifested.

---

[135] Yet again, monks,
when a Tathāgata sets rolling the unsurpassed Dhamma-wheel,
then in the world,
together with its devas,
its Maras,
its Brahmas,
with its host of recluses and brahmins,
of devas and mankind,
then an infinite,
glorious radiance is manifested,
surpassing the deva-majesty of the devas.

Even the gloom of space between the worlds,
the fathomless darkness,
the murk of darkness,
where even the radiance of our moon and sun,
though of such wondrous power and majesty,
cannot be manifested, -
even there an infinite,
glorious radiance is spread abroad,
surpassing the deva-majesty of the devas.

Likewise those creatures that have come into being there,
becoming aware of each other through that radiance,
exclaim:

"It seems, friends,
that there be other creatures also
that have come into being here."

Monks, on the manifestation of a Tathāgata,
Arahant,
a Fully Enlightened One,
this is the fourth wonderful,
marvellous thing manifested.

These, monks, are the four
wonderful, marvellous things
manifested on the manifestation of a Tathāgata,
Arahant,
a Fully Enlightened One.'

---

[1] The first two sections are at *D*. ii, 13, 15; *Dial*. ii, 8 [sic. pg 9] *n.; cf*. *M*. iii, 118; *JA*. i, 51. This sort of sutta, acc. to *Expos*. i, 33, is to be reckoned as belonging to the *Abbhuta-dhamma* of the nine well-known sections.

[2] *Asaṇvuta = heṭṭhāpi appatiṭṭhā*. *Comy*.

Aṇguttara Nikāya
4. Catukka Nipāta
13: Bhaya Vagga

Sutta 128

Tathāgata Acchariya Suttaṃ

Marvels (b)

---

[135]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, on the manifestation of a Tathāgata,
Arahant,
a Fully Enlightened One,
four wonderful, marvellous things
are manifested.

What four?

Monks, folk take pleasure in the habitual,[1]
delight in the habitual,

are excited thereby.

But when Dhamma contrary to such
is taught by a Tathāgata,
folk are ready to hear it,
they lend an ear,
they apply their minds thereto.

This is the firñt wonderful, marvellous thing
manifested when a Tathāgata,
Arahant,
a Fully Enlightened One
is manifested.

■

Monks, folk take pleasure in pride,
delight in pride,
are excited by pride.

But when Dhamma for controlling pride
is taught by a Tathāgata,
folk are ready to hear it,
they lend an ear,
they apply their minds thereto.

This is the second wonderful, marvellous thing
manifested when a Tathāgata,
Arahant,
a Fully Enlightened One
is manifested.

■

Monks, folk take pleasure in excitement,
delight in it,
are excited thereby.

But when Dhamma that allays excitement
is taught by a Tathāgata,
folk are ready to hear it,
they lend an ear,
they apply their minds thereto.

This is the third wonderful, marvellous thing
manifested when a Tathāgata,
Arahant,
a Fully Enlightened One
is manifested.

■

Monks, folk are come to ignorance,
are become blinded,
overcast by ignorance.

But when Dhamma controlling ignorance
is taught by a Tathāgata,
they are ready to hear it,
they lend an ear to it,
they apply their minds thereto.

This, monks, is the fourth wonderful, marvellous thing
manifested when a Tathāgata,
Arahant,
a Fully Enlightened One
is manifested.

So these are the four wonderful, marvellous things manifested when a Tathāgata,
Arahant,
a Fully Enlightened One
is manifested.

[1] *Ālayārāma*. *Cf*. *Vin*. i, 4; *S*. i, 136. 'The five sense-pleasures.' *Comy*. This misses the point in a new gospel. *Cf*. *Sakya*, pp. 39, 117.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 129

Ānanda Acchariya Suttaṃ

Marvels (c)[1]

---

[135]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four
wonderful, marvellous things about Ānanda.

"What are the four?

[136] If a company of monks comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma,[2]
they are delighted with what he says.

Dissatisfied is the company of monks
when Ānanda becomes silent.

If a company of nuns comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma
they are delighted with what he says.

Dissatisfied is the company of nuns
when Ānanda becomes silent.

If a company of disciples who are laymen
comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma
they are delighted with what he says.

Dissatisfied is the company of disciples who are laymen
when Ānanda becomes silent.

If a company of disciples who are laywomen
comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma
they are delighted with what he says.

Dissatisfied is the company of disciples
that are laywomen
when Ānanda becomes silent.

These, monks, are the four wonderful, marvellous things about Ānanda.'

[1] *D*. ii, 145.

[2] *Comy*. here does not allow that A. preached Dhamma (as doctrine) to these people, but suggests that he 'asked about their health, whether they were attending to their exercises, and were dutiful to their superiors. Speaking to women, he asks whether they are observing the eight ordinances for behaviour towards monks. To layfolk, not 'Does your head ache? Are your children and wives well?' but, 'Do you keep the precepts? Do you feed holy men? But see § 169 below, where he is found teaching Dhamma, [?] and again §§ 170, 204.

Aṇguttara Nikāya
Catukka Nipāta
XIII: Bhaya Vagga

Sutta 130

Cakkavatti Acchariya Suttaṃ

Marvels (d)[1]

---

[136]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four wonderful, marvellous things about a wheel-turning ruler.

What four?

If a company of noblemen comes to visit a wheel-turning ruler, they are delighted at the sight of him.

Then if the ruler speaks they are delighted with what he says.

Dissatisfied, monks, is a company of noblemen when the wheel-turning ruler becomes silent.

If a company of brahmins comes to visit a wheel-turning ruler, they are delighted at the sight of him.

Then if the ruler speaks they are delighted with what he says.

Dissatisfied, monks, is a company of brahmins when the wheel-turning ruler becomes silent.

If a company of householders comes to visit a wheel-turning ruler, they are delighted at the sight of him.

Then if the ruler speaks they are delighted with what he says.

Dissatisfied, monks, is a company of householders when the wheel-turning ruler becomes silent.

If a company of noblemen comes to visit a wheel-turning ruler, they are delighted at the sight of him.

Then if the ruler speaks they are delighted with what he says.

Dissatisfied, monks, is a company of recluses when the wheel-turning ruler becomes silent.

These then, monks, are the four wonderful, marvellous things about a wheel-turning ruler.

Just in the same way, monks, there are four wonderful, marvellous things about Ānanda.'

"What are the four?

If a company of monks comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma,
they are delighted with what he says.

Dissatisfied is the company of monks
when Ānanda becomes silent.

If a company of nuns comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma
they are delighted with what he says.

Dissatisfied is the company of nuns
when Ānanda becomes silent.

If a company of disciples who are laymen
comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma
they are delighted with what he says.

Dissatisfied is the company of disciples who are laymen
when Ānanda becomes silent.

If a company of disciples who are laywomen
comes to visit Ānanda,
they are delighted at the sight of him.

Then if Ānanda speaks Dhamma
they are delighted with what he says.

Dissatisfied is the company of disciples
that are laywomen
when Ānanda becomes silent.

These, monks, are the four wonderful, marvellous things about Ānanda.'

[1] *Cf*. *D*. ii, 146. Here *Comy*. gives us some imaginary conversations with the rajah.

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 131

Saṇyojana Puggala Suttaṃ

Fetters

---

[137]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four persons found existing in the world.

What four?

Herein, monks, in a certain person
the fetters that pertain to this world are not got rid of,
those that give rise to rebirth are not got rid of,
those that give rise to becoming are not got rid of.

Herein again in a certain person
the fetters that pertain to this world are got rid of,
but not those that give rise to rebirth,
and not those that give rise to becoming.

Herein again in a certain person
the fetters that pertain to this world are got rid of,
and those that give rise to rebirth are got rid of,
but not those that give rise to becoming.

Herein again in a certain person
the fetters that pertain to this world are got rid of,
and those that give rise to rebirth are got rid of,
and those that give rise to becoming are got rid of.

Now, monks, in what sort of person
are the fetters that pertain to this world not got rid of,
those that give rise to rebirth not got rid of,
those that give rise to becoming not got rid of?

In the Once-returner.

In this person
the fetters that pertain to this world are not got rid of,
those that give rise to rebirth are not got rid of,
those that give rise to becoming are not got rid of.

§

Again, in what sort of person
are the fetters that pertain to this world got rid of,
but not those that give rise to rebirth,
and not those that give rise to becoming?

In the one who goes upstream,[1]
who goes to the Elder Devas[2]
the fetters that pertain to this world are got rid of,
but not those that give rise to rebirth,
and not those that give rise to becoming

§

Again, monks, in what sort of person
are the fetters that pertain to this world got rid of,
and those that give rise to rebirth are got rid of,
but not those that give rise to becoming?

In him who passes finally away in mid-term[3]
the fetters that pertain to this world are got rid of,
and those that give rise to rebirth are got rid of,
but not those that give rise to becoming.

§

Again, monks, in what sort of person
are the fetters that pertain to this world got rid of,
and those that give rise to rebirth are got rid of,
and those that give rise to becoming are got rid of?

In the Arahant.

In this person, monks,
the fetters pertaining to this world are got rid of,
and those that give rise to rebirth are got rid of,
and those that give rise to becoming are got rid of.

So these are the four sorts of persons found existing in the world.'

---

[1] *Uddhaṇsoto*. *Cf*. *G.S*. i, 213; *S*. v, 237, etc.; *S.B.B*. vii, p. 75.

[2] *Akaniṭṭha*. *Comy*. def. thus: 'No youngsters there.'

[3] *Antarā-parinibbāya*. [Ed.: Woodward inserts in parenthesis here "(of deva-life)" which is not in the Pali and is subject to doubt.]

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 132

Paṭibhāno Puggala Suttaṃ

Reply[1]

---

[138]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who replies to the point, not diffusely:
he who replies diffusely, not to the point:
he who replies to the point and diffusely:
he who neither replies to the point nor diffusely.

These are the four persons found existing in the world.'

[1] *Pugg*., p. 42. *Yutta-paṭibhāno: Comy*., 'When asked a question he makes a fit reply, does not answer hastily hut at leisure.' *Pugg.A*. 223 gives instances of each quality. (*Yutta* = succinct; *mutta* = loose, rambling) *Paṭibhāno* also seems to mean 'of ready wit' and 'with repartee.'

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 133

Neyya Puggala Suttaṃ

Quick-Witted[1]

---

[138]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who learns by taking hints,
he who learns by full details:[2]
he who has to be led on (by instruction):[3]
he who has just the word (of the text)[4] at most.

These four persons are found existing in the world."

[1] *Pugg*., p. 41; *Netti*, 211; *SA*. i, 202, ii, 4; *Pugg.A*. 222; *SnA*, ii, 163.

[2] *Ugghaṭitaññu* = (brief-learner) = *sankhepaññu*.

[3] *Vipañcitaññu* (diffuse-learner) = *vitthāritaññu*. The usual spelling is *vipacita*.

[4] *Neyyo* = *netabba* (*Netti*, 211). One text has *ñeyya*.

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 134

Phalupajivī Puggala Suttaṃ

Effort[1]

---

[138]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

He who lives on the fruit of his effort,
not of his deed:
he who lives on the fruit of his deed,
not of his effort:
he who lives on the fruit of his effort and
on the fruit of his deed:

he who lives neither on the fruit of his effort nor
on the fruit of his deed.

These are the four persons found existing in the world.'

---

[1] *Pugg*., p. 51. *Comy*. distinguishes the two as *vāyāma-phala* and *puñña-phala*, and gives as instances: - The four firmament kings and all devas without effort live on merit. Rajahs and royal ministers live on both. Beings in purgatory form the fourth class.

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 135

Vajja Puggala Suttaṃ

Blameworthy[1]

---

[139]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The blameworthy,
the very blameworthy,
the slightly blameworthy,
the blameless.

These are the four.

■

And how, monks, is a person blameworthy?

In this case a certain person
is liable to blame
for his deeds in body,
speech
and thought.

Thus he is blameworthy.

■

And how, monks, is a person very blameworthy?

In this case a certain person
is liable to much blame
for his deeds in body,
speech
and thought,
and to slight blame
for deeds that are blameless.

Thus he is more to be blamed than praised.

■

And how, monks, is a person only slightly blameworthy?

In this case a certain person
is liable to little blame
for his deeds in body,
speech
and thought,
and to little blame
for deeds that are blameworthy.

Thus he is only slightly blameworthy.

■

And how is a person blameless?

In this case a certain person
is not to be blamed at all
for his deeds in body,
speech
and thought.

Thus he is blameless.

These are the four persons found existing in the world'

---

[1] *Pugg*., p. 41.

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 136

Paripūrakāri Puggala Suttaṃ

Virtue (a)[1]

---

[139]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
is complete neither in virtue
nor in concentration,
nor in wisdom.

Herein again a certain person
is complete in virtue,
but not in concentration,
nor in wisdom.

Herein again a certain person
is complete in virtue
complete in concentration
but not in wisdom.

Herein again a certain person
is complete virtue
complete in concentration
complete in wisdom.

These are the four persons found existing in the world."

---

[1] This sutta, with the first quality omitted, comes in the Threes at *Pugg.*, p. 37, where the second quality is that of Stream-winner *and* Once-retumer; the third, of Non-returner; the fourth, of Arahant. Acc. to *Comy.*, here the first is the 'ordinary blind person the second, the virtuous worldling; the third, the Stream-winner, Once-retumer and Non-returner; the fourth, the *khīnāsava*.

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 137

Garu Puggala Suttaṃ

Virtue (b)

---

[140]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
respects not virtue,
puts not virtue first;
respects not concentration,
puts not concentration first;

respects not wisdom,
puts not wisdom first.[1]

Herein again a certain person
respects virtue
puts virtue first;
but respects not concentration,
puts not concentration first;
respects not wisdom,
puts not wisdom first.

Yet again a certain person
respects virtue
puts virtue first;
respects concentration,
puts concentration first;
but respects not wisdom,
puts not wisdom first.

Yet again a certain person
respects virtue
puts virtue first;
respects concentration,
puts concentration first;
respects wisdom
puts wisdom first.

So these are the four persons found existing in the world.'

---

[1] *Ādhipateyya* or *Ādhipateyya* (cf *G.S*. i, 130 n.): 'regard or predominance.' *Comy*. is silent here. On *A*. i, 147 *(ādhip.)* it has *jeṭṭhaka-kāraṇato,* 'putting in first place.'

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 138

Nikaṭṭha Puggala Suttaṃ

Subdued

---

[140]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

The subdued[1] in body
but not in mind;
the unsubdued in body
but subdued in mind;
he who is subdued in neither;
he who is subdued in both.

■

And how, monks, is a person
subdued in body
but not in mind?

In this case a certain person
makes his bed and lodging
in the lonely glades
and solitude of a forest,
but meanwhile thinks sensual thoughts,
malicious thoughts
and harmful thoughts.

Thus, monks, a person
is subdued in body
but unsubdued in mind.

■

And how is a person
unsubdued in body
but subdued in mind?

In this case a certain person
makes not his bed and lodging
in the lonely glades
and solitude of a forest,
yet meanwhile he thinks unworldly thoughts,
thoughts not malicious,
not harmful.

Thus a person
is unsubdued in body
but subdued in mind.

■

[141] And how is a person
subdued neither in body
nor in mind?

In this case a certain person
makes not his bed and lodging
in the lonely glades
and solitude of a forest,
yet meanwhile thinks sensual thoughts,
malicious thoughts
and harmful thoughts.

Thus a person
is subdued neither in body
nor in mind.

■

And how is a person
subdued both in body
and in mind?

In this case a certain person
makes his bed and lodging
in the lonely glades
and solitude of a forest,
and at the same time
he thinks unworldly thoughts,
thoughts not malicious,
not harmful thoughts.

Thus a person is subdued both in body and in mind.

So these four persons are found existing in the world.'

[1] *Nikaṭṭha* seems to occur here only in the Nikāyas. It is equal to *niggata*. *Anikaṭṭha-citta = anupaviṭṭha*. *Comy.*

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 139

Dhamma-Kathika Suttaṃ

Dhamma-Talk[1]

---

[138]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four talkers of Dhamma.

What four?

Herein, monks, a certain person talking Dhamma
says little
and that not to the point;
while his company is unskilled to judge
what is to the point
or otherwise.

Bhkkhu Bodhi's reading of this sutta is much better:
One that talks little and that is off point with a following that is incompetent to judge and so considers him a Dhamma-talker;
one that says much and that is off point with a following that is incompetent to judge and so considers him a Dhamma-talker;
one that says little but that is on point and his company is competent to judge and so considers him a Dhamma-talker;
one that says much and that is on point and his company is competent to judge and so considers him a Dhamma-talker.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Catukka Nipāta
XIV: Puggala Vagga

Sutta 140

Vādī Suttaṃ

Expounder

---

[142]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four expounders.

What four?

There is the expounder
who is at a loss[1] as regards the meaning
but not the letter (of a passage).

There is the expounder
who is at a loss as regards the letter

but not the meaning (of a passage).

There is the expounder
who is at a loss as regards the meaning
and the letter (of a passage).

And there is the expounder
who is not at a loss either as regards the meaning
or as regards the letter (of a passage).

These are the four.

Monks, it is unlikely,
it is impossible
that one possessed of the four analytical powers[2]
should be at a loss
both in the meaning
and in the letter.'

---

[1] *Pariyādānaṃ gacchati*, 'when asked for exegesis he comes to a stand. *Cf*. *Pugg*. 13.

[2] The four *pattsambhida* are: analysis of meaning *(attha)*, of reasons *(dhamma)*, of definitions *(nirutti)*, of wisdom *(paṭibhāna)*. *Cf*. § 173.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 141

Splendours

---

[142]

[1][ed1] 'Monks, there are these four splendours.

What four?

The splendour of the moon,
of the sun,
of fire
and of wisdom.

These are the four.

Of these four, monks,
the splendour of wisdom is the chief.'

[ed1] No nidana is given for this sutta or this section of suttas.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 142

Radiances

---

[142]

[1][ed1] 'Monks, there are these four radiances.

What four?

The radiance of the moon,
of the sun,
of fire
and of wisdom.

These are the four.

Of these four, monks, the radiance of wisdom is the chief.'

[ed1] No nidana is given for this sutta or this section of suttas.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 143

Lights

---

[142]

[1][ed1] 'Monks, there are these four lights.

What four?

The light of the moon,
of the sun,
of fire
and of wisdom.

These are the four.

Of these four, monks, the light of wisdom is the chief.'

[ed1] No nidana is given for this sutta or this section of suttas.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 144

Brilliance

---

[143]

[1][ed1] 'Monks, there are these four brilliances.

What four?

The brilliance of the moon,
of the sun,
of fire
and of wisdom.

These are the four.

Of these four, monks, the brilliance of wisdom is the chief.'

[ed1] No nidana is given for this sutta or this section of suttas.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 145

Lamps

---

[143]

[1][ed1] 'Monks, there are these four lamps.

What four?

The lamp of the moon,
of the sun,
of fire
and of wisdom.

These are the four.

Of these four, monks, the lamp of wisdom is the chief.'

[ed1] No nidana is given for this sutta or this section of suttas.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 146

Kāla Suttaṃ

Seasons (a)

---

[143]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, there are these four seasons.

What four?

Hearing Dhamma in due season,
discussion[1] of Dhamma in due season,
calming in due season,
insight in due season.

These are the four seasons.

[1] *Sākaccha*. *Cf*. *infra*, § 187; iii, 81.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 147

Dutiya Kāla Suttaṃ

Seasons (b)

---

[143]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four seasons which,
if rightly developed,
rightly revolved,
gradually bring about the destruction of the āsavas.

What four?

Hearing Dhamma in due season,
discussion of Dhamma in due season,
calming in due season,
insight in due season.

These are the four.

Just as, monks, on a hilltop[1]
when the sky-deva rains thick drops,
that water,
pouring down according to the slope of the ground,
fills up the clefts,
chasms
and gullies
of the hillside;
when these are filled,
they fill the pools;
when these are filled,
they fill the lakes;
when these are filled,
they fill the rivulets;
these being filled
fill up the great rivers;
the great rivers being filled
fill the sea,
the ocean; -
just so, monks, these four seasons,
if rightly developed,
rightly revolved,
gradually bring about
the destruction of the āsavas.'

---

[1] *Cf. S.* ii, 32.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 148

Vacī Du-c-carita Suttaṃ

Wrong Practice

---

[144]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four wrong practices.

What four?

Lying speech,
spiteful speech,
bitter speech
and idle babble.

These are the four wrong practices."

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 149

Vacī Sucarita Suttaṃ

Right Practice

---

[144]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four right practices.

What four?

Truthful speech,
speech not spiteful,
mild speech
and mantra speech."[1]

"These are the four right practices.

[1] *Mantā-bhāsā: cf. infra,* § 221. *Comy. mantā-sankhātāya paññāya paricchinditvā kathitakā*. For similar expl. *cf. SnA*. 204, etc., and *P.Dict. s.v.; Nidd*. 497 *(= paññā); SA*. i, 273 *(mantā-vacanaṃ = subhā-sitaṃ); D*. ii, 246, *mantāya bodhabbaṃ*.

Aṇguttara Nikāya
Catukka Nipāta
15. Ābhā Vagga

Sutta 150

Sāra Suttaṃ

Essences

---

[141]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four essences.

What four?

The essence of virtue,
the essence of concentration,
the essence of wisdom,
the essence of release.

These are the four essences."

Aṇguttara Nikāya
Catukka Nipāta
XVI. Indriya Vagga

Sutta 151

Indriya Suttaṃ

Controlling Powers (a)[1]

---

[144]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four controlling powers.

What four?

The controlling power of faith,
the controlling power of energy,
the controlling power of mindfulness,
the controlling power of concentration.

These are the four controlling powers"

[1] *Indriyāni*. *Cf*. *K.S*. v, 168, [sic 169], 179 [sic.? 181] (Six faculties). I have kept 'faculties' for those that are physical. That of insight is added to our four. They are much the same as *balāni*, 'strong things' (below).

Aṇguttara Nikāya
Catukka Nipāta
XVI. Indriya Vagga

Sutta 152

Bala Suttaṃ

(Controlling) Powers (b)

---

[144]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four powers.[1]

What four?

The power of faith,
of energy,
of mindfulness,
of concentration.

These are the four controlling powers"

[1] *Cf*. *K.S*. v, 223.

Aṇguttara Nikāya
Catukka Nipāta
XVI. Indriya Vagga

Sutta 153

Dutiya Bala Suttaṃ

Powers (a)

---

[145]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four powers.

What four?

The power of faith,
of energy,
of innocence,[1]
of collectedness."[2]

[1] *Anavajja = niddosa*. *Comy.*

[2] *Sangāha*. *Comy.*, however, appears to take it as from *sangaṇhana* (showing kindness).

Aṇguttara Nikāya
Catukka Nipāta
XVI. Indriya Vagga

Sutta 154

Tatiya Bala Suttaṃ

Powers (b)

---

[145]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four powers.

What four?

The power of mindfulness,
of concentration,
of innocence,
of collectedness."

Aṇguttara Nikāya
Catukka Nipāta
XVI. Indriya Vagga

Sutta 155

Catuttha Bala Suttaṃ

Computation

---

[145]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four powers.

What four?

The power of computation,[1]
of cultivation,
of innocence,
of collectedness."

[1] *Paṭisankhāna*. The first two at *G.S.* i, 47 *n*.

Aṇguttara Nikāya
Catukka Nipāta
XVI: Indriya Vagga

Sutta 156

The Æon

---

[145]

[1] 'Monks, there are these four incalculable periods of the æon.[1]

What four?

When the æon rolls up,
it is no easy thing to reckon:

So many years,
so many hundred years,
so many thousand years,
so many hundred thousands of years.

When the æon being rolled up stands still,
it is no easy thing to reckon:

So many years,
so many hundred years,
so many thousand years,
so many hundred thousands of years.

When the æon rolls out it is no easy thing to reckon:

So many years,
so many hundred years,
so many thousand years,
so many hundred thousands of years.

When the æon being rolled out stands still, it is no easy thing to reckon:

So many years,
so many hundred years,
so many thousand years,
so many hundred thousands of years.

These, monks, are the four incalculable periods of the æon.'

---

[1] *Cf. D*. i, 14, iii, 109; *Mil. Pañh*. 232; *Pts. of Contr.* 268. Our *Comy*. on the passage = *VM*., p. 414, hut the ref. there given to this passage is wrong. 'Rolls up and out' approaches our in- and e-volution.

Aṇguttara Nikāya
Catukka Nipāta
XVI: Indriya Vagga

Sutta 157

Disease

---

[146]

[1] 'Monks, there are these two diseases.

What two?

Disease of body and disease of mind.

Monks, there are to be seen beings who can admit freedom from suffering from bodily disease for one year,
for two years,
for three,
four,
five,
ten,
twenty,
thirty,
forty,
fifty years;
who can admit freedom from bodily disease for even a hundred years.

But, monks, those beings are hard to find in the world
who can admit freedom from mental disease

even for one moment,[1]
save only those in whom the āsavas are destroyed.

§

Monks, there are these four diseases
of one who has gone forth (from the worldly life).

What four?

Here, monks, we may have a greedy one,
full of vexation,
discontented with this or that supply
of robe and alms-food,
lodging,
seat,
medicines
and requisites for sickness.

He, being greedy and so forth,
full of vexation,
discontented with this or that supply
of robe and alms-food,
lodging,
seat,
medicines
and requisites for sickness
conceived[2] an evil longing for consideration,
for gain,
honours
and fame.

He rouses himself,
exerts himself,
makes an effort to get these things.

Of set purpose[3] he visits families,
of set purpose he takes a seat,
of set purpose he speaks Dhamma,
of set purpose he restrains the calls of nature.

These, monks, are the four diseases
of him who has gone forth.

■

Therefore, monks, thus must ye train yourselves:

We will not become greedy,
full of vexation,
discontented with this or that supply
of robe and alms-food,
lodging,
seat,
medicines
and requisites for sickness.

We will not conceive an evil longing for consideration,
for gain,
honours
and fame.

We will not rouse ourselves,
exert ourselves,
make an effort to get these things.

We will become enduring of cold,
hunger,
thirst,

contact of flies and mosquitoes,
of wind and rain and creeping things.[4]

We will become bearers of abusive,
pain-causing ways of speech.

We will submit to painful bodily **[147]** feelings,
grievous,
sharp,
racking,
distracting
and discomforting,
that drain the life away.

Thus, monks, must ye train yourselves,'

---

[1] *Cf. K.S.* iii, 2.

[2] *Paṇidahati.*

[3] *Cf. A.* i, 133. *Sankhāya,* gerund. He undergoes privations of routine, etc., with this aim.

[4] *Cf. supra,* § 114.

Aṇguttara Nikāya
Catukka Nipāta
XVI: Indriya Vagga

Sutta 158

Falling Away

---

[147]

[1] Then the venerable Sāriputta addressed the monks, saying:

"Monks,'

'Yes, sir,' replied those monks to the venerable Sāriputta.

The venerable Sāriputta said this:

'Whosoever, your reverences,
be it monk or nun,
has observed in himself four qualities,
needs must come to this conclusion:[1]

I am falling away in good qualities.

This was called "falling away" by the Exalted One.

What are the four?

Abundance of lust,
abundance of hatred,
abundance of delusion.

Moreover, into profound matters,
into conclusions right or wrong,
the eye of wisdom in him does not penetrate.[2]

Whosoever, your reverences,
be it monk or nun,
has observed in himself these four qualities
must needs come to this conclusion

I am falling away in good qualities.

§

But, your reverences, whosoever,
be it monk or nun,
has observed in himself four qualities,
needs must come to this conclusion:

I am not falling away in good qualities.

This was called "Not failing away" by the Exalted One.

What are the four?

Gradual decrease in lust,
hatred
and delusion.

Moreover, into profound matters,
into conclusions right or wrong,
the eye of wisdom in him does penetrate.

Whosoever, your reverences, has observed these four qualities must needs come to this conclusion:

I am not falling away in good qualities.

---

[1] *Niṭṭhaṃ gantabbaṃ*. *Cf*. *G.S*. i, 253.

[2] *Na kamati = na vahati, pavattati, SA*. on *S*. iv, 283 = *na carati, pavisati, SnA*. on *Sn*. 177; here it =*nāvagāhati, nappavattati, paṭivedhati*.

Aṇguttara Nikāya
Catukka Nipāta
XVI: Indriya Vagga

Sutta 159
Bhikkhunī Sutta

The Nun[1]

---

[147]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying at Kosambī, in Ghosita Park.

Now on that occasion a certain nun
addressed a certain man, saying:[2]

[148] 'Come, thou good fellow!

Go to master Ānanda,
and on coming to him
in my name worship with thy head
the feet of the worthy Ānanda
and say:

"Sir, a nun named so and so is sick,
in pain,
stricken with a sore disease.

She worships with her head
the feet of the worthy Ānanda.'

'And do you say this:

"It would be a good thing, sir,
if the worthy Ānanda would visit the nuns' lodging
where that nun is,
out of compassion for her."'

'Yes, lady,'replied that man,
and went to the venerable Ānanda and said:

"Sir, a nun named so and so is sick,
in pain,
stricken with a sore disease.

She worships with her head
the feet of the worthy Ānanda.'

"It would be a good thing, sir,
if the worthy Ānanda would visit the nuns' lodging
where that nun is,
out of compassion for her."'

Then the venerable Ānanda,
robing himself and taking bowl and outer robe,
went to visit that nun.

Now that nun saw the venerable Ānanda
from afar as he was coming,
and on seeing him
she covered her head[3]
and lay down on a couch.

Then the venerable Ānanda came to where she was,
and on reaching her

sat down on a seat made ready.

As he sat there
the venerable Ānanda said this to that nun:[4]

[3]'Sister, this body has come into being through food,
is dependent on food.

The food must be abandoned.

Sister, this body has come into being through craving,
is dependent on craving.

Craving must be abandoned.

Sister, this body has come into being through pride,
is dependent on pride.

Pride must be abandoned.

Sister, this body has come into being through sexual intercourse.

Sexual intercourse must be abandoned.

The breaking down of the bridge[5]
which is in sexual intercourse
has been spoken of by the Exalted One.

[149] Sister, as to this saying:

"This body has come into being through food,
is dependent on food;
the food must be abandoned," -
it was said in this connexion:

Herein, sister, a monk takes food
with reflection and judgment,[6]

not for sport,
not for indulgence,
not for personal charm,
not for beautifying,
but just enough for the support,
for the upkeep of body,
for its resting unharmed,
for helping the living of the God-life.

(He takes food with the thought:)

Thus do I check my former feeling
and set going no new feeling;
thus maintenance shall be mine,[7]
blamelessness and comfort in life.

Then some time later,
though dependent on food,
he abandons food.

As to the saying that body has come into being through food,
whatever was thus said was said in this connexion.

■

Sister, as to the saying:

"This body has come into being through craving,
is dependent on craving;
craving must be abandoned," -
it was said in this connexion:

■

Herein, sister, a monk hears it said:

"They say that such and such a monk,
by destroying the āsavas,
himself in this very life
thoroughly comprehending it,
realizes the heart's release,
the release by wisdom,
that is free from the āsavas,
and having attained it abides therein."

To him it occurs:

Surely[8] I too,
by destroying the āsavas
myself in this very life
thoroughly comprehending it,
will realize the heart's release,
the release by wisdom,
that is free from the āsavas,
and having attained it shall abide therein.

Then some time later, though dependent on craving, he abandons craving.

As to the saying, sister, that body has come into being through craving,
is dependent on craving,
craving must be abandoned, -
whatever was said thus was said in this connexion.

■

Sister, as to the saying:

"This body has come into being through pride,
is dependent on pride;
pride must be abandoned," -
it was said in this connexion:

In this case, sister, a monk hears it said:

"They say that such and such a monk,
[150] by destroying the āsavas,
himself in this very life
thoroughly comprehending it,
realizes the heart's release,
the release by wisdom,
that is free from the āsavas,
and having attained it abides therein."

To him it occurs:

Then why not I?[9]

Then some time later,
though dependent on pride,
he abandons pride.

Sister, as to the saying:

"This body has come into being through pride,
is dependent on pride;
pride must be abandoned," -
it was said in this connexion.

■

Sister, as to the saying:

"This body has come into being through sexual intercourse,
(is dependent on sexual intercourse;
sexual intercourse must be abandoned);[10]
the breaking down of the bridge
which is in sexual intercourse
has been spoken of by the Exalted One"

In this case, sister, a monk hears it said:

"They say that such and such a monk,
by destroying the āsavas,
himself in this very life
thoroughly comprehending it,
realizes the heart's release,
the release by wisdom,
that is free from the āsavas,
and having attained it abides therein."

To him it occurs:

Then why not I?

Then some time later,
though dependent on sexual intercourse,
he abandons sexual intercourse.

§

Thereupon the nun rose from the couch,
put her upper robe on one shoulder,
fell with her head at the feet of the venerable Ānanda and said:

'0, sir, my fault overcame me,
who am so foolish,
so stupid,
so wrong,
that I acted thus!

0, sir, let master Ānanda acknowledge my fault as such,
for my restraint in future time!'

'Verily, sister, your fault overcame you,
thus foolish,
thus stupid,
thus wrong,
that you acted thus.

But inasmuch as you, sister,
have seen your fault as such
and have confessed it as is right,
we do acknowledge it of you.

This indeed, sister,
is growth in the discipline of the Ariyan,
when, seeing his fault as such,
one makes confession as is right
and comes to restraint in future time.'[11]

---

[1] For visiting nuns *cf*. *K.S*. v, 134.

[2] *Comy*. asserts that she was enamoured of Ānanda.

[3] It is contrary to Vinaya rules for a nun or female devotee (*Pāṭimokkha, Sekhiya*) to hear Dhamma with head covered or reclining or wearing sandals. Strangely *Comy*. does not notice it. But *cf*. *K.S*. iv, 78 f., where a brahmin lady is rebuked by Udāyin for so doing.

[4] *Comy*. remarks that in order to disillusion her of her passion he spoke of the 'foul things '(*asubha-kathaṃ*).

[5] *Setu-ghāto = pada-ghāto, paccaya-ghato*. *Comy*. *Cf*. *A*. i, 261; *Buddh*. *Psych*. *Eth*., p. 87. Our text reads *methuno ca setughāto vutto* (which would mean 'sexual intercourse and bridge-breaking'); while the *Siamese* text reads *methune pahātabbo, methune setu-ghāto,* which is preferable. *Sinh*.

text has *methune* only (the proper construction acc. to other passages where the phrase occurs). Here I follow the *Siamese* text. The saying is not recorded, as far as I know.

[6] *Cf. S.* ii, 98 (*Maṇsaputta*), iv, 104; *Expos,* ii, 511; *VM.* 31; *supra,* § 37. *Comy.* says nothing here nor at *S.* ii *loc. cit.,* but refers to *VM. loc. cit,* which equals *Expositor loc. cit.*

[7] Text omits *me.*

[8] *Kudassa nāma. Cf. A.* i, 107. For another word, *kudāssu* see *SA.* i, 124; *S.* ii, 5; *SA.* ii, 21 (*katarasmin nu kāle?*).

[9] *Kimanga panāhaṃ.*

[10] Here out of delicacy, it seems, Ānanda does not expound further as in the case of the other failings. I bracket the words.

[11] The usual formula of repentance. *Cf. Vin.* i, 315; *S.* ii, 127 = *K.S.* ii, 91; *Manual of a Mystic,* 7, etc. For *accaya* (fault) *cf. A.* i, 59, 103, where he who refuses such an apology is reckoned a fool; iv, 377.

Aṇguttara Nikāya
Catukka Nipāta
XVI: Indriya Vagga

Sutta 160

Sugata-Vinaya Suttaṃ

The Wellfarer's Discipline[1]

---

[150]

[1] 'Monks, when a Wellfarer or a Wellfarer's Discipline abides in the world,
that is done for the profit of many,
the happiness **[151]** of many;
it is out of compassion for the world,
for the weal,
for the profit,
for the happiness of devas and mankind.

§

And of what sort, monks, is a Wellfarer?

Herein, monks, a Tathāgata arises in the world,
an Arahant,

a Fully Enlightened One,
perfect in knowledge and conduct,
a Wellfarer,
a world-knower,
unsurpassed driver of men to be driven,
Teacher of devas and mankind,
a Buddha,
an Exalted One.

This, monks, is a Wellfarer.

■

This doesn't make sense. It is *sugata-vinayo* so it is discipline, so the following description should not be 'He is one' but 'It is such'. It is one in which the Dhamma is taught, lovely in the beginning ... per his usual.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 161

[Modes of Progress] In Brief

---

[153]

[1] 'Monks, there are these four modes of progress.

What four?

The painful mode of progress with sluggish intuition,[2]
the painful mode with swift intuition,
the pleasant mode of progress with sluggish intuition,
the pleasant mode with swift intuition.

These are the four modes of progress.'

---

[1] *Cf. Dial.* iii, 101; *Buddh. Psych. Eth.* 63, 54; *Expos.* i, 243 *f.*

[2] *Abhiñña* = 'more-knowledge' or 'psychic power.'

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 162

Dutiya Paṭipadā Suttaṃ

[Modes of Progress] In Detail

---

[153]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four modes of progress.

What four?

The painful mode of progress with sluggish intuition,
the painful mode with swift intuition,
the pleasant mode of progress with sluggish intuition,
the pleasant mode with swift intuition.

These are the four modes of progress.'

§

And of what sort, monks, is the mode of progress
that is painful
with sluggish intuition?

In this case a certain one is by nature
passionately lustful;
he experiences the perpetual pain and dejection
that are born of lust.

Likewise he is by nature
passionately malicious;
he experiences the perpetual pain and dejection
that are born of malice.

Likewise he is by nature
passionately infatuated;
he experiences the perpetual pain and dejection
that are born of delusion.

In such an one
these five controlling faculties
are dully **[154]** manifested,
to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the dullness of these five faculties,
sluggish is his attainment

of the concentration that follows on[1]
for the destruction of the āsavas.

This, monks, is called
"the progress that is painful
with sluggish intuition."

■

And of what sort, monks,
is the mode of progress
that is painful
but with swift intuition?

In this case a certain one is by nature
passionately lustful;
he experiences the perpetual pain and dejection
that are born of lust.

Likewise he is by nature
passionately malicious;
he experiences the perpetual pain and dejection
that are born of malice.

Likewise he is by nature
passionately infatuated;
he experiences the perpetual pain and dejection
that are born of delusion.

In such an one
these five controlling faculties
are manifested in abundance,
to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,

the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the preponderance of these five faculties,
swift is his attainment
of the concentration that follows on
for the destruction of the āsavas.

This, monks, is called
"the progress that is painful
but with swift intuition."

■

And of what sort, monks,
is the mode of progress
that is pleasant,
but with sluggish intuition?

In this case a certain one
is not by nature passionately lustful;
he does not experience the perpetual pain and dejection
that are born of lust.

Nor is he by nature passionately malicious;
he does not experience the perpetual pain and dejection
that are born of malice.

Nor is he by nature passionately infatuated;
he does not experience the perpetual pain and dejection
that are born of delusion.

But in such an one
these five controlling faculties
are dully manifested,
to wit:
the controlling faculty of faith,

the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the dullness of the five faculties,
sluggish is his attainment
of the concentration that follows on
for the destruction of the āsavas.

This, monks, **[155]** is called
"the mode of progress that is pleasant,
but with sluggish intuition."

■

And of what sort, monks,
is the mode of progress that is both pleasant
and accompanied by swift intuition?

In this case a certain one is not by nature passionately lustful;
he does not experience the perpetual pain and dejection
that are born of lust.

Nor is he by nature passionately malicious;
he does not experience the perpetual pain and dejection
that are born of malice.

Nor is he by nature passionately infatuated;
he does not experience the perpetual pain and dejection
that are born of delusion.

And in such an one these five controlling faculties are manifested in abundance, to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,

the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the preponderance of the five faculties,
swift is his attainment
of the concentration that follows on
for the destruction of the āsavas.

This, monks, is called
"the mode of progress that is both pleasant
and accompanied by swift intuition."

So these are the four modes of progress.'

---

[1] *Ānantariyaṃ (sc. samādhiṃ). Cf. VM.* ii, 675, which quotes our sutta, and *Sn.* 226:

Yaṃ Buddha-seṭṭho parivaṇṇayi suciṃ
Samādhiṃ ānantarikaṃ nam āhu.

This failure to attain is due to the hindrances (*cf. Expos.* i, 244) - *i.e.*, it is difficult for him to give up the lower nature without a great struggle. This painful progress is described in § 163.

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 163

Tatiya Paṭipadā Suttaṃ

The Unlovely

---

[155]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four modes of progress.

What four?

The painful mode of progress with sluggish intuition,
the painful mode with swift intuition,
the pleasant mode of progress with sluggish intuition,
the pleasant mode with swift intuition.

These are the four modes of progress.'

§

And of what sort, monks,
is the painful mode of progress
with sluggish intuition?

In this case a monk[1] lives contemplating the unloveliness in body,
aware of the repulsiveness of food,
aware of his distaste for all the world,
aware of impermanence in all the activities.

Thus awareness of death
is implanted in the very self.

He lives dependent
on these five powers of a pupil:
the power of faith,
the power of modesty,
that of self-restraint,
that of energy,
and the power of wisdom.

But in him these five controlling faculties
are dully manifested, to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the dullness
of these five controlling faculties,
sluggish is his attainment

of the concentration that follows on
for the destruction of the āsavas.

This, monks, is called
"the mode of progress that is painful
with sluggish intuition."

■

[156] And of what sort, monks,
is the mode of progress that is painful,
but with swift intuition?

In this case a monk lives
contemplating the unloveliness in body,
aware of the repulsiveness of food,
aware of his distaste for all the world,
aware of impermanence in all the activities.

Thus awareness of death
is implanted in the very self.

He lives dependent
on these five powers of a pupil:
the power of faith,
the power of modesty,
that of self-restraint,
that of energy,
and the power of wisdom.

But in him these five controlling faculties are manifested in abundance, to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the preponderance
of these five controlling faculties,
swift is his attainment
of the concentration that follows on
for the destruction of the āsavas.

This, monks, is called
"the mode of progress that is painful
but with swift intuition."

■

And of what sort, monks,
is the mode of progress that is pleasant
but with sluggish intuition?

In this case a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then by the calming down
of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
abides therein.

Then, by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:

"He who is disinterested and alert dwells at ease."

So he attains and abides in the third musing.

Then, by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
he attains the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

He lives dependent
on these five powers of a pupil:
the power of faith,
the power of modesty,
that of self-restraint,
that of energy,
and the power of wisdom.

But in him these five controlling faculties are dully manifested, to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the dullness of these five,
sluggish is his attainment
of the concentration that follows on
for the destruction of the āsavas.

This, monks, is called **[157]**
"the mode of progress that is pleasant,
but with sluggish intuition."

■

And of what sort, monks,
is the mode of progress that is both pleasant
and accompanied by swift intuition?

In this case a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then by the calming down
of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
abides therein.

Then, by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:

"He who is disinterested and alert dwells at ease."

So he attains and abides in the third musing.

Then, by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
he attains the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

He lives dependent
on these five powers of a pupil:
the power of faith,
the power of modesty,
that of self-restraint,
that of energy,
and the power of wisdom.

But in him these five controlling faculties are manifested in abundance, to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
and the controlling faculty of wisdom.

Thus, owing to the preponderance
of these five controlling faculties,
swift is his attainment
of the concentration that follows on
for the destruction of the āsavas.

This, monks, is called
"the mode of progress that is both pleasant
and is accompanied by swift intuition."

So these are the four modes of progress.'

[1] In previous suttas any person, not necessarily a monk, is spoken of. *Cf*. *Dhp*. v. 8; *Itiv*. 80. For the 'foul things' see *K.S*. v, 111, [Ed. starts at §57] 112, 300.

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 164

Khama Suttaṃ

Patient (a)

---

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four modes of progress.

What four?

The mode of progress that is impatient,
that which is patient,
that which tames,
and the mode of progress that calms.

§

And of what sort, monks,
is the mode of progress that is impatient?

In this case a certain one
reviles again
him that reviles,
insults again
him that insults,
abuses again
him that abuses.

This is called
"the impatient mode of progress."

■

And of what sort, monks,
is the patient mode of progress?

In this case a certain one
reviles not again,
him that reviles,
insults not again,
him that insults,
abuses not again
him that abuses.

This is called
"the patient mode of progress."

■

And of what sort, monks,
is the mode of progress that tames?

In this case a monk,[1]
seeing an object with the eye,
is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the eye uncontrolled,
he applies himself to control of the faculty of eye,
sets a guard over the faculty of eye,
attains control over the faculty of eye.

When he hears a sound with the ear,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the ear uncontrolled,
he applies himself to control of the faculty of ear,
sets a guard over the faculty of ear,
attains control over the faculty of ear.

When he with the nose smells a scent,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the nose uncontrolled,

he applies himself to control of the faculty of nose,
sets a guard over the faculty of nose,
attains control over the faculty of nose.

When he with the tongue **[158]** tastes a savour,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the tongue uncontrolled,
he applies himself to control of the faculty of tongue,
sets a guard over the faculty of tongue,
attains control over the faculty of tongue.

When he with body contacts tangibles,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the body uncontrolled,
he applies himself to control of the faculty of body,
sets a guard over the faculty of body,
attains control over the faculty of body.

When with mind he cognizes mental states,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the mind uncontrolled,
he applies himself to control of the faculty of mind,

sets a guard over the faculty of mind,
attains control over the faculty of mind.

This is called
"the mode of progress that tames."

■

And of what sort, monks,
is the mode of progress that calms?

In this case a monk admits not
sensual thinking that has arisen.

He abandons,
restrains,
calms it down,
makes an end of it,
forces it not to recur.[2]

So also a monk admits not
malicious thinking that has arisen.

He abandons,
restrains,
calms it down,
makes an end of it,
forces it not to recur.

So also a monk admits not
harmful thinking that has arisen.

He abandons,
restrains,
calms it down,
makes an end of it,
forces it not to recur.

He does not admit evil,
unprofitable states
that occur from time to time;
he abandons them,
restrains,
calms them down,
makes an end of them,
forces them not to recur.

This, monks, is called
"the mode of progress that calms."

So these are the four modes of progress.'

---

[1] *Cf*. *K.S*. iv, 63.

[2] *Cf*.. § 114 above.

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 165

Pañcama Paṭipadā Suttaṃ

Patient (b)

---

[158]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four modes of progress.

What four?

The mode of progress that is impatient,
that which is patient,
that which tames,
and the mode of progress that calms.

§

And of what sort, monks,
is the mode of progress that is impatient?

In this case a certain one
is impatient of cold,
heat,
hunger,
thirst,
the contact of flies,
mosquitoes,
of wind
and sun
and creeping things.

He is impatient of abusive,
pain-causing ways of speech.

He is impatient of painful bodily feelings,
grievous,
sharp,
racking,
distracting
and discomforting,
that drain the life away.

This, monks, is called
"the impatient mode of progress."

■

And of what sort, monks,
is the patient mode of progress?

In this case a certain one is patient of cold,
heat,
hunger,
thirst,
the contact of flies,
mosquitoes,
of wind
and sun
and creeping things.

He is patient of abusive,
pain-causing ways of speech.

He is patient of painful bodily feelings,
grievous,
sharp,
racking,
distracting
and discomforting,
that drain the life away.

This, monks, is called
"the patient mode of progress."

■

And of what sort, monks, is the mode of progress that tames?

In this case a monk,
seeing an object with the eye,
is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the eye uncontrolled,

he applies himself to control of the faculty of eye,
sets a guard over the faculty of eye,
attains control over the faculty of eye.

When he hears a sound with the ear,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the ear uncontrolled,
he applies himself to control of the faculty of ear,
sets a guard over the faculty of ear,
attains control over the faculty of ear.

When he with the nose smells a scent,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the nose uncontrolled,
he applies himself to control of the faculty of nose,
sets a guard over the faculty of nose,
attains control over the faculty of nose.

When he with the tongue tastes a savour,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the tongue uncontrolled,
he applies himself to control of the faculty of tongue,

sets a guard over the faculty of tongue,
attains control over the faculty of tongue.

When he with body contacts tangibles,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the body uncontrolled,
he applies himself to control of the faculty of body,
sets a guard over the faculty of body,
attains control over the faculty of body.

When with mind he cognizes mental states,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil, unprofitable states,
might flow in upon one
who lives with the faculty of the mind uncontrolled,
he applies himself to control of the faculty of mind,
sets a guard over the faculty of mind,
attains control over the faculty of mind.

This is called
"the mode of progress that tames."

■

And of what sort, monks, is the mode of progress that calms?

[159] In this case a monk admits not
sensual thinking that has arisen.

He abandons,
restrains,
calms it down,
makes an end of it,
forces it not to recur.

So also a monk admits not
malicious thinking that has arisen.

He abandons,
restrains,
calms it down,
makes an end of it,
forces it not to recur.

So also a monk admits not
harmful thinking that has arisen.

He abandons,
restrains,
calms it down,
makes an end of it,
forces it not to recur.

He does not admit evil,
unprofitable states
that occur from time to time;
he abandons them,
restrains,
calms them down,
makes an end of them,
forces them not to recur.

This, monks, is called
"the mode of progress that calms."

So these are the four modes of progress.'

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 166

Chaṭṭha Paṭipadā Suttaṃ

In Further Detail[1]

---

[159]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four modes of progress.

What four?

The mode of progress that is painful
with sluggish intuition,
the mode of progress that is painful
with swift intuition,
the mode of progress that is pleasant
with sluggish intuition,

and the mode of progress that is pleasant
and accompanied with swift intuition.

§

Now here, monks, the mode of progress that is painful
with sluggish intuition
is reckoned low[2] in both respects,
both as regards its pain
and its sluggishness.

That is how it is reckoned low in both respects.

■

Then again, monks,
the mode of progress that is painful
with swift intuition
is reckoned low in respect of its being painful.

■

Then again, monks,
the mode of progress that is pleasant
with sluggish intuition
is reckoned low in respect of its being sluggish.

■

Yet again, monks, the mode of progress that is pleasant
with swift intuition
is reckoned excellent in both respects,

both as regards its pleasantness
and its swiftness.

Thus it is reckoned excellent in both respects.

So these are the four modes of progress.'

---

[1] Ref. to § 162.

[2] *Hīna*.

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 167

Moggallāna Paṭipadā Suttaṃ

Sāriputta and Moggallāna (a)

---

[159]

[1] THUS have I heard:

Now the venerable Sāriputta went to visit the venerable Moggallāna the Great, and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

So seated the venerable Sāriputta said this to the venerable Moggallāna the Great:

"Moggallāna, your reverence,
there are these four modes of progress.

What four?

The mode of progress that is painful
with sluggish intuition,
the mode of progress that is painful
with swift intuition,
the mode of progress that is pleasant

with sluggish intuition,
and the mode of progress that is pleasant
and accompanied with swift intuition.

These are the four.

Now, your reverence,
by way of which of these four modes of progress
was your heart released from the āsavas without grasping?

§

[160] 'Sāriputta, your reverence,
there are four modes of progress.

What four?

The mode of progress that is painful
with sluggish intuition,
the mode of progress that is painful
with swift intuition,
the mode of progress that is pleasant
with sluggish intuition,
and the mode of progress that is pleasant
and accompanied with swift intuition.

These are the four.

Now of these four
the one I followed
was the mode of progress that is painful,
but with swift intuition.

By way of this mode of progress
was my heart released from the āsavas without grasping.'

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 168

Sāriputta Paṭipadā Suttaṃ

Sāriputta and Moggallāna (b)

---

[160]

[1] THUS have I heard:

Now the venerable Moggallāna the Great went to visit the venerable Sāriputta, and on coming to him greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

So seated the venerable Moggallāna the Great said this to the venerable Sāriputta:

"Sāriputta your reverence,
there are these four modes of progress.

What four?

The mode of progress that is painful
with sluggish intuition,
the mode of progress that is painful
with swift intuition,
the mode of progress that is pleasant

with sluggish intuition,
and the mode of progress that is pleasant
and accompanied with swift intuition.

These are the four.

Now, your reverence,
by way of which of these four modes of progress
was your heart released from the āsavas without grasping?

§

'Moggallāna, your reverence,
there are four modes of progress.

What four?

The mode of progress that is painful
with sluggish intuition,
the mode of progress that is painful
with swift intuition,
the mode of progress that is pleasant
with sluggish intuition,
and the mode of progress that is pleasant
and accompanied with swift intuition.

These are the four.

Now of these four
the one I followed
was the mode of progress that is pleasant,
with swift intuition.

By way of this mode of progress
was my heart released from the āsavas without grasping.'

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 169

Kilesa-Parinibbāna Suttaṃ

With Some Effort

---

[160]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
in this very life is set free,
but with some effort.[1]

Again a certain person
is set free when body breaks up,

but with some effort.

Herein again, monks, **[161]** a certain person
is set free in this very life,
but without effort.

Yet again a certain person
is set free
when body breaks up,
but without effort.

§

Now, monks, how is a person
one who in this very life is set free,
but with some effort?

In this case a monk lives contemplating the unloveliness in body,
aware of the repulsiveness of food,
aware of his distaste for all the world,
aware of impermanence in all the activities.

Thus awareness of death
is well implanted in the very self.

He lives dependent
on these five powers of a pupil,
to wit:
the power of faith,
the power of modesty,
the power of self-restraint,
the power of energy,
the power of power of wisdom.

In him these five controlling faculties
are manifested in abundance,
to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of wisdom.

Thus, by the preponderance of these five controlling faculties
in this very life, he is set free,
but with some effort.

And how, monks, is a person
set free when body breaks up,
but with some effort?

In this case a monk lives contemplating the unloveliness in body,
aware of the repulsiveness of food,
aware of his distaste for all the world,
aware of impermanence in all the activities.

Thus awareness of death
is well implanted in the very self.

He lives dependent
on these five powers of a pupil,
to wit:
the power of faith,
the power of modesty,
the power of self-restraint,
the power of energy,
the power of power of wisdom.

In him these five controlling faculties
are dully manifested,
to wit:

the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of wisdom.

Thus, by the dullness of these faculties,
he is set free
with some effort
when body breaks up.

And how, monks, is a person set free
in this very life,
but without effort?

In this case a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then by the calming down
of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
abides therein.

Then, by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:

"He who is disinterested and alert dwells at ease."

So he attains and abides in the third musing.

Then, by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
he attains the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

He lives dependent
on these five powers of a pupil:
the power of faith,
the power of modesty,
that of self-restraint,
that of energy,
and the power of wisdom.

In him these five controlling faculties are manifested in abundance,
to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of wisdom.

Thus by the preponderance of these five controlling faculties
he is set free in this very life
without effort.

And how, monks, is a person
one who is set free
without effort
when body breaks up?

In this case a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

Then by the calming down
of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
abides therein.

Then, by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:

"He who is disinterested and alert dwells at ease."

So he attains and abides in the third musing.

Then, by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,

he attains the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

He lives dependent
on these five powers of a pupil:
the power of faith,
the power of modesty,
that of self-restraint,
that of energy,
and the power of wisdom.

But in him these five **[162]** controlling faculties
are dully manifested,
to wit:
the controlling faculty of faith,
the controlling faculty of energy,
the controlling faculty of mindfulness,
the controlling faculty of concentration,
the controlling faculty of wisdom.

Owing to the dullness of these five faculties,
it is not till body breaks up
that he is set free without effort.

So these are the four persons found existing in the world.'

---

[1] *Sa-saṅkhāra-parinibbāyī*. At *Dial*. iii, 227, 'with some toil.' At *PuggA*. on *Pugg*. 17 expl. as *dukkhena, kasirena, adhimatta-payogaṃ hatvā* (with considerable effort). But at *Buddh*. *Psych*. *Ethics,* § 146, *n*. 1, explained as instigated. Generally, we may see that mediacy, absence of immediacy is meant. *Cf*. *K.S*. v, 57; *Expos*. i, 207: 'the import is *with external plan, effort,*

instigation, expedient, totality of causes.' *Comy*. on *S*. v *loc*. *cit*. has *sappayogena* as at *VM*. ii, 710, where Prof. Mating Tin trans. (*Path of Purity,* iii, 874): 'Enters complete nirvana with external instigation.'
As to *parinibbāyin, SA*. i, 20, 37 defs. 'gone out by the going out of the impurities.' *Comy*. on our text expands the textual explanation, saying that these grades are a matter of strength of the controlling faculties, but does not explain *parinibbāyin*.

Aṇguttara Nikāya
Catukka Nipāta
XVII: Paṭipadā Vagga

Sutta 170

Yuganaddha Suttaṃ, aka Arahattappatati Suttaṃ

Coupled[1]

---

[162]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying at Kosambī in Ghosita Park.

Then the Venerable Ānanda addressed the monks, saying:

"Reverend sirs."

"Your reverence," replied those monks to the venerable Ānanda.

The venerable Ānanda said:

"Reverend sirs, when anyone,
be it monk or nun,
proclaims in my presence
that he has attained arahantship,
all such do so by virtue of four factors
or one of these four.

What are they?

Herein, your reverences,
a monk develops insight
preceded by calm.

In him thus developing insight
preceded by calm
is born the Way.[2]

He follows along that Way,
makes it grow,
makes much of it.

In him following,
developing,
making much of that Way,
the fetters are abandoned,
the lurking tendencies[3] come to an end.

■

Or again, your reverences,
a monk develops calm
preceded by insight.

In him developing calm
preceded by insight
is born the Way.

He follows along that Way,
makes it grow,
makes much of it.

In him following,
developing,
making much of that Way,

the fetters are abandoned,
the lurking tendencies come to an end.

■

Yet again, your reverences,
a monk develops calm-and- **[163]** insight coupled.[4]

In him thus developing calm-and-insight coupled
the Way is born.

He follows along that Way,
makes it grow,
makes much of it.

In him following,
developing,
making much of that Way,
the fetters are abandoned,
the lurking tendencies come to an end.

■

Once more, your reverences,
a monk's mind
is utterly cleared of perplexities about Dhamma.[5]

That is the time, your reverences,
when his thought
stands fixed in the very self,
settles down,
becomes one-pointed,
is composed.

In him the Way is born.

He follows along that Way,
makes it grow,
makes much of it.

In him following,
developing,
making much of that Way,
the fetters are abandoned,
the lurking tendencies come to an end.

Indeed, your reverences,
when anyone,
be it monk or nun,
proclaims in my presence
that he has attained arahantship,
all such do so by virtue of four factors
or one of these four.'

---

[1] *Yuga-naddha* (spelt also *-nandha*), 'bound in a pair.' This word is not listed in *A*. index or *P.Dict*. as occurring in the Nikāyas; but it occurs also at *M*. iii, 289 *{samatha-vipassanā)*. I have not found it elsewhere except at *Pṭs*. ii, 98 *(Yuganandha-vagga),* which chapter is based on our sutta, there quoted and commented on. *Cf*. *Mil*. *P*. 117 *(yamaka-yamakā); VM*. 149 *(dhamma); UdA*. 153 *(yuga-nandha-samatha-vipassanā-balena);* 398 *(samathā-vipassanaṃ yuga-naddhaṃ yojetvā);* also 177.

[2] *Comy*. 'the first supramundane Path.'

[3] *Anusayā*. *Cf*. *K.S*. ii, 167 *n*. [n3] At *A*. iv, 9 seven are given. *cf*. *A*. i, 44 [§604] = *G.S*. i, 46.

[4] See note above. Apparently to be taken in the sense of *samasīsa* (synchronism). *Comy*. expl. 'at the moment of attainment he calms the

activities; at the moment of calming the activities he makes the attainment. How? He attains the first musing. Rising from that he calms the activities and attains the second musing. Rising from that, and so on. . . .'

[5] Here our text reads *dhamm'uddhacca-vigahītamanā, (?) hoti. So* ... But *Sinh.* text *-vigahitaṃ mānaṃ; Comy.* only *viggahitaṃ*. But the passage in *Pṭs.* ii, 93 (ref. to above) has *-viggahitaṃ mānasaṃ hoti* (which I follow). Apparently we should begin the next sentence with *Hoti so samayo* (as does *Comy.*) or repeat *hoti*. The process is explained at length *Pṭs.* ii, 100 *ff.*

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 171

Sañcetanā Suttaṃ

Intention[1]

---

[163]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, where there is bodily action,[2]
there arises to the self pleasure or pain
caused by intention of bodily action.[3]

[164] Or, monks, where there is action of speech,
there arises pleasure or pain to the self
caused by intentional action of speech.

Or, monks, where there is thought,
there arises pleasure or pain to the self

caused by intentional action of thought.

Or it is due to ignorance.[4]

§

Monks, it is due to ignorance
that either of himself
one plans planned bodily action,
following on which
arises to the self of him
that pleasure or pain,
or that others plan against him
planned bodily action,
following on which
arises to the self of him
that pleasure or pain.

Either of set purpose, monks,
one plans planned bodily action
following on which
arises to the self of him[5]
that pleasure or pain,
or not of set purpose
does he plan such bodily action.

§

Again, either of himself, monks,
one plans planned action of speech,
following on which
arises to the self of him
that pleasure or pain,
or others plan against him
planned action of speech,
following on which
arises to the self of him
that pleasure or pain.

Either of set purpose, monks,
one plans planned action of speech,
following on which
arises to the self of him
that pleasure or pain,
or not of set purpose
does he plan such action of speech,
following on which
arises to the self of him
that pleasure or pain.

§

Again, monks, either of himself
one plans planned action of thought,
following on which
arises to the self of him
that pleasure or pain,
or others plan against him
planned action of thought,
following on which

arises to the self of him
that pleasure or pain.

Either of set purpose, monks,
one plans planned action of thought,
following on which
arises to the self of him
that pleasure or pain,
or not of set purpose
does he plan such action of thought,
following on which
arises to the self of him
that pleasure or pain.

§

Monks, in these[6] instances ignorance is followed.

But by the utter ceasing and ending of ignorance
that bodily action exists not,
following on which
that pleasure or pain
arises to the self of him;

by the utter ceasing and ending of ignorance
that action of speech exists not,
following on which
that pleasure or pain
arises to the self of him;

by the utter ceasing and ending of ignorance
of thought exists not,
following on which

that pleasure or pain
arises to the **[165]** self of him;

there[7] is no field,
following on which
that pleasure or pain
arises to the self of him;

there is no base,
following on which
that pleasure or pain
arises to the self of him;

there is no sphere of action,
following on which
that pleasure or pain
arises to the self of him;

there is no occasion,
following on which
that pleasure or pain
arises to the self of him."

---

[1] *Sañcetanā*. *Cf*. *M*. iii, 207; *K.S*. ii, 30, where Sāriputta instructs Ānanda in this subject, and *Expos*. i, 117 (Discourse on Kamma); *Pts*. *of Contr.* 225 (The physical and moral), both of which quote § 1.

[2] *Comy*. expl. *kāye* as *kāya-dvāre, kāya-viññattiyā* (by gesture). *Cf*. *Expos*. i, 109. The three doors of action are act of body, speech, thought. 'Acts pass through doors.'

[3] Or *kāya-sañcetanikā-hetu,* by reason of volition capable of causing an act.

[4] Here text adds *avijjā-paccayā vā*. This acc. to *S*. ii (which reads *vā* and *Comy*. *ca*) belongs to next § in our text. *Comy*. has it both at the end of § 1 and at the beginning of § 2, acc. to which I trans. rather baldly to give the simple meaning.

[5] *Yaṃ assa ajjhattaṃ uppajjati* (subjective pleasure or pain).

[6] Here *S*. ii, 40 inserts *chasu*, but our texts and *Comy*. both at *S*. and here omit. As a matter of fact there are more than six. *SA*. has *catusu ṭhanesu* - *i.e*., the four alternatives in § 2, applied in a threefold way, make twelve.

[7] *Taṃ* may mean 'that field,' but its position seems to refer it to the state of end of ignorance.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 172

Sañcetanā Suttaṃ (b)

Getting Personality[1]

---

[165]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four ways of getting personality.[2]

What four?

There is, monks, the getting of personality
in the getting of which
one's own intention,
not that of another person,
has effect.

There is that in the getting of which
another person's intention
has effect,
not one's own.

There is that in which both one's own
and another's intention
have effect.

There is that in which neither
has effect.

These make four."

§

When this was said,
the venerable Sāriputta said this
to the Exalted One:

"Of this, lord, that has been uttered by the Exalted One in brief
I understand the meaning in detail.

In the case where there is getting of personality
in which one's own intention,
not another's,
has effect,
there is decease for those beings
from that group[3]
because of one's own intention.

In the case where there is getting of personality
in which another's intention,

not one's own,
has effect,
there is decease for those beings
from that group
because of another's intention.[4]

In the case where there is getting of personality
in which both have effect,
there is decease for those beings
from that group[5]
because of the intention
both of oneself
and of another.[6]

■

But, lord, in the case
where there is getting of personality
in **[166]** which neither has effect,
what sort of devas are to be regarded therein?"[7]

"In that case, Sāriputta,
it is the devas who have attained the realm
in which is neither-perception-nor-non-perception.'

■

'Pray, lord, what is the reason,
what is the cause
why certain beings
deceasing from that group[8]
are Returners,
who come back to this state of things?[9]

Again, lord, what is the reason,
what is the cause

why certain beings
deceasing from that group
are Non-returners,
who come not back to this state of things?"

■

"In this (first) case, Sāriputta,
in a certain person
the fetters that bind to this world
are not abandoned.

Such an one
in this very life
attains the realm where there is neither-perception-nor-non-perception,
and abides therein.

He enjoys its sweetness,
longs for it,
finds happiness therein.

Established therein,
given thereto,
generally spending his time therein,
not falling away therefrom,
when he makes an end
he is reborn in that company.

When he deceases thence
he is a Returner,
he comes back to this state of things.

■

In the other case, Sāriputta,
in a certain person

the fetters that bind to this world
are abandoned.

Such an one
in this very life
attains the realm where is neither-perception-nor-non-perception.

He enjoys its sweetness,
longs for it,
finds happiness therein.

Established therein,
given thereto,
generally spending his time therein,
not falling away therefrom,
when he makes an end he is reborn[10] in that company,
but deceasing thence
he is a Non-returner,
he comes not back to this state of things.

This is the reason,
this is the cause, Sāriputta,
why certain beings are Non-returners,
who come not back to this state of things."

---

[1] *Vibhatti* is the title in *uddāna,* but it should apply to the next sutta. Acc. to *Comy*. (but not *Sinh*. text) this section belongs to § 171. For the subject *cf*. *Dial*. iii, 222.

[2] *Attabhāva,* lit. self-state.

[3] *Comy*. states that this is the case with the devas called 'Pleasure-debauched' *(khiddā-padosikā),* See *Dialog,* i, 32, 'for ages they pass their

time in the pursuit of laughter and sport of sensual lusts; ... through loss of self-control they fall from that state.'

[4] These are the 'debauched in mind devas' *(mano-padosikā)* said to belong to the retinue of the Four Great Kings.

[5] *Kāya* here seems to have this meaning.

[6] Acc. to *Comy*. suicides and murdered people.

[7] Here our text by error puts the question into next §.

[8] *Kāya* here seems to have this meaning.

[9] *Cf*. *G.S*. i, 58, 'because he is fettered as to the self,' while Nonreturners are fettered only by externals.

[10] Text should read *uppajjati* for *āpajjati*.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 173

Sāriputta - Paṭisambhidā Suttaṃ

Analysis[1]

---

[166]

[1] THUS have I heard:

"Then the venerable Sāriputta addressed the monks, saying,
"Your reverences."

[167] "Yes, your reverence,"
replied those monks
to the venerable Sāriputta.

The venerable Sāriputta said this:

"Your reverences, when I had been six months ordained a monk,
I grasped the analysis of meanings,
specifically
and according to the letter.[2]

That I explain in various ways,
I teach it,
expound it,

proclaim it,
lay it down,
open it up,
analyse it
and make it clear.

If anyone has a doubt or perplexity,
then what is the use of his questioning
and my explaining,[3]
when here is the Teacher
face to face with us,
he who is to us the well-skilled in things?[4]

Your reverences, when I had been six months ordained a monk,
I grasped the analysis of conditions,
specifically
and according to the letter.

That I explain in various ways,
I teach it,
expound it,
proclaim it,
lay it down,
open it up,
analyse it
and make it clear.

If anyone has a doubt or perplexity,
then what is the use of his questioning
and my explaining,
when here face to face with us
is the Teacher,
who is to us the well-skilled in things?

Your reverences, when I had been six months ordained a monk
I grasped the analysis of definitions,

specifically
and according to the letter.

That I explain in various ways,
I teach it,
expound it,
proclaim it,
lay it down,
open it up,
analyse it
and make it clear.

If anyone has a doubt or perplexity,
then what is the use of his questioning
and my explaining,
when here face to face with us
is the Teacher,
who is to us the well-skilled in things?

Your reverences, when I had been six months ordained a monk
I grasped the analysis of intellect,
specifically
and according to the letter.

That I explain in various ways,
I teach it,
expound it,
proclaim it,
lay it down,
open it up,
analyse it
and make it clear.

If anyone has a doubt or perplexity,
then what is the use of his questioning
and my explaining,

when here face to face with us
is the Teacher,
who is to us the well-skilled in things?

---

[1] The four branches of analytical knowledge - viz., of meanings *(attha),* of conditions *(dhammā),* of definitions *(nirutti),* of intellect *(paṭibhāna).*

[2] *Odhiso* (and *vyañjanaso*); the former word (limit) means 'within bounds,' 'limited to a particular sense.' *Anodhiso* = 'speaking generally.' *Cf. UdA.* 214 *(eka-vacanena).* Here *Comy.* expl. both as *kāra-naso* and *akkharaso.*

[3] *So maṃ pañhena, ahaṃ veyyākaraṇena.* (There is no verb here. *Comy.* supplies *upagacchatu* and *cittaṃ āradhessāmi.*) *Cf.* the similar forcible ellipse at *S.* iii, 108, *Ahaṃ ovādena. Ahayṃ anuggahena. Ahaṃ anusāsaniyā,* said to Tissa. Here *Comy.* supplies a verb, *uggṇanhāmi.* I think it highly probable, as Mrs. Rhys Davids suggests (*Sakya,* 336-7), that this idiom has the meaning of 'What is the use of when ...?'

[4] *Dhammānaṃ sukusalo.* This is like the often repeated phrase, *Bhagavammūlakā no dhamma. Cf. S.* ii, 24, 80, 198, etc. *Comy.* here supposes the Master to be present and to have requested S. to instruct the company.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 174
Mahā Koṭṭhita Sutta

Koṭṭhita

---

[168]

[1] Then the venerable Koṭṭhita the Great[1]
came to visit the venerable Sāriputta.

On coming to him
he greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.

So seated the venerable Koṭṭhita the Great
said this to the venerable Sāriputta:

'Your reverence, does anything at all exist
after the passionless ending,
without remainder,
of the six spheres of contact?'

'Say not that, your reverence!'

■

Then, your reverence,
not anything exists after the passionless ending
without remainder
of the six spheres of contact.'[2]

Say not that, your reverence!'

■

'Then there both is and is not
anything existing after the passionless ending
without remainder
of the six spheres of contact.'

'Say not that, your reverence!'

■

[2] 'Your reverence, when questioned thus:

"Is there anything at all that exists
after the passionless ending,
without remainder,
of the six spheres of contact;
is there not anything at all that exists
after the passionless ending,
without remainder,
of the six spheres of contact;
is there and is there not anything at all that exists
after the passionless ending,
without remainder,
of the six spheres of contact;
neither is there nor is there not anything existing after the passionless ending,
without remainder,
of the six spheres of contact?" you reply:

"Say not that, your reverence!"

Pray, then, how is the meaning of what I said to be regarded?'

■

[3] 'Your reverence,
in saying that there is something left
one makes difficulty where there is none.

In saying that there neither is nor is not anything left
one makes difficulty where there is none.[3]

[169] So long, your reverence,
as there is going to the six spheres of contact,
for just so long
is there a going to difficulty.

But, your reverence,
by the passionless ending without remainder
of the six spheres of contact
there is calming down of difficulty.'

§

[4] Now the venerable Ānanda came to visit the venerable Koṭṭhita the Great,
and on coming to him he greeted him courteously
and after the exchange of greetings and courtesies
sat down at one side.

So seated the venerable Ānanda said this
to the venerable Koṭṭhita the Great:[4]

'Your reverence, does anything at all exist
after the passionless ending,
without remainder,
of the six spheres of contact?'

'Say not that, your reverence!'

■

Then, your reverence,
not anything exists after the passionless ending
without remainder
of the six spheres of contact.'

Say not that, your reverence!'

■

'Then there both is and is not
anything existing after the passionless ending
without remainder
of the six spheres of contact.'

'Say not that, your reverence!'

■

[5] 'Your reverence, when questioned thus:

"Is there anything at all that exists
after the passionless ending,
without remainder,
of the six spheres of contact;
is there not anything at all that exists
after the passionless ending,
without remainder,
of the six spheres of contact;

is there and is there not anything at all that exists
after the passionless ending,
without remainder,
of the six spheres of contact;
neither is there nor is there not anything existing after the passionless ending,
without remainder,
of the six spheres of contact?" you reply:

"Say not that, your reverence!"

Pray, then, how is the meaning of what I said to be regarded?'

■

[6] 'Your reverence,
in saying that there is something left
one makes difficulty where there is none.

In saying that there neither is nor is not anything left
one makes difficulty where there is none.

So long, your reverence,
as there is going to the six spheres of contact,
for just so long
is there a going to difficulty.

But, your reverence,
by the passionless ending without remainder
of the six spheres of contact
there is calming down of difficulty.'

---

[1] *Cf. A*. i, 24, 'chief of the masters of logical analysis.'

[2]*I.e.*, of sight, sound, smell, taste, touch and mental images. *Cf. K.S.* iii, 52.

[3]*Iti vadaṇ appapañceti*, lit. 'obstructs the unobstructed.' *Papañca* is often taken to mean 'illusion.' It means 'prolixity, obstruction.' The taints of craving, view and pride are regarded as *papañca*. The Buddha is called *nippapañca*. Again *Papañca-sūdanī* (the destruction of difficulties) is the name of the Commentary on Majjhima Nikāya. Cf. S.A. ii, 32, *papañcaṇ katvā (idaṇ) kathitaṇ*.
Acc. to *Comy.* the first alternative is the eternalist heresy, the second is the annihilationist heresy. The other two will be the mystic 'unanswerables.'

[4]This is taken as a separate sutta by *Comy.* and *Sinh.* text.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 175

Upavāna Suttaṃ

Upavāna[1]

---

[169]

[1] Now the venerable Upavaṇa came to visit the venerable Sāriputta.

On coming to him
he greeted him courteously,
and after the exchange of greetings and courtesies,
sat down at one side.
So seated the venerable Upavaṇa the Great
said this to the venerable Sāriputta:

"Pray, Sāriputta, your reverence,
is there any end-maker[2] by knowledge?"

"Not in this case, your reverence."

"Then, your reverence,
is there any end-maker by conduct?"

"Not in this case, your reverence."

"Then, your reverence,
is there any end-maker by knowledge-and-conduct?"

"Not in this case, your reverence."

"What, then, your reverence,
is there any end-maker
by any other way
than knowledge-and-conduct?"

"Not in this case, your reverence."

§

"Sāriputta, your reverence, when asked:

'Is there any end-maker by knowledge'

You reply:

'Not in this case, your reverence.'

When asked:

'Then, your reverence,
is there any end-maker by conduct?'

You reply:

'Not in this case, your reverence.'

When asked:

'Then is there any end-maker
by knowledge-and-conduct?'

You reply:

'Not in this case, your reverence.'

When asked:

'What, then, your reverence,
is there any end-maker
by any other way
than knowledge-and-conduct?'

You reply:

'Not in this case, your reverence.'

In what way then, your reverence,
is there an end-maker?

§

"Your reverence,
if there were an end-maker by knowledge,
he would still be an end-maker with grasping (for another **[170]** existence).[3]

If, your reverence,
there were an end-maker by conduct,
he would still be an end-maker with grasping

If, your reverence,
there were an end-maker by knowledge-and-conduct,
he would still be an end-maker with grasping.

If, your reverence,
there were an end-maker
by any other way
than by knowledge-and-conduct,
then the ordinary man[4] would be an end-maker.

Now, your reverence,
the ordinary man,
living apart from knowledge-and-conduct,
being unversed in conduct,
knows not,
sees not
things as they really are.

But if he be practised in conduct,
he knows,
he sees
things as they really are.

So knowing,
so seeing,
he is an end-maker."

---

[1] At *S*. i, 174 he waits on the Master and cures his sickness. At *S*. ii, 41 he is taught about Ill; at *S*. iv, 41 about the practical use of Dhamma. At *S*. v, 75 Sāriputta teaches him the Seven Limbs of Wisdom as conducive to a happy life. At *A*. iii, 195 the Master teaches him how the God-life may be attractive. *Cf*. *Pss*. *Br*. CLIII.

[2] Acc. to *Comy*. 'of the round of Ill.'

[3] *Sa-upādāno = sa-gahaṇo hutvā*. *Comy*.

[4] *Puthujjano*.

Aṇguttara Nikāya
Catukka Nipāta
XVIII. Sañcetanika Vagga

Sutta 176

Āyācamāna Suttaṃ

Aspiration

---

[170]

[1] THUS have I heard:

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, Lord," replied those monks to the Exalted One.

The Exalted One said this:

"Monks, the believing monk,
if he would aspire[1] perfectly,
should thus aspire:

May I be like unto Sāriputta and Moggallāna!

Monks, these are a sort of scale and standard
(whereby to estimate) my disciples who are monks,

namely Sāriputta and Moggallāna.

Monks, the believing nun,
if she would aspire perfectly,
should thus aspire:

May I be like unto Khemā and Uppalavaṇṇā!

Monks, these are a sort of scale and standard
(whereby to estimate) my disciples who are nuns,
namely Khemā and Uppalavaṇṇā.'

■

Monks, the believing housefather,
if he would aspire perfectly,
should thus aspire:

May I be like unto the housefathers Citta and Hatthaka of Āḷavī

Monks, these are a sort of scale and standard
(whereby to estimate) my disciples who are housefathers,
namely Citta and Hatthaka of Āḷavī.'

■

Monks, the believing woman lay-disciple,
if she would aspire perfectly,
should thus aspire:

May I be like unto the women lay-disciples Khujjuttarā and Nanda's mother Veḷukantakiyā.

Monks, these are a sort of scale and standard
(whereby to estimate) my disciples who are nuns,
namely Khujjuttarā and Nanda's mother Veḷukantakiyā.'

[1] As at *A*. i, 88; *G.S*. i, 79. At *K.S*. ii, 159 *āyācamāno,* translated 'admonishing,' should he 'praying, asking for a son, etc.'

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 177

Rāhula Suttaṃ

Rāhula[1]

---

[170]

[1] Now the venerable Rāhula came to visit the Exalted One, and on coming to him saluted him and sat down at one side.

As he thus sat
the Exalted One said this
to the venerable Rāhula:

[171]"Rāhula, both the earth-element in the self[2]
and that in external objects
are just this earth-element.

Thus should it be regarded,
as it really is,
by perfect wisdom:

'This is not of me.

Not this am I.

Not to me is this the self.'

So seeing it,
as it really is,
by perfect wisdom,
one has revulsion for the earth-element;
by wisdom one cleanses the heart of passion.

■

Rāhula, both the water-element in oneself
and that in external objects
are just this water-element.

Thus should it be regarded,
as it really is,
by perfect wisdom:

'This is not of me.

Not this am I.

Not to me is this the self.'

So seeing it,
as it really is,
by perfect wisdom,
one has revulsion for the water-element;
by wisdom one cleanses the heart of passion.

■

Rāhula, both the heat-element in oneself
and that in external objects
are just this heat-element.

Thus should it be regarded,
as it really is,
by perfect wisdom:

'This is not of me.

Not this am I.

Not to me is this the self.'

So seeing it,
as it really is,
by perfect wisdom,
one has revulsion for the heat-element;
by wisdom one cleanses the heart of passion.

■

Vāyo-dhātu. Wind-. Characteristic of movement. Not 'air.' OK, so the word 'air' is possibly related to the Greek αε̄τε̄ς, wind, [Websters] but that is not how it is understood and as is does not point to motion.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 178

Ceto-Vimutti Suttaṃ

The Village Pond

---

[171]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a monk having attained to[1] some peaceful way of heart's release abides therein.

He gives work of mind
to the ending of the person-pack,[2]
but as he does so
his heart leaps not up,
does not settle down,

does not stay fixed
in the **[172]** ending of the person-pack;
it is not released therefrom.

For such a monk
this ending of the person-pack
is not to be looked for.

Just as if, monks,
a man were to seize a branch
with his hand smeared with resin;[3] that hand of his
would cleave to[4] it,
grip it,
would be held fast; -
even so, monks, when a monk has attained
to some peaceful way of heart's release
he abides therein.

He gives work of mind
to the ending of the person-pack,
but as he does so
his heart leaps not up,
does not settle down,
does not stay fixed in
the ending of the person-pack;
it is not released therefrom.

For such a monk
the ending of the person-pack
is not to be looked for.

■

But in this case
suppose a monk has attained

to some peaceful way of heart's release
and abides therein.

He gives work of mind
to the ending of the person-pack,
his heart leaps up[5] thereto,
settles down therein,
stays fixed in the ending thereof;
it is released therefrom.

For such a monk as this
the ending of the person-pack
is to be looked for.

Just as if, monks,
a man were to seize a branch
with a clean hand,
that hand of his
would not cleave to it,
would not grip it,
would not be held fast, -
even so, monks, when a monk has attained
to some peaceful way of heart's release
and abides therein,
he gives work of mind
to the ending of the person-pack,
his heart leaps up thereto,
settles down therein,
stays fixed in the ending thereof;
it is released therefrom.

For such a monk as this
the ending of the person-pack
is to be looked for.

■

Herein again, monks,
suppose a monk attains
to some peaceful way of the heart's release
and abides therein.

He gives work of mind
to the breaking up of ignorance,
but as he does so
his heart leaps not up thereto,
settles not down therein,
stays not fixed therein,
is not released therefrom.

For such a monk
this breaking up of ignorance
is not to be looked for.

Suppose, monks, there is a village pond
that has stood for **[173]** countless years,
and a man blocks up all its inlets[6]
and opens up all outlets,
and the sky rains not down steadily,[7] -
then for that village pond
no breach of dyke[8] is to be looked for.

Even so, monks,
when a monk has attained
to some peaceful way of heart's release
and abides therein.

He gives work of mind
to the breaking up of ignorance,
but as he does so
his heart leaps not up thereto,
settles not down therein,

stays not fixed therein,
is not released therefrom.

For such a monk
this breaking up of ignorance
is not to be looked for.

■

But in this case
suppose a monk attains
to some peaceful way of heart's release
and abides therein.

He gives work of mind
to the breaking up of ignorance.

His heart leaps up thereto,
settles down therein,
stays fixed in the ending thereof;
it is released therefrom.

For such a monk
the breaking up of ignorance
is to be looked for.

Suppose, monks, there is a village pond
that has stood for countless years,
and a man opens up all its inlets
and blocks up all its outlets,
and the sky rains down steadily.

Thus for that village pond
a breach of dyke is to be looked for.

Even so, monks,
when a monk attains

to some peaceful way of heart's release,
he abides therein;
he gives work of mind
to the breaking up of ignorance.

As he does so
his heart leaps up thereto,
settles down therein,
stays fixed therein,
is released therefrom.

For such a monk
this breaking up of ignorance
is to be looked for.

So these, monks, are the four persons
to be found existing in the world.'

---

[1] Text should read *upasampajja*. *Comy*. 'one of the eight attainments' (*i.e*., the four musings and the four spheres of consciousness, etc.).

[2] *Sakkāya*. *Cf*. *K.S*. iii, 134 *n*.

[3] *Lasa-gatena*, so texts and *Comy*. *Cf*. *K.S*. v, 127 *(lepa)*.

[4] *Cf*. *Sn*. v. 791:

te uggahāyanti nirassajanti
kapīva sākhaṃ pamuñcaṃ gahāya,‖

and the simile of the monkey at *S*. v, 148.

[5] Text should read *pakkhandati*.

[6] *Aya-mukhāni, cf. Dial.* I, 125 *n*.

[7] *S.* v, 379. [but ?]

[8] *Āli- = pāḷi* (*Comy.*); *cf. A.* iii, 28.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 179

Parinibbāna Hetu Suttaṃ

Nibbāna

---

[173]

[1] THUS have I heard:

Now the venerable Ānanda went to visit the venerable Sāriputta
and on coming to him
greeted him courteously
and sat down at one side.

As he sat at one side
the venerable Ānanda said this
to the venerable Sāriputta:

"Pray, Sāriputta, your reverence, what is the reason,
what is the cause
why certain beings in this world
are not fully set free[1]
in this very life?"

[174] "In this matter, Ānanda, your reverence,
beings do not understand,
as it really is:

This perception[2] partakes of worsening.

They do not understand,
as it really is:

This perception partakes of stability.

They do not understand,
as it really is:

This perception partakes of distinction.

They do not understand,
as it really is:

This perception partakes of penetration.[3]

This, your reverence, is the reason,
this is the cause
why some beings in this world
are not fully set free
in this very life."

§

"But pray, Sāriputta, your reverence,
what is the reason,
what is the cause
why certain beings in this world
are fully set free
in this very life?"

"In this matter, your reverence,
beings do understand,
as it really is:

This perception partakes of worsening.

They do understand,
as it really is:

This perception partakes of stability.

They do understand,
as it really is:

This perception partakes of distinction.

They do understand,
as it really is:

This perception partakes of penetration.

This, your reverence, is the reason,
this is the cause
why some beings in this world
are fully set free
in this very life."

---

[1] *Parinibbayanti,* lit. extinct. At S. iv, 102 Sakka asks the B. this same question. The answer is 'delight in sense-impreesions.'

[2] *Saññā*. *Cf*. *D*. iii, 277 = *Dial*. iii, 264; *VM*. i, 88 - *Path of Purity,* ii ii, 103: 'Of these (forms of concentration) the 'partaking of worsening is due to the frequent arising of opposing states; the partaking of stability is due to the persistence of that mindfulness which is in conformity with concentration;

the partaking of distinction is due to the attainment of a higher distinctive state; the partaking of penetration is due to the promptings of perception and attention associated with disgust (*cf*. *Pṭs*. i, 35).

[3] *Nibbedha*. At *Dial*. iii *loc*. *cit*. the trans. is 'leading to Nibbāna (?)'.

Aṇguttara Nikāya
Catukka Nipāta
XVIII: Sañcetaniya Vagga

Sutta 180

Mahā'padesa-Desanā Suttaṃ

Great Authorities[1]

---

[174]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying in Bhoganagara[2] at the Ānanda Shrine.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, I will teach you these four great authorities.

Do you listen to it.

Carefully give your minds to it and I will speak."

The Exalted One said this:

[175] 'And what, monks, are the four great authorities?

In this case, monks, a monk might say:

'Face to face with the Exalted One, your reverence,
did I hear it;
face to face with him
did I receive it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now, monks, the words of that monk
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.[3]

If, when thus laid beside Sutta
and compared with Vinaya,
they lie not along with Sutta
and agree not with Vinaya,
to this conclusion must ye come:

Surely this is not the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was wrongly taken by that monk.

So reject it, monks.

■

Herein again a monk might say:

'Face to face with the Exalted One, your reverence,
did I hear it.

Face to face with him did I receive it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

If, when thus laid beside Sutta
and compared with Vinaya,
they lie along with Sutta
and agree with Vinaya,
to this conclusion must ye come:

Surely this is the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was rightly taken by that monk.

Then bear this in mind as the first great authority.

§

Then again a monk might say:

'In such and such a dwelling-place
resides an Order (of monks)
together with an elder monk,
a leader.

Face to face with that Order
I heard it;
face to face I received it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

But if, when thus laid beside Sutta
and compared with Vinaya,
they lie not along with Sutta
and agree not with Vinaya,
to this conclusion must ye come:

Surely this is not **[176]** the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was wrongly taken by that Order.

So reject it, monks.

■

But, on the other hand, a monk might say:

'In such and such a dwelling-place
resides an Order (of monks)
together with an elder monk,
a leader.

Face to face with that Order
I heard it;
face to face
I received it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

Then, if, when thus laid beside Sutta
and compared with Vinaya,
they lie along with Sutta
and agree with Vinaya,
to this conclusion must ye come:

Surely this is the word of that Exalted One,
Arahant,

the Fully Enlightened One,
and it was rightly taken by that Order of monks.

This, monks, is the second great authority to bear in mind.

§

Yet again a monk might say:

'In such and such a dwelling-place
resides a great number of elder monks,
widely learned,[4]
versed in the doctrines,
who know Dhamma by heart,
who know Vinaya by heart,
who know the Summaries by heart.

Face to face with those elder monks,
I heard it;
face to face I received it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk,
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

But if, when thus laid beside Sutta
and compared with Vinaya,
they lie not along with Sutta
and agree not with Vinaya,
to this conclusion must ye come:

Surely this is not the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was wrongly taken by those elder monks.

So reject it, monks.

■

But, on the other hand, a monk might say:

'In such and such a dwelling-place
resides a great number of elder monks,
widely learned,
versed in the doctrines,
who know Dhamma by heart,
who know Vinaya by heart,
who know the Summaries by heart.

Face to face with those elder monks,
I heard it;
face to face I received it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk,
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,

the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

Then, if, when thus laid beside Sutta
and compared with Vinaya,
they lie along with Sutta
and agree with Vinaya,
to this conclusion must ye come:

Surely this is the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was rightly taken by those elder monks.

This, monks, is the third great authority.

§

Herein again a monk might say:

'In such and such a dwelling-place
resides a single elder monk,
of wide learning,
versed in the doctrines,
one who knows Dhamma by heart,
who knows Vinaya by heart,
who knows the Summaries by heart.

Face to face with that elder monk,
I heard it, face **[177]** to face I received it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk,
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

But if, when thus laid beside Sutta
and compared with Vinaya,
they lie not along with Sutta
and agree not with Vinaya,
to this conclusion must ye come:

Surely this is not the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was wrongly taken by that elder monk.

So reject it, monks.

■

But, on the other hand, a monk might say:

'In such and such a dwelling-place
resides a single elder monk,
of wide learning,
versed in the doctrines,
one who knows Dhamma by heart,
who knows Vinaya by heart,
who knows the Summaries by heart.

Face to face with that elder monk,
I heard it;
face to face I received it.

This is Dhamma,
this is Vinaya,
this is the Master's teaching.'

Now the words of that monk,
are neither to be welcomed nor scorned,
but without welcoming,
without scorning,
the words and syllables thereof
are to be closely scrutinized,
laid beside Sutta
and compared with Vinaya.

Then, if, when thus laid beside Sutta
and compared with Vinaya,
they lie along with Sutta
and agree with Vinaya,
to this conclusion must ye come:

Surely this is the word of that Exalted One,
Arahant,
the Fully Enlightened One,
and it was rightly taken by that elder monk.

This, monks, is the fourth great authority.

So these, monks, are the four great authorities."

---

[1] As at *D*. ii, 123 = *Dial*. ii; in both cases *Comy*. takes *mahāpadesa* as equal to *mahā-apadesa,* not *-padesa* (topic, place), so 'authority, reason,

occasion.'

[2] *DA*. does not notice place or shrine. Our *Comy*. 'a vihara built at the dwelling of the yakkha Ānanda.' The only other mention of Bh. is *Sn*. v. 1013 in a list of delightful spots.

"*Had there heen any piṭakas* ..." This does not follow! "Dhamma and Vinaya" is just one way of categorizing the whole of the system it doesn't preclude other ways of describing it.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 181

Yodhājīva Suttaṃ

Fighting Man

---

[177]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessed of four qualities
a fighting-man is worthy of a rajah,
is a possession of a rajah,
is reckoned an attribute of a rajah.

What are the four?

Herein, monks, a fighting-man is skilled in points of vantage,
he is a far-shooter,

a shooter like lightning
and a piercer[2] of a huge object.[3]

Possessed of these four qualities
a fighting-man is worthy of a rajah,
is a possession of a rajah,
is reckoned an attribute of a rajah.

■

In like manner, monks,
possessed of four qualities
a monk is worthy of respect,
of offerings and gifts,
of being saluted with clasped hands upraised,
a field of merit
unsurpassed for the world.

What are the four?

[178] In this case a monk is skilled in points of vantage,
he is a far-shooter,
a shooter like lightning
and a piercer of a huge object.

Now in what way is a monk skilled in points of vantage?

In this case a monk is virtuous,
he dwells restrained
with the restraint of the Obligations;
perfect in the practice of right conduct
he sees danger in the slightest faults;

he takes up
and trains himself
in the rules of morality.[4]

Thus is a monk skilled in points of vantage.

§

And how, monks, is a monk a far-shooter?

Herein whatsoever object,
be it past,
future
or present,
of the self or external to the self,
gross or subtle,
mean or exalted,
far or near, -
every object in short that he beholds,
he looks upon it,
as it really is,
with right wisdom,
thus:

This is not of me.

Not this am I.

Not for me is this the self.

■

Whatsoever feeling,
be it past,
future
or present,
of the self or external to the self,
gross or subtle,
mean or exalted,
far or near, -
every feeling in short that he beholds,
he looks upon it,
as it really is,
with right wisdom,
thus:

This is not of me.

Not this am I.

Not for me is this the self.

■

Whatsoever perception,
be it past,
future
or present,
of the self or external to the self,
gross or subtle,
mean or exalted,
far or near, -
every perception in short that he beholds,
he looks upon it,
as it really is,
with right wisdom,
thus:

This is not of me.

Not this am I.

Not for me is this the self.

■

Whatsoever activity,
be it past,
future
or present,
of the self or external to the self,
gross or subtle,
mean or exalted,
far or near, -
every activity in short that he beholds,
he looks upon it,
as it really is,
with right wisdom,
thus:

This is not of me.

Not this am I.

Not for me is this the self.

■

Whatsoever consciousness he has,
be it past,
future
or present,
of the self or external to the self,
gross or subtle,
mean or exalted,
far or near, -
- everything in short of which he is conscious, -,

he looks upon it,
as it really is,
with right wisdom,
thus:

This is not of me.

Not this am I.

Not for me is this the self.

That is how a monk is a far-shooter.

§

And how is a monk a shooter like lightning?

Herein a monk understands as it really is:

This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice going to the ending of Ill.

Thus is he a shooter like lightning.

§

And how is a monk a piercer of a huge object?

Herein a monk pierces through the huge mass of nescience.

That is how he is a piercer of a huge object.

Possessed of these four qualities a monk is worthy of respect,
of offerings and gifts,
of being saluted with clasped hands upraised,
a field of merit
unsurpassed for the world.

---

[1] *cf*. *A*. i, 284 = *G.S*. i, 263; *A*. iii, 84. *Comy*. calls this chapter *Brāhmaṇa-vagga*.

[2] *Padāletā*, or 'smasher.'

[3] See below, § 196.

[4] See § 7 of Ch. IV.

Aṇguttara Nikāya
4. Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 182

Pāṭibhoga Suttaṃ

Surety[1]

---

[179]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks,[2] no recluse or brahmin,
no Deva,
no *Māra,*
no Brahmā
can be surety against four things.

What four?

That what is of a nature to decay
may not decay;[3], -
no recluse, no brahmin,
no Deva,
no *Māra,*
no Brahmā
can be surety against that.

That what is of a nature to be diseased
may not be diseased, -
no recluse, no brahmin,
no Deva,
no *Māra,*
no Brahmā
can be surety against that.

That what is of a nature to die
may not die, -
no recluse, no brahmin,
no Deva,
no *Māra,*
no Brahmā
can be surety against that.

That the fruit of those evil deeds[4]
that defile and lead to again-becoming,
deeds unhappy
whose fruit in future time is pain,
rebirth,
decay
and death,
may not come to pass, -
no recluse, no brahmin,
no Deva,
no *Māra,*

no Brahmā
can be surety against that.

Against these four things, monks, there can be no surety.'[5]

---

[1] Quoted at *Kvu*. 457 = *Points of Contr.* 260 (where, as in our text, *jīrī ti* is misprinted *jīvī ti*). It is expanded at *A*. iii, 54, where such wishes are termed *alabbhanīyāni*.

[2] Text misprints *bhikkhu*.

[3] Both text and *Kvu*. misprint *ma jīrī ti* as *ma jīvī ti*.

[4] *Cf*. *S*. iv, 186.

[5] At *UdA*. 156, 178, where the B. guarantees a bevy of celestial nymphs to Nanda; it is equal to *paṭibhūto* (Skt. *pratibhū*, surety) and *paṭissava* (promise).

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 183

Vassakāra (aka Suta) Suttaṃ

Hearsay

---

[179]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha, in Bamboo Grove at the Squirrels' Feeding-ground.

Then the brahmin Vassakāra,[1] a great official of Magadha, came to visit the Exalted One.

On coming to him he greeted him courteously
and sat down at one side.

So seated, the brahmin Vassakāra,
a great official of Magadha,
said this to the Exalted One:

'For my part, master Gotama,
I say this,
I hold this view:

If any man speaks of what he has seen,
there is no harm in his saying:

"Thus I saw."

If any man speaks of what he has heard,
there is no harm in his saying:

"Thus I heard."

If any man speaks of what he has sensed,
of what he has understood, saying:

"Thus I sensed,
thus I understood,"

there is no harm resulting from that.'

§

'I, for my part, brahmin,
do not say that all that one has **[180]** seen
should be spoken of.

Yet do I not say, brahmin,
that all that one has seen
should not be spoken of.

■

'I, for my part, brahmin,
do not say that all that one has heard
should be spoken of.

Yet do I not say, brahmin,
that all that one has heard
should not be spoken of.

■

'I, for my part, brahmin,
do not say that all that one has sensed,
what has been understood
should be spoken of.

Yet do I not say, brahmin,
that all that one has sensed,
what has been understood
should not be spoken of.

§

Now, brahmin, in so far as to him
who speaks what he has seen
unprofitable states wax
and profitable states wane,
I say that such a thing if seen
should not be spoken of.

But brahmin, in so far as to him
who speaks what he has seen
unprofitable states wane
and profitable states wax,
in one who speaks thereof
I say that such things should be spoken of.

■

In so far as to him
who speaks what he has heard,
unprofitable states wax
and profitable states wane,
I say that such a thing if seen
should not be spoken of.

But brahmin, in so far as to him
who speaks what he has heard
unprofitable states wane
and profitable states wax,
in one who speaks thereof
I say that such things should be spoken of.

■

In so far as to him
who speaks what he has sensed,
what has been understood
unprofitable states wax
and profitable states wane,
I say that such a thing if seen
should not be spoken of.

But brahmin, in so far as to him
who speaks what he has sensed,
what has been understood
unprofitable states wane
and profitable states wax,
in one who speaks thereof
I say that such things should be spoken of.

■

Thereupon the brahmin Vassakāra,
the great official of Magadha,
welcomed what was said by the Exalted One,

and returning thanks
he rose from his seat and went away.

---

[1] See above, IV, § 5.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 184

Jāṇussonī Suttaṃ

Fearless

---

[180]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now the brahmin Jāṇussonī[1] came to visit the Exalted One
and on coming to him
greeted him courteously
and having greeted him courteously,
sat down at one side.

So seated the brahmin Jāṇussonī
said this to the Exalted One:

'For my part, Master Gotama,
I say this,
I hold this view:

There is no one subject to death but fears,
falls a-trembling
at the thought of death.'

'Well, brahmin, there is such an one.

But there is also one subject to death
who does not fear,
who does not fall a-trembling
at the thought of death.

And of what sort is that one
who being subject to death
fears and falls a-trembling
at the thought of death?

In this case, brahmin, a certain one
is not freed from passions,
not freed from lusts,
not freed from desire,
affection,
from thirst and fever,
not freed from craving.

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it occurs to him:

Alas! the passions that I love
will **[181]** leave me,
or I shall leave
the passions that I love.

Thereupon he grieves and wails,
laments

and beats the breast
and falls into utter bewilderment.

This one, brahmin, being subject to death,
is afraid,
he falls a-trembling
at the thought of death.

■

Again, brahmin, here a certain one
who as regards body
is not freed from lusts,
not freed from desire,
affection,
from thirst and fever,
not freed from craving.

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it occurs to him:

Alas! the passions that I love
will leave me,
or I shall leave
the passions that I love.

Thereupon he grieves and wails,
laments
and beats the breast
and falls into utter bewilderment.

This one, brahmin, being subject to death,
is afraid,
he falls a-trembling
at the thought of death.

■

Yet again, brahmin, here a certain one
has done no lovely deed,
has done no profitable deed,
has given no shelter to the timid;[2]
he has done evil,
cruel,
wrongful deeds.

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it occurs to him:

Alas! I have done no lovely deed,
has done no profitable deed,
has given no shelter to the timid;
he has done evil,
cruel,
wrongful deeds.

To the doom
of those who have done no lovely deed,
have done no profitable deed,
have given no shelter to the timid;
have done evil,
cruel,
wrongful deeds
hereafter I am going.

Thereupon he grieves and wails,
laments
and beats the breast
and falls into utter bewilderment.

This one, brahmin, being subject to death,
is afraid,
he falls a-trembling.

■

Yet again, brahmin, here a certain one
is doubtful,
full of perplexity,[3]
has come to no conclusion[4] as to true dhamma.[5]

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it occurs to him:

Alas! I am doubtful,
full of perplexity,
have come to no conclusion as to true dhamma.

Thereupon he grieves and wails,
laments
and beats the breast
and falls into utter bewilderment.

This one also, being subject to death,
is afraid,
he falls a-trembling.

Thus these four, being subject to death,
are afraid,
fall a-trembling.

§

And of what sort, brahmin, is he who,
though subject to death,
is not afraid,
does not fall a-trembling
at the thought of **[182]** death?

In this case, brahmin, a certain one
is freed from passions,
freed from lusts,
freed from desire,
affection,
from thirst and fever,
freed from craving.

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it does not occur to him:

Alas! the passions that I love
will leave me,
or I shall leave
the passions that I love.

He does not grieve and wail,
lament
and beat the breast
and fall into utter bewilderment.

This one, brahmin, being subject to death,
is not afraid,
he does not falls a-trembling
at the thought of death.

■

Again, brahmin, here a certain one
who as regards body
is freed from lusts,
freed from desire,
affection,
from thirst and fever,
freed from craving.

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it does not occur to him:

Alas! the passions that I love
will leave me,
or I shall leave
the passions that I love.

He does not grieve and wail,
lament
and beat the breast
and fall into utter bewilderment.

This one, brahmin, being subject to death,
is not afraid,
he does not fall a-trembling
at the thought of death.

■

Yet again, brahmin, here a certain one
has done lovely deeds,
has profitable deeds,
has given shelter to the timid;
he has done no evil,
cruel,
wrongful deeds.

Then a grievous sickness afflicts such an one.

Thus afflicted by grievous sickness
it occurs to him:

I have done lovely deeds,
profitable deeds,
given shelter to the timid;
I have done no evil,
cruel,
wrongful deeds.

To the destination
of those who have done lovely deeds,
profitable deeds,
given shelter to the timid;
have done no evil,
cruel,
wrongful deeds
hereafter I am going.

He does not grieve and wail,
lament
and beat the breast
and fall into utter bewilderment.

This one, brahmin, being subject to death,
is not afraid,
he does not fall a-trembling
at the thought of death.

■

Once more, brahmin, here a certain one is not doubtful,
is not full of perplexity,
has come to a conclusion[6] as to true dhamma.

Then a grievous sickness afflicts him.

Thus afflicted by grievous sickness
it occurs to him:

Surely I have no doubt,
I have no worry,
I have come to a conclusion as to true dhamma.

Thus he grieves not,
wails not,
nor beats the breast,
nor falls into utter bewilderment thereat.

This one, brahmin,
though subject to death, fears not,
falls not a-trembling
at the thought of death.

So these are the four who,
though subject to death,
fear not,
fall not a-trembling
at the thought of death.'

§

'It is wonderful, worthy Gotama!

It is marvellous, worthy Gotama!

May the worthy Gotama accept me as one who has gone to him for refuge
from this day forth so long as life may last.'

[1] *Cf*. *S*. ii, 76, v, 4; *A*. i, 56, etc.

[2] *Bhīruttāṇo (bhīru-tāṇa)*. *Cf*. *Itv*. 25. *Comy*. expl. *bhītassa parittāya kattā*.

[3] Text *vicikicchī; Sinh*. text and *Comy*. *veci-*. *Cf*. *Expos*. II, 491.

[4] *Aniṭṭhaṃ-gato*.

[5] *Saddhamma*.

[6] Text should read *niṭṭhaṇ*

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 185

Samaṇa
aka
Brāhmaṇa-Sacca Suttaṃ
aka
Catukoṭika-Suññatā Suttaṃ

Brāhmin Truths[1]

---

[182]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha on Vultures' Peak Hill.

Now at that time
a great number of notable Wanderers
were abiding on the bank of Snake River[2]
in the Wanderers' Park,
to wit:

Annabhāra,
Varadhara,
Sakuludāyin
and other notable Wanderers.

■

Now at eventide the Exalted One,
arising from his solitary musing,
went towards the bank of Snake River,
where was the Wanderers' Park.

On that occasion,
among those Wanderers holding other views,
as they sat gathered together,
this subject of talk chanced to arise:

Such and such are the brahmin truths.

Such and such are the brahmin truths.[3]

■

Now when the Exalted One reached those Wanderers,
on **[183]** coming to them
he sat down on a seat made ready.

When he had sat down
the Exalted One said this to those Wanderers:

'Pray, Wanderers,
on what subject of talk
were ye engaged just now
as ye sit here gathered together?

What was the subject of talk
ye have just now broken off?

'As to that, Master Gotama,
as we sat here gathered together,
the subject of talk that chanced to arise
was this:

Such and such are the brahmin truths.

Such and such are the brahmin truths.'

§

'Well, Wanderers,
these four brahmin truths
have been set forth by myself
after fully comprehending
and realizing them for myself.

What four?

In this case, Wanderers,
the brahmin[4] says thus:

"All living things
are not to be harmed."[5]

So saying, a brahmin speaks truth,
not falsehood.

Therein he has no conceit of
"recluse"
or "brahmin."

He has no conceit of
"better am I,"
"equal am I,"
"inferior am I."

Moreover by fully comprehending
the truth contained in that saying
he is bent on the practice
of mercy and compassion
for all living things.

■

Again, Wanderers,
the brahmin says thus:

"All sense-delights are impermanent,
painful,
of a nature to change."

So saying, a brahmin speaks truth,
not falsehood.

Therein he has no conceit of
"recluse"
or "brahmin."

He has no conceit of
"better am I,"
"equal am I,"
"inferior am I."

Moreover by fully comprehending
the truth contained in that saying
he is bent on the practice
of distaste for sense-delights,
for passionlessness,
for making an end thereof.

■

Again, Wanderers, the brahmin says thus:

"All becomings are impermanent, painful, of a nature to change."

So saying, a brahmin speaks truth,
not falsehood.

Therein he has no conceit of
"recluse"
or "brahmin."

He has no conceit of
"better am I,"
"equal am I,"
"inferior am I."

Moreover, by fully comprehending
the truth contained in that saying,
he is bent on the practice
of distaste for sense-delights,
for passionlessness,
for making an end thereof.

■

Yet again, Wanderers, the brahmin says thus:

"I have no **[184]** part in anything anywhere,
and herein for me
there is no attachment to anything."[6]

So saying, a brahmin speaks truth,
not falsehood.

Therein he has no conceit of
"recluse"
or "brahmin."

He has no conceit of
"better am I,"
"equal am I,"
"inferior am I."

Moreover, by fully comprehending
the truth contained in that saying
he is bent on the practice
of having nothing at all.[7]

So these, Wanderers,
are the four brahmin truths
put forth by myself
after fully comprehending
and realizing them myself.'

---

[1] *Uddāna* calls it *Samaṇa-*.

[2] *Cf.* supra, text 29.

[3] Five are set forth at *M.* ii, 199 - viz., truth, austerity, the good life, study and liberality. They admit that no one has realized all five for seven generations back. The Buddha then sets forth his own way to Brahma - viz., the four Brahma-viharas or God-moods.

[4] = *khīnāsava. Comy.*

[5] *Avajjhā*. Text strangely reads *avijjā* (?).

[6] *Nāhaṃ kvacani kassaci kiñcana; tasmiṃ na ca mama kvacani katthaci kiñcanaṃ n'atthi* (as at *A.* i, 206 = *G.S.* i, 186). *Kiñcana* (hindrance or *paḷibodha*) is def. at *Netti,* 62 as *rāga-moha-dosa. Cf. VdA.* 119, 386; *VM.* ii, 654.

[7] *Ākiñcaññā*. *Cf*. *K.S*. iv, 205 *n*.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 186

Ummagga Suttaṃ, aka Bahussuta Suttaṃ

Approach[1]

---

[184]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now a certain monk came to visit the Exalted One, and on coming to him saluted the Exalted One and sat down at one side.

As he sat thus
that monk said this to the Exalted One:

'Pray, lord, by what is the world led?

By what is the world drawn along?

Under the sway of what that has arisen
does it go?[2]

Well, said!

Well said, monk!

Happy is your approach to a question,[3]
happy is your ready wit
and goodly is your **[185]** questioning.

Your question is thus, is it not, monk?

"Pray, lord, by what is the world led?

By what is the world drawn along?

Under the sway of what that has arisen does it go?"

'It is, lord.'

'Well, monk, the world is led by thought.

By thought it is drawn along.

When thought has arisen, it goes under its sway.'

'That is well said, lord,'
replied that monk,
welcoming what was said by the Exalted One,
and after thanking him
asked another question:

■

'As to the common saying:

"Widely learned,
one who knows Dhamma by heart" -

pray, lord, of what sort
is one widely learned,
who knows Dhamma by heart?

'Well said!

Well said, monk!

Happy is your approach to a question,
happy is your ready wit
and goodly is your questioning.

You ask this, do you not?

"Pray, lord, of what sort
is one widely learned,
who knows Dhamma by heart?"

'I do, lord.'

'Well, monk, I have taught Dhamma widely, -
Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhu-tadhamma and *Vedalla*.[4]

Now if a monk understands
the meaning and (text of) Dhamma, -
even if it be but a stanza of four lines,-
and be set on living in accordance with Dhamma,
he may well be called

"One widely learned,
who knows Dhamma by heart."'

'That is well said, lord,'
replied that monk,
welcoming what **[186]** was said by the Exalted One,
and after thanking him
asked another question:

■

'As to the common saying, lord,

"Learned, of penetrative wisdom" -

pray, lord, of what sort is one learned, of penetrative wisdom?

'Well said!

Well said, monk!

Happy is your approach to a question,
happy is your ready wit
and goodly is your questioning.

You ask this, do you not?

"Pray, lord, of what sort is one learned,
of penetrative wisdom?"

'I do, lord.'

'In this case, monk, a monk hears it said:

"This is Ill."

By wisdom he penetrates the meaning of that saying
and sees that it is so.

He hears it said:

"This is the arising of Ill."

By wisdom he penetrates the meaning of that saying
and sees that it is so.

He hears it said:

"This is the ending of Ill."

By wisdom he penetrates the meaning of that saying
and sees that it is so.

He hears it said:

"This is the practice going to the ending of Ill."

By wisdom he penetrates the meaning of that saying
and sees that it is so.

Thus, monk, he is learned,
of penetrative wisdom.'

'That is well said, lord,'
replied that monk,
welcoming what was said by the Exalted One,
and after thanking him
asked another question:

■

'As to the common saying

"Wise, of great wisdom,"

pray, lord, of what sort is one who is wise,
of great wisdom?

'Well said!

Well said, monk!

Happy is your approach to a question,
happy is your ready wit
and goodly is your questioning.

You ask this, do you not?

"Pray, lord, of what sort is one who is wise,
of great wisdom?"

'I do, lord.'

'Well, monk, in this case
he who is wise,
of great wisdom,
thinks not with a view to harm
either himself
or another
or both alike.

So thinking
he thinks with a view
to the profit of self,
of another,
both of self and of another,
to the profit of the whole world.

Thus, monk, one is wise,
of great wisdom.'

---

[1] *Ummagga*. The *uddāna,* calls it *ummanga,* as at *Vin*. v, 144. See *n*. below.

[2] The question is put in verse at *S*. i, 39:

Kenassu nīyati loko, kenassu parilcassati?
Kissassa ekadhammassa sabbe'va vasam anvagu?‖ ‖

Parikassati = ākaḍḍhīyati. *Comy.*

[3] *Bhaddaka te ummaggo*. *Cf*. *Vin*. v, 144; *S*. v, 16, where Bhadda (Lucky) is the questioner. It may be a pun on his name, and the 'certain monk' here

may be he. *Ummaggo* (tunnel or boring; in mining called 'upcast'); the *Ummagga-Jātaka* (the last but one in *JA*.): = *paññā-gamanaṃ*. *Comy*. But *cf*. *J.R.A.S.,* July, 1931, where Mr. E. H. Johnston discusses several Pāli words, this one amongst them, and points out that *Comy*. should probably read *pañha-ummaggo* here, which I think likely. I have previously trans. it 'penetration' (*K.S*. v, 16), but he thinks it means 'emergence of a desire for knowledge leading to questioning,' and refers to *ummujja-nimmujja,* connecting it with Skt. *unmiñjita-nimiñjita*. We have the word again below, p. 189 [AN 4.192, n9] of text. *Cf*. *S*. iv, 261 *(bhaddaka-magga)*. My edition of *SA*. iii on *S*. v, 16 has *paññā-ummagga paññā-vīmaṇsana, paññā-gavesanaṃ* (my *Sinh*. MSS.), and Burmese *paññā-umango* (sic), which Mr. Johnston quotes (probably from the Siamese ed.) as *pañhumango, pañhāmaggo,* etc. *Comy*. on our passage (*Sinh*. printed ed.f 1904, p. 581, and my palm-leaf MS.) is: *ummaggo ti, ummujjanaṃ paññā-gamanan ti attho; paññā eva vā ummujjan'atthena ummaggo ti vuccati* (where again Mr. Johnston reads *ummango ... ummujjanatthaṃ ummango ti?)*. See my note below on p. 189 of text. [Ed.?]

[4] *Cf*. supra, I, § 6 n.; 102. This list of works of a far later date is obviously inserted by the compilers.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 187

Dutiya Vassakāra Suttaṃ

Vassakāra

---

[186]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha in Bamboo Grove, at the Squirrels' Feeding-ground.

Then the brahmin Vassakāra,[1]
a great official of Magadha,
came to visit the Exalted One,
and on coming to him greeted him courteously.

Having greeted him courteously
he took a seek to one side.

As he sat at one side
the **[187]** brahmin Vassakāra,
a great official of Magadha
said this to the Exalted One:

'Pray, master Gotama,
could a bad man

recognize a bad man
(so as to say):

"This worthy is a bad man"?'

'It is out of place, brahmin;
it is an impossibility
for a bad man
to recognize a bad man
(so as to say):

"This worthy is a bad man"'

■

'Then pray, master Gotama,
could a bad man
recognize a good man
(so as to say):

"This worthy is a good man"?'

'It is out of place, brahmin;
it is an impossibility
for a bad man
to recognize a good man
(so as to say):

"This worthy is a good man"?'

■

'Then could a good man
recognize a good man
(so as to say):

"This worthy is a good man"?'

'That, brahmin, is a likely thing.

It is possible for a good man
to recognize a good man
(so as to say):

"This worthy is a good man"'

■

'Again, master Gotama,
could a good man
recognize a bad man
(so as to say):

"This worthy is a bad man"?'

'That again, brahmin, is a likely thing.

It is possible for a good man
to recognize a bad man
(so as to say):

"This worthy is a bad man."'[2]

'Wonderful, master Gotama!

It is marvellous, master Gotama,
how well said is this
by the worshipful Gotama, thus:

'It is out of place, brahmin;
it is an impossibility
for a bad
man to recognize a bad man
(so as to say):

"This worthy is a bad man"'

■

'It is out of place, brahmin;
it is an impossibility
for a bad man
to recognize a good man
(so as to say):

"This worthy is a good man"?'

■

'That, brahmin, is a likely thing,
it is possible
for a good man
recognize a good man
(so as to say):

"This worthy is a good man"'

■

'That, brahmin, is a likely thing,
it is possible
for a good man
to recognize a bad man
(so as to say):

"This worthy is a bad man."

§

Now, master Gotama,
on a certain occasion
the company of the brāhmin Todeyya[3]
were talking abusively, thus:

"A fool is the rājah Eḷeyya
to be pleased with Rāma's son, the recluse.

Why! he even went so far
as to show the greatest humility before him,
such as saluting him,
rising up in his presence,
putting his hands together
and doing homage to him.

■

Moreover the retinue of the rājah Eḷeyya,
[188] such as Yamaka, Moggalla, Ugga, Nāvindaki, Gandhabba and Aggivessa,[4]
are fools to be pleased with Rama's son, the recluse.

They too went so far
as to show the greatest humility before him,
such as saluting him,
rising up in his presence,
putting his hands together
and doing homage to him."'

■

'Well, brahmin, you see[5]
that's just how the brāhmin Todeyya
leads them by the nose.[6]

■

Now what think those worthies:

"A wise man is the rājah Eḷeyya.

Among those superior in insight[7]
in deciding matters of dispute
and in the interpretation of terms
he is superior," -

Do they think that?'

'They do, sir.

They think:

"A wise man is the rājah Eḷeyya.

Among those superior in insight
in deciding matters of dispute
and in the interpretation of terms
he is superior."

■

And it is just because the recluse, Rāma's son,
is wiser than the wise rājah Eḷeyya
and superior to him in insight
in deciding matters of dispute
and in the interpretation of terms
in a still higher degree, -
it is for this reason
that the rajah Eḷeyya
is pleased with him
and shows the greatest humility before him,
such as saluting him,
rising up in his presence,

putting his hands together
and doing homage to him."'

■

'Now what think those worthies:

"Wise is the retinue of the rajah Eḷeyya; namely, Yamaka, Moggalla, Ugga, Nāvindaki, Gandhabba and Aggivessa.

Among those superior in insight
in deciding matters of dispute
and in the interpretation of terms
they are superior."

Do they think that?'

'They do, sir.

They think:

"Wise is the retinue of the rajah Eḷeyya; namely,
Yamaka, Moggalla, Ugga, Nāvindaki, Gandhabba and Aggivessa.

Among those superior in insight
in deciding matters of dispute
and in the interpretation of terms
they are superior."

■

And it is just because the recluse, Rāma's son,
is wiser than the wise retinue of the rājah Eḷeyya
and superior to them in insight
in deciding matters of dispute
and in the interpretation of terms
in a still higher degree, -

it is for this reason
that the retinue of the *rājah Eḷeyya*
are highly pleased with the recluse, Rāma's son, and (in their turn)
show the greatest humility before him,
such as saluting him,
rising up in his presence,
putting their hands together
and doing homage to him."

§

It is wonderful, master Gotama!

It is marvellous
how well said was this by the worshipful Gotama, thus:

'It is out of place, brahmin;
it is an impossibility
for a bad man
[189] to recognize a bad man
(so as to say):

"This worthy is a bad man"'

■

'It is out of place, brahmin;
it is an impossibility
for a bad man
to recognize a good man
(so as to say):

"This worthy is a good man"?'

■

'That, brahmin, is a likely thing,
it is possible
for a good man
recognize a good man
(so as to say):

"This worthy is a good man"'

■

'That, brahmin, is a likely thing,
it is possible
for a good man
to recognize a bad man
(so as to say):

"This worthy is a bad man."

Well, master Gotama, I must be going.

I am a busy man and have much to do.'

'Do as you think proper, brahmin.'

So the brahmin Vassakāra,
the great official of Magadha,
being pleased with the words of the Exalted One,
thanked him,
rose from his seat
and went away.

---

[1] *Cf. supra,* § 183.

[2] The four points are tersely stated in the couplet ascribed to Vappa, one of the first disciples (*Pss. Brethren,* ver. 61). If we take the acts of Eḷeyya as in the 'historic present,' and referring to a bygone episode - as is very possible - we have here an allusion to Uddaka Rāmaputta, one of the honoured teachers of Gotama.

[3] *Comy., i.e. Tudigāma-vāsika*. At *S*. iv, 121 he is owner of the mango-grove at Kāmaṇḍa. *Cf. M*. ii, 202.

[4] These names do not appear elsewhere.

[5] *Tyassudaṃ = te assudaṃ* (or ? *Assu idaṃ*). *Cf. S*. i, 195. Text confuses the speakers in the arrangement of this and following §§.

[6] *Neti* acc. to *Comy.* = *anuneti, jānāpeti*. The idea is the same as in § 6 ('by what is the world led along').

[7] *Alam-attha-dasa*.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 188

Upaka Suttaṃ

Upaka

---

[189]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Rājagaha on Vultures' Peak Hill.

Then Upaka, son of Maṇḍika,[1] came to visit the Exalted One, and on coming to him saluted him and sat down at one side.

So seated, Upaka, son of Maṇḍika, said this to the Exalted One:

'As for me, sir, I say this,
I hold this view:

Whosoever starts abusive talk about another
and carries it on,
but cannot in every way make good his case,
in failing to do so
should be held blameworthy
and guilty of offence.'

■

'Yes, Upaka, if he does so
he is to be held blameworthy
and guilty of offence.

You yourself also,[2] Upaka,
start abusive talk about another
and carry it on.

So doing
and failing to make good your case,
you are to be held blameworthy
and guilty of offence.'

§

'There, sir!

Just like a man catching (his prey) with a big noose
as soon as it puts its head out,
even so am I caught by the Exalted One
with the big noose of words
as soon as I open my mouth!'[3]

§

[190] 'Upaka, I have pointed out:

"This thing is wrong,"

and that too in endless variation of word,
syllable
and Dhamma-teaching of a Tathāgata.

■

So also, Upaka, have I pointed out:

"This thing is right,"

and that too in endless variations of word,
syllable[4]
and Dhamma-teaching of a Tathāgata.

■

Again, Upaka, I have pointed out:

"This thing is right,"

and

"This thing that is right
must be made to grow."

This thing that is right, Upaka,
must be made to grow.'[5]

§

Thereupon Upaka, son of Maṇḍika, was pleased with the words of the Exalted One,

and after thanking him
rose up from his seat and,
saluting the Exalted One by keeping his right side towards him,
went away to the rajah of Magadha, Ajātasattu, son of the Videhan.[6]

On coming to him
he related all the talk he had had with the Exalted One
from beginning to end.

Thereupon the rajah of Magadha, Ajātasattu, son of the Videhan,
was angry
and in his displeasure exclaimed to Upaka, son of Maṇḍika:

'What a pestilent fellow[7]
is this salt-worker's boy!

A scurrilous shameless rogue!

To think that he should presume to revile that Exalted One,
the Arahant,
the Fully Enlightened One!

Away with you, Upaka!

Let me see you no more!'[8]

This does not fit the story of the Upaka who first heard Dhamma. After giving up the *ājivaka* life for a woman, and the woman dispising him for that, he again gave up household life and according to the story went straight to Gotama to become a bhikkhu.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 189

Sacchi-Karaṇiya Suttaṃ

Realization

---

[190]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four things which are to be realized.

What four?

There are things to be realized by one's own person,[1]
by recollection,
by sight,
and there are things to be realized by wisdom.

[191] And of what sort, monka,
are the things to be realized
by one's own person?

The eight releases
are to be realized
by one's own person.

And of what sort, monks,
are the things to be realized
by recollection?

One's former life
is to be realized
by recollection.

And of what sort, monks,
are the things to be realized
by sight?[2]

The decease and rebirth[3] of beings
are to be realized
by sight.

And of what sort, monks,
are the things to be realized
by wisdom?

The destruction of the āsavas
are to be realized
by wisdom.

These are the four things to be realized.'

[1] *Kāyena = nāma-kāyena. Comy.*

[2] Clairvoyance. 'The deva-sight.' *Comy.*

[3] Reading *cut'upapāto* for text's *cut'uppāto*.

Aṇguttara Nikāya
Catukka Nipāta
XIX: Yodhajīva Vagga

Sutta 190

Uposatha Suttaṃ aka Bhikkhu-Saṇghatho-Mana Suttaṃ

The Sabbath

---

[191]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī,
in East Park,
at the storeyed house of Migāra's Mother.[1]

Now on that occasion
the Exalted One was sitting
surrounded by the Order of monks,
that day being the sabbath.[2]

Then the Exalted One,
after scanning the Order of monks
as they sat in perfect silence,
addressed the monks,
saying:

"Monks, this company is free
from idle words
and idle talk.

It is pure
and stablished in the essential.[3]

Monks, such an Order of monks as this
is a company such as it would be hard to find
anywhere in the world.

Such an Order of monks as this
is worshipful,
worthy of honour and gifts,
worthy of worship with clasped hands upraised,
a field of merit unsurpassed for the world.

Monks, such an Order of monks as this
is a company to which
even a little being given is much,
to **[192]** which much being given
is more.

Such an Order of monks as this
is a company worth going many a mile to see,
even if one had to carry his food
in a bag on his shoulder.[4]

Of such a sort
is this Order of monks.

There are abiding in this Order of monks
those who have won access to devas.[5]

There are abiding in this Order of monks
who have won access to Brahmā.

There are abiding in this Order of monks
who have won access to the Imperturbable.[6]

There are abiding in this Order of monks
those who have won access to the Ariyan.[7]

And how has a monk won access to the devas?

Herein a monk, aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and having attained it abides therein.

By the calming down of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
and having attained it abides therein.

by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:
"He who is disinterested and alert
dwells at ease,"
— thus he attains and abides in the third musing.

by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
attains the fourth musing,
a state of neither ease nor discomfort,

an equanimity of utter purity,
and having attained it abides therein.

That is how a monk has won access to the devas.

And how has a monk won access to Brahmā?

Herein a monk irradiating one quarter (of the world)
with a heart possessed of goodwill;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of goodwill
that is widespread,
grown great
and boundless,
free from enmity
and untroubled;

irradiating one quarter (of the world)
with a heart possessed of compassion;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world

with a heart possessed of compassion
that is widespread,
grown great
and boundless,
free from enmity
and untroubled;

irradiating one quarter (of the world)
with a heart possessed of sympathy;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world
with a heart possessed of sympathy
that is widespread,
grown great
and boundless,
free from enmity
and untroubled;

irradiating one quarter (of the world)
with a heart possessed of equanimity;
so also as to the second,
third
and fourth quarter of the world;
and in like manner above,
below,
across,
everywhere,
for all sorts and conditions,
he lives irradiating the whole world

with a heart possessed of equanimity
that is widespread,
[193] grown great
and boundless,
free from enmity
and untroubled.[8]

That is how a monk has won access to Brahmā.

And how has a monk won access to the Imperturbable?

Herein a monk, passing utterly beyond all consciousness of objects,
by ending the consciousness of reaction,
by disregarding consciousness of diversity,
thinking:

'Infinite is space',

attains and abides in
the sphere of infinite space.

Passing utterly beyond the sphere of infinite space,
reaching the sphere of infinite consciousness,
thinking:

'Infinite is consciousness',

he attains and abides in
the sphere of infinite consciousness.

Passing utterly beyond the sphere of infinite consciousness,
thinking:

'There is nothing at all',

he attains and abides in
the sphere of nothingness.

Passing utterly beyond the sphere of nothingness,
he attains and abides in
the sphere of neither-consciousness-nor-unconsciousness.

Thus has a monk won access to the Imperturbable.

And how has a monk won access to the Ariyan?

Herein a monk understands,
as it really is:

'This is Ill.'

'This is the arising of Ill.'

'This is the ending of Ill.'

'This is the practice
going to the ending of Ill.'

Thus a monk has won access to the Ariyan.'

---

[1] The lay-follower Visakha, treated by her father-in-law, the wealthy Migara, as 'mother.' For her sake he is said to have built this palace of 500 upper chambers and a thousand peaked roofs. *Cf*. *SnA*. ii, 502.

[2] *Tad-ahuposathe*. *Cf*. *UdA*. 296 *(= tasmiṃ uposatha-divasa-bhūte),* full-moon day.

[3] *Cf*. *Ud*. v, 5 for the driving out of an improper person from the assembly. *Sāre = sīlādi-sāre*. *Comy.*

[4] *Puṭaṇsenāpi*. *Cf*. *D*. i, 117; *DA*. i, 288 *(puṭo aṇse assā ti),* and *infra,* § 242, *assa-* (read *aṇsa-*) *puṭaṃ khandhe āropetvā,* in both of which passages

Comy. absurdly misunderstands the word and reads *assa-puṭa,* 'ash-bag ' (?), a mark of ignominy. *Comy*. reads *puṭosaṃ (?) = pātheyyaṃ,* and gives *v.l. puṭaṃsa* (as *Sinh*. text).

[5] *Cf*. *Gotama the Man,* 140; *Sakya,* 181, 227.

[6] *Anejja* (one who has reached the four formless worlds in musing). *Cf*. *D*. i, 76; *A*. iii, 93 etc.; *Pts*. *of Conir.,* 190 *n*.

[7] *Ariya-bhāvo*. *Comy*. 'having realized the Four Ariyan Truths they are no longer worldlings (ordinary men).' The word, often trans. 'worthy,' is applied to Arahants, but *cf*. *Expos*. i, 234, 'the Ariyans, that is, the Buddhas'; p. 452: 'Buddhas, lent (misprint for "silent") Buddhas, Buddhas' disciples are (hence) called "Ariyans." Or, only the Buddhas herein are Ariyans. As has been said: "Bhikkhus, in the world of men and devas the Tathāgata is the Ariyan."' *Cf*. *G.S*. i, 164 ff., where the Buddha uses the term in several ways (*dibba-vihāra, Brahma-vihāra, Ariya-vihāra*), def. at *SnA*. ii, 136 as 'freedom from delusion.' Does the phrase occur elsewhere in the Canon? [Ed.: not *ariyappattā viharanti*]

[8] For the Brahma-vihāras, or God-moods, see *Sakya,* 227; *K.S*. v, 98 *n*.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 191

Sotānudhata Suttaṃ

Heard with the Ear

---

[193]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, four advantages are to be looked for
from the frequent verbal practice
of teachings heard with the ear,[1]
from considering them in the mind,
from thoroughly penetrating them by view.

What are the four?

Herein a monk masters Dhamma, to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and *Vedalla*.[2]

Those teachings heard with the ear,
often practised verbally,
considered by the mind,
are thoroughly penetrated by view.

He making an end
with **[194]** memory confused
is reborn in a certain company of devas.

There the happy ones
recite to him Dhamma-verses.[3]

Slow to arise in him, monks,
is memory,
but that being very quickly reaches excellencc.

This is the first advantage to be looked for
from the frequent verbal practice
of teachings heard with the ear,
from considering them by the mind,
from thoroughly penetrating them by view.

§

Then again, a monk masters Dhamma, to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and *Vedalla*.

Those teachings heard with the ear,
often practised verbally,
considered by the mind,
are thoroughly penetrated by view.

He making an end
with memory confused
is reborn in a certain company of devas.

There indeed the happy ones
recite not to him Dhamma-verses,
but maybe some monk who has more-power,
one who has won mastery of mind,[4]
is teaching Dhamma to a company of devas.

Then it occurs to him:

Why, this is just[5] the Dhamma-discipline
according to which
formerly I practised the God-life!

Slow to arise, monks, in him
is memory,
but that being very quickly reaches excellence.[6]

It is just as if a man
skilled in the sound of drums,
while going along the highroad,[7]
should hear the sound of a drum.

He would have no doubt or uncertainty
as to whether it was the sound of a drum or not,
but would just conclude that it was so.

In the same way, monks,
a monk masters Dhamma,

to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhu-tadhamma and *Vedalla*.

Those teachings heard with the ear,
often practised verbally,
considered by the mind,
are thoroughly penetrated by view.

He making an end
with memory confused
is reborn in a certain company of devas.

There indeed the happy ones
recite not to him Dhamma-verses,
but maybe some monk who has more-power,
one who has won mastery of mind,
is teaching Dhamma to a company of devas.

Then it occurs to him:

Why, this is just the Dhamma-discipline
according to which
formerly I practised the God-life!

Slow to arise, monks, in him
is memory,
but that being very quickly reaches excellence.

This is the second advantage to be looked for
from the frequent verbal practice
of teachings heard with the ear,
from considering them by the mind,
from thoroughly penetrating them by view.

§

Then again, monks,
a monk masters Dhamma,
to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and *Vedalla*.

He making an end
with memory confused
is reborn in a certain company of devas.

There indeed the happy ones
recite not to him Dhamma-verses,
nor does some monk who has more-power,
one who has won mastery of **[195]** mind,
teach Dhamma to a company of devas;
but maybe some one deva[8] is teaching Dhamma
to a company of devas.

Then it occurs to him:

Why, this is just the Dhamma-discipline
according to which
formerly I practised the God-life!

Slow to arise in him, monks,
is memory,
but that being very quickly reaches excellence.

It is just as if a man skilled in the sound of conches,
while going along the highroad,
should hear the sound of a conch.

He would have no doubt or uncertainty
as to whether it was the sound of a conch or not,
but would just conclude that it was so.

In the same way, monks,
a monk masters Dhamma,
to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhu-tadhamma and *Vedalla*.

He making an end
with memory confused
is reborn in a certain company of devas.

There indeed the happy ones
recite not to him Dhamma-verses,
nor does some monk who has more-power,
one who has won mastery of mind,
teach Dhamma to a company of devas;
but maybe some one deva is teaching Dhamma
to a company of devas.

This is the third advantage to be looked for
from the frequent verbal practice
of teachings heard with the ear,
from considering them by the mind,
from thoroughly penetrating them by view.

§

Yet again, monks, a monk masters Dhamma,
to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhu-tadhamma and *Vedalla*.

He making an end
with memory confused
is reborn in a certain company of devas.

There indeed the happy ones
recite not to him Dhamma-verses,
nor does some monk who has more-power,
one who has won mastery of mind,
teach Dhamma to a company of devas;
nore does some one deva teach Dhamma
to a company of devas
but maybe someone apparitionally reborn (there)[9]
is reviving the memory
of some other one apparitionally reborn.

(He says)

"Do you remember, good sir?

Do you remember, good sir,[10] how formerly we used to practise the God-life?"

Then the other says:

"I do indeed remember, good sir!

I do indeed remember!"

Slow to arise, monks, in him is memory,
but that being very quickly reaches excellence.

[196] It is just as if two playmates[11] who used to play at mud-pies together were to meet some time or other.

Then one of them says to the other:

"Say, old man,[12] do you remember this?

Do you remember that?"

And the other replies:

"I do indeed remember, old man!

I do indeed remember!"

Just in the same way, monks,
a monk masters Dhamma,
to wit:

Sutta, Geyya, Veyyākarana, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma and *Vedalla*.

He making an end
with memory confused
is reborn in a certain company of devas.

There indeed the happy ones
recite not to him Dhamma-verses,
nor does some monk who has more-power,
one who has won mastery of mind,
teach Dhamma to a company of devas;
nore does some one deva teach Dhamma
to a company of devas
but maybe someone apparitionally reborn (there)
is reviving the memory
of some other one apparitionally reborn.

(He says)

"Do you remember, good sir?

Do you remember, good sir,
how formerly we used to practise the God-life?"

Then the other says:

"I do indeed remember, good sir!

I do indeed remember!"

Slow to arise, monks, in him is memory,
but that being very quickly reaches excellence.

This, monks, is the fourth advantage to be looked for
from the frequent verbal practice
of teachings heard with the ear,
from considering them by the mind,
from thoroughly penetrating them by view.

So, monks, these are the four advantages to be looked for
from the frequent verbal practice
of teachings heard with the ear,
from considering them by the mind,
from thoroughly penetrating them by view.

---

[1] *Sotānugatānaṃ*. *Sinh*. text of *Comy*. reads *-dhatānaṃ* (?)

[2] See above, § 186 *n*. 4

[3] Text *dhamma-padāni pi lapanti; Sinh*. text *-padāpi lapanti*, but *Comy*. *-padāpilapanti* and *apilapanti* (? for *apilāpenti*).

[4] *Ceto-vasippatto*. *Cf*. *supra*, § 36.

[5] Here text has *vāso* (?). It is either *vā so* or more probably *va* for *eva*. *Comy*. *ettha vibhavan'attho vā saddo*.

[6] *Cf*. *K.S*. iv, 123.

[7] *Cf*. *DA*. i, 223.

[8] *Comy*. instances *Pañcūlacaṇḍa* (= *Kunāla* = Bodhisattva; *cf*. *JA*. v, 425), *Hatthaka Mahābrahmā, Sanaṃ-kumāra Brahmā,* (*cf*. *Dial*. i, 121, ii, 244, 292), the Virgin Youth who appears as 'Five-pointed Crest,' one of the five mind-born sons of Brahmā.

[9] *Opapātiko opapātikaṃ sāreti*. The word means 'one who just appears' in another plane of being, without anything corresponding to our physical rebirth. Here *Comy*. takes it to mean 'a *deva-putta* who had previously so become reminds a new-comer.'

[10] *Mārisa*, a term used by devas: *cf*. *K.S*. iv, 133, 186 n.

[11] Here *sahāyaka* is not quite the same as *sahāya*. The simile illustrates its use. *Sahāyako sahāyakam eva* (just below) has the significance of 'crony to crony.' *Cf*. the last words of the Buddha in addressing the monks.

[12] *Samma*.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 192

Ṭhānāni Sutta

Conditions[1]

---

[196]

[1] 'Monks, these four conditions are to be understood by other four conditions.

What are the four?

Monks, it is by association
that one's virtue is to be understood,[2]
and that too after a long time, not casually;[3]
by close attention, not by inattention;
by a wise man, not by one weak in wisdom.

Monks, it is by living with him[4]
that a man's integrity is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom.

Monks, it is in time of distress
that a man's courage is to be understood,

and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom.

Monks, it is by converse with him[5]
that a man's wisdom is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom.

---

[2] Now I said:

"It is by association that one's virtue is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

Owing to what did I say thus?

[197] In this case, monks, a person knows thus of another person by associating with him:

For a long time this worthy has been one whose deeds are incongruous, inconsistent,
shady and spotted.[6]

His deeds are not consistent,
his habits are not consistent with morals.

This worthy is immoral,
he is not virtuous.

■

Herein again, monks, by associating with him one knows thus of another person:

For a long time this worthy has been one whose deeds are congruous, consistent,
not shady,
not spotted.

His deeds are consistent,
his habits are consistent with morals.

This worthy is moral,
he is virtuous.

Indeed, monks, it is by association that one's virtue is to be understood, and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

What is said thus was owing to this.

§

[3] Now I said:

"It is by living with him that a man's integrity[7] is to be understood, and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

Owing to what did I say this?

In this case, monks, a person knows thus of another person by living with him:

This worthy, when with one person, behaves in one way;
when with two persons, in another way;
when with three, in yet another way;
again otherwise when with many.

In his former behaviour
he departs from his latter behaviour.

This worthy is not honest in his behaviour.

This worthy is dishonest.

■

In this case again, monks, a person knows another by living with him:

This worthy when with one person behaves just as he does with two, three
or many.

In his former behaviour
he departs not from his latter behaviour.

This worthy is honest,
he is not dishonest.

Indeed, monks, it is by living with him that a man's integrity is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

What is said thus was owing to this.

§

[4] Now I said:

"It is in time of distress that a man's courage[8] is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

Owing to what did I say this?

[198] In this case, monks, a certain one, afflicted by the loss of relatives or loss of wealth or by the misfortune of sickness, thus reflects:

Verily thus-come-to-be is this living in the world.

Thus-come-to-be is the getting of a personality.

According to this coming-to-be of living in the world
and getting a personality
eight world-conditions keep the world a-rolling
and the world keeps a-rolling eight world-conditions,
to wit: -
gain and loss,
disrepute and fame,
blame and praise,
happiness and unhappiness.

So he, afflicted by loss of relatives,
loss of wealth
or the misfortune of sickness,
sorrows,
laments,
is distressed
and knocks the breast,

wails
and falls into utter bewilderment.

■

But in this case, monks,
a certain one,
afflicted by the loss of relatives or loss of wealth or by the misfortune of sickness, thus reflects:

Verily thus-come-to-be is this living in the world.

Thus-come-to-be is the getting of a personality.

According to this coming-to-be of living in the world
and getting a personality
eight world-conditions keep the world a-rolling
and the world keeps a-rolling eight world-conditions,
to wit: -
gain and loss,
disrepute and fame,
blame and praise,
happiness and unhappiness.

He, afflicted by the loss of relatives,
loss of wealth
or the misfortune of sickness,
does not sorrow,
does not falter,[ed1]
. . .
nor falls into utter bewilderment.

Owing to that did I say this.

§

[5] Now I said:

"It is by converse with him
that a man's wisdom is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

Owing to what did I say this?

In this case, monks, a person by conversing with another knows thus of him:

Judging by this worthy's approach to a question,[9]
judging by his intention,
judging by his conversation,[10]
he is weak in wisdom,
he is not wise.

What is the cause of that?

In the case in question this worthy utters no profound profitable sentence[11]
that calms,
is sublime,
is beyond the sphere of mere reasoning,[12]
that is subtle and intelligible to the wise.

As to Dhamma that this worthy talks,
he is not **[199]** competent,
either in brief or in detail,
to explain its meaning,
to show it forth,
expound it,
lay it down,

open it up,
analyse and make it plain.

This worthy is weak in wisdom,
he is not wise.

Just as if, monks,
a man with good eyesight,
standing on the bank of a pool of water,
were to see a small fish rising,
he would think:

Judging by the uprise of this fish,
judging by the size of the ripple it makes,
judging by its speed,
this is a small fish;
this is not a big fish; -
just in the same way, monks,
a person by conversing with another knows thus of him:

udging by this worthy's approach to a question,
judging by his intention,
judging by his conversation,
he is weak in wisdom,
he is not wise.

What is the cause of that?

In the case in question this worthy utters no profound profitable sentence
that calms,
is sublime,
is beyond the sphere of mere reasoning,
that is subtle and intelligible to the wise.

As to Dhamma that this worthy talks,
he is not competent,
either in brief or in detail,

to explain its meaning,
to show it forth,
expound it,
lay it down,
open it up,
analyse and make it plain.

This worthy is weak in wisdom,
he is not wise.

■

Herein again, monks, a person by conversing with another knows thus of him:

Judging by this worthy's approach to a question,
judging by his intention,
judging by his conversation,
he is a wise man,
he is not weak in wisdom.[3]

What is the cause of that?

In the case in question
this worthy can utter a profound, profitable sentence, that calms,
that is sublime,
is beyond the sphere of mere reasoning,
that is subtle and intelligible to the wise.

As to Dhamma that this worthy talks,
he is competent,
both in brief and in detail,
to explain its meaning,
to show it forth,
expound it,
lay it down,

open it up,
analyse and make it plain.

This worthy is a wise man,
he is not weak in wisdom.

Just as if, monks, a man with good eyesight,
standing on the bank of a pool of water,
were to see a big fish rising,
he would think:

Judging by the uprise of this fish,
judging by the size of the ripple it makes,
judging by its speed,
this is a big fish;
this is not a small fish: -
just in the same way, monks, a person,
by conversing with another,
knows thus of him:

Judging by this worthy's approach to a question,
judging by his intention,
judging by his conversation,
he is a wise man,
he is not weak in wisdom.

It is by converse with him, monks, that a man's wisdom is to be understood,
and that too after a long time, not casually;
by close attention, not by inattention;
by a wise man, not by one weak in wisdom."

So I said, and that is why I said it.

Thus, monks, these four conditions are to be understood by these other four conditions.'

[1] *Ṭhānāni,* lit. places.

[2] As at *S*. i, 78 and *Ud*. vi, 2; *UdA*. 332, where the rājah Pasenadi is instructed how to know an arahant.

[3] *Na ittaraṃ*.

[4] *Saṇvohārena*. *Ud*. has *sabbyohārena*(?).

[5] *Sākacchāya*.

[6] *Khaṇḍa-kārī, chidda-kārī, sabala-kārī, kammasa-kārī,* referring to the oft-quoted words about *sīla - e.g., D*. ii, 80 (*sīlāni akhaṇḍāni, acchiddāni, asabalāni, akammasāni); cf. DA*. ii, 536 for defs. The metaphor is from first a garment torn all round, then perforated; next of cattle, variegated; lastly, dappled or blotched. *Comy.,* infra, § 243.

[7] *Soceyyaṃ = suci-bhava*. *Comy.*

[8] *Thāmo*.

[9] *Ummaggo,* see n. above on § 186. Here the word has the double meaning of 'approach to a question' and 'the rise' of a fish. As quoted above, *SnA*. 50, the four bases of enlightenment are called *ussāha, ummagga, avatthānaṃ, hitacariyā*.

[10] Texts *samudācāro,* but *Comy.,* perhaps bettor, *samudāhāro (= pañhapucchanaṃ),* acc. to which I translate.

[11] *Attha-padaṃ*. *Cf*. *A*. iii, 356. This seems to be the meaning at *Dhp*. v. 100, *ekaṃ atthapadaṃ seyyo, yaṃ sutvā upasammati*.

[12] *Atakkāvacaraṃ*. *Cf*. *S*. i, 136, adhigato myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍita-vedanīyo. (Comy. yathā takkena nayaggāhena gahetuṃ, but should prefix na.)

[13] Here and below text gives the opposite meaning by transposing *pañña̅vā* and duppañño.

[ed1] Here Woodward changed his vocabulary which would have otherwise been expected to be:

does not lament,
is not distressed
does not knock the breast,
does not wails
nor fall into utter bewilderment.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Bhaddiya Suttaṃ

Sutta 193

Bhaddiya

---

[200]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Vesali,
in Great Wood,
at the Peaked-roof House.

Then Bhaddiya the Licchavī came to visit the Exalted One,
and on coming to him saluted him and sat down at one side.

So seated Bhaddiya the Licchavī said this to the Exalted One:

'I have heard, sir, that Gotama the recluse is a juggler,
that he knows a trick of glamour
by which he entices away the followers
of those holding other views.[1]

Now, sir, as to those who say:

"Gotama the recluse is a juggler
who knows a trick of glamour

by which he entices away the followers
of those holding other views," -

pray, sir, do such express the views of the Exalted One
and not misrepresent the Exalted One by what is not a fact?

Do they speak in accordance with Dhamma?

Does one who is of his Dhamma,
who follows his views,
fall into blame therefor?

Sir, we would not misrepresent the Exalted One.'[2]

■

'Come now, Bhaddiya!

Be not misled by report[3] or tradition or hearsay.

Be not misled by proficiency in the Collections,[4]
nor by mere logic or inference,
nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming,[5] nor by the thought:

"The recluse is revered by us."

But, Bhaddiya, when you know for yourself:

These things are unprofitable,
these things are blameworthy,
these things are censured by the intelligent,
these things,
when performed and undertaken,
conduce to loss and sorrow, -
then indeed, Bhaddiya, do you reject them.

■

Now what think you, Bhaddiya?

When greed arises in a man's self,
does it arise to his profit or to his loss?

'To his loss, sir.'

[201] 'Does not this man,
thus become greedy,
being overcome by greed
and losing control of his mind, -
does he not kill a living creature,
steal,
go after another's wife,
tell lies
and lead another into such a state
as[6] causes his loss and sorrow for a long time?

'He does so, sir.'

■

'Now what think you, Bhaddiya?

When malice arises in a man's self,
does it arise to his profit or to his loss?

'To his loss, sir.'

'Does not this man,
thus become malicious,
being overcome by malice
and losing control of his mind, -
does he not kill a living creature,
steal,

go after another's wife,
tell lies
and lead another into such a state
as causes his loss and sorrow for a long time?

'He does so, sir.'

■

'Now what think you, Bhaddiya?

When delusion arises in a man's self,
does it arise to his profit or to his loss?

'To his loss, sir.'

'Does not this man,
thus become deluded,
being overcome by delusion
and losing control of his mind, -
does he not kill a living creature,
steal,
go after another's wife,
tell lies
and lead another into such a state
as causes his loss and sorrow for a long time?

'He does so, sir.'

■

'Now what think you, Bhaddiya?

When violence[7] is added to these in a man's self,
do they arise to his profit or his loss?

'To his loss, sir.'

'And, Bhaddiya, does not this man,
thus become violent,
being overcome by violence
and losing control of his mind, -
does he not kill a living creature,
steal,
go after another's wife,
tell lies
and lead another into such a state
as causes his loss and sorrow for a long time?

'He does so, sir.'

■

'Then what think you, Bhaddiya?

Are these things profitable or unprofitable?'

'Unprofitable, sir.'

'Are they blameworthy or not?'

'Blameworthy, sir.'

'Are they censured by the intelligent or not?

'They are censured, sir.'

'If performed and undertaken, do they conduce to loss and sorrow,
or how is it?

'They do conduce to loss and sorrow, sir.

It is just so, me thinks.'

■

'So then, Bhaddiya, as to my words to you just now: -

'Come now, Bhaddiya!

Be not misled by report or tradition or hearsay.

Be not misled by proficiency in the Collections,
nor by mere logic or inference,
nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming, nor by the thought:

"The recluse is **[202]** revered by us."

But, Bhaddiya, when you know for yourself:

These things are unprofitable,
these things are blameworthy,
these things are censured by the intelligent,
these things,
when performed and undertaken,
conduce to loss and sorrow, -
then indeed, Bhaddiya, do you reject them," -

such was my reason for uttering those words.

■

'Come now, Bhaddiya!

Be not misled by report or tradition or hearsay.

Be not misled by proficiency in the Collections,
nor by mere logic or inference,
nor after considering reasons,
nor after reflection on and approval of some theory,
nor because it fits becoming, nor by the thought:

"The recluse is revered by us."

But, Bhaddiya, when you know for yourself:

These things are unprofitable,
these things are blameworthy,
these things are censured by the intelligent,
these things,
when performed and undertaken,
conduce to loss and sorrow, -
then indeed, Bhaddiya, do you reject them," -

But if at any time ye know of yourselves:

These things are profitable,
these things are not blameworthy,
these things are praised by the intelligent,
these things,
when performed and undertaken,
conduce to profit and happiness, -
then, Bhaddiya, undertake them and remain doing them.

§

Now what think you, Bhaddiya?

When freedom from greed arises in a man's self,
does it arise to his profit or to his loss?'

'To his profit, sir.'

'Does not this man,
not being greedy,

not overcome by greed,
but having his mind under control, -
does he not abstain from killing living creatures,
does he not abstain from stealing,
does he not abstain from going after another's wife,
does he not abstain from telling lies
and does he not abstain from leading another into such a state
as will be to his loss and sorrow for a long time?'

'He does, sir.'

■

'Now what think you, Bhaddiya?

When freedom from malice arises in a man's self,
does it arise to his profit or to his loss?'

'To his profit, sir.'

'Does not this man,
not being malicious,
not overcome by malace,
but having his mind under control, -
does he not abstain from killing living creatures,
does he not abstain from stealing,
does he not abstain from going after another's wife,
does he not abstain from telling lies
and does he not abstain from leading another into such a state
as will be to his loss and sorrow for a long time?'

'He does, sir.'

■

'Now what think you, Bhaddiya?

When freedom from delusion arises in a man's self,
does it arise to his profit or to his loss?'

'To his profit, sir.'

'Does not this man,
not being deluded,
not overcome by delusion,
but having his mind under control, -
does he not abstain from killing living creatures,
does he not abstain from stealing,
does he not abstain from going after another's wife,
does he not abstain from telling lies
and does he not abstain from leading another into such a state
as will be to his loss and sorrow for a long time?'

'He does, sir.'

■

'Now what think you, Bhaddiya?

When freedom from the violence that goes with these arises in a man's self,
does it arise to his profit or to his loss?

'To his profit, sir.'

'Does not this man,
being freed from the violence that goes with these,
not being overcome by that violence,[8]
but having his mind under control, -
does he not abstain from killing living creatures,
does he not abstain from stealing,
does he not abstain from going after another's wife,
does he not abstain from telling lies
and does he not abstain from leading another into such a state
as will be to his loss and sorrow for a long time?'

'He does, sir.'

■

'Now what think you, Bhaddiya?

Are these things profitable or unprofitable?

[203] 'Profitable, sir.'

'Are they blameworthy or blameless?

'Blameless, sir.'

'Are they censured or praised by the intelligent?'

'They are praised, sir.'

'When performed and undertaken,
do they conduce to profit and happiness or not,
or how is it?

'They do conduce to pront and happiness, sir.

It is just so, methinks.'

■

'So then, Bhaddiya, as to my words to you just now:

'Come now, Bhaddiya!

Be not misled by report or tradition or hearsay.

Be not misled by proficiency in the Collections,
nor by mere logic or inference,
nor after considering reasons,

nor after reflection on and approval of some theory,
nor because it fits becoming, nor by the thought:

"The recluse is revered by us."

But, Bhaddiya, when you know for yourself:

These things are unprofitable,
these things are blameworthy,
these things are censured by the intelligent,
these things,
when performed and undertaken,
conduce to loss and sorrow, -
then indeed, Bhaddiya, do you reject them," -

But if at any time ye know of yourselves:

These things are profitable,
these things are not blameworthy,
these things are praised by the intelligent,
these things,
when performed and undertaken,
conduce to profit and happiness, -
then, Bhaddiya, undertake them and remain doing them
-such was my reason for uttering those words.

§

Now, Bhaddiya, all worthy[9] men in the world incite a follower thus:

"Come, my good fellow!

Restrain greed and keep on doing so.

If you do that,
you won't do a greedy deed
with body, speech or thought.

Restrain malice and keep on doing so.

If you do that,
you won't do a malicious deed
with body, speech or thought.

Restrain delusion and keep on doing so.

do that,
you won't do a deluded deed
with body, speech or thought.

Restrain the violence that goes with them and keep on doing so.

.

If you keep on doing so,
you won't do a deed of violence
with body, speech and thought."'

§

At these words Bhaddiya the Licchavī exclaimed to the Exalted One:

'It is wonderful, sir!

It is marvellous!

[10]Just as if, master Gotama,
one should raise the fallen

or show forth the hidden,
or point the way to him that wanders astray,
or hold up a light in the darkness
to that they who have eyes may behold objects, —
even so in divers ways
has dhamma been set forth by the worthy Gotama.

I do go for refuge to the worthy Gotama!

May the Exalted One accept me as his follower
from this day forth
so long as life may last,
as one who has gone to him for refuge.'

■

'But, Bhaddiya, did I say to you:

"Come, Bhaddiya, be my follower.

I will be your teacher"?

'No, sir.'

'Then, Bhaddiya, it seems that some recluse and brahmins are vain and empty liars,
and misrepresent me contrary to facts
as being one who holds such a view,
who proclaims such a view, in saying:

"Gotama the recluse is a juggler.

He knows **[204]** a trick of glamour
by which he entices away the followers
of those holding other views."'

■

'A goodly thing, sir,
is this enticing trick of glamour.

A lovely thing, sir,
is this enticing trick of glamour.

I wish, sir, that my dear[11] kinsmen
could be converted[12] by this enticement.

Surely it would be to the profit and happiness
of my dear kinsmen
for a long time.

Sir, if all the nobles could be conveted by this enticement,
it would be to the profit and happiness of all nobles
for a long time.

Sir, if all the brahmins could be conveted by this enticement,
it would be to the profit and happiness of all brahmins
for a long time.

Sir, if all the the Vessa could be conveted by this enticement,
it would be to the profit and happiness of all Vessas
for a long time.

Sir, if all the Sudras could be converted by this enticement,
it would be to the profit and happiness of all Sudras
for a long time.'

'So it would, Bhaddiya.

So it would, Bhaddiya.

If all the nobles could be conveted
to the abandoning of unprofitable things
and to the undertaking of profitable things,

it would be to the profit and happiness of all nobles
for a long time.

If all the brahmins could be conveted
to the abandoning of unprofitable things
and to the undertaking of profitable things,
it would be to the profit and happiness of all brahmins
for a long time.

If all the the Vessa could be conveted
to the abandoning of unprofitable things
and to the undertaking of profitable things,
it would be to the profit and happiness of all Vessas
for a long time.

If all the Sudras could be converted
to the abandoning of unprofitable things
and to the undertaking of profitable things,
it would be to the profit and happiness of all Sudras
for a long time.'

If the world,
with its devas,
its Maras,
its Brahmas,
with its host of recluses and brahmins,
its devas and mankind,
were to be converted to the abandoning of unprofitable things
and to the undertaking of profitable things,
it would be to their profit and happiness
for a long time.

Why, Bhaddiya, if these great sal-trees[13] could be converted by this enticement,
it would be to their profit and happiness
for a long time, -

that is, if they could think,[14] -
to say nothing of one who has become human.'

---

[1] The same accusation is made at *M*. i, 375 by Upali, the housefather.

[2] *Cf*. *S*. ii, 33, 41, etc.

[3] *Cf*. *A*. i, 190, advice to the Kālāmas; *G.S*. i, 171 [AN 3.65 Woodward] *n*.

[4] *Piṭaka-sampādanena*. There were as yet no *written* pitakas, and it is doubtful whether the word was even used at the time.

[5] *Bhavya-rūpatāya - i.e*., not because you think it agrees with my (or a) doctrine of 'becoming.' 'Recluse' possibly refers to himself.

[6] *Yaṃ'sa hoti* for *yaṃ assa hoti*. *Comy*.

[7] *Sārambho* (not *saṃrambha* but *sa-ārambha*, 'accompanied by violence') is here added to the other three qualities at *A*. i. *Comy*. def. as 'having the characteristics of going still further' in any one of these vices.

[8] Text wrongly *asārambhena;* while just above *Sinh*. text has *asāraddho* for *asārambho*.

[9] *Sappurisā = Ariyā*. *Santo* may be participial or 'goodly.' Text should read *samādapenti*.

[10] *Pe* here in text means 'add the usual formula about showing a light,' etc. [Ed.: Reconstructed here.]

[11] *Sinh*. text reads *māyāya me, bhante,* which seems a corruption of *piyā* of text, or perhaps we should add it after *āvattaṇiyā*.

[12] *Āvaṭṭeyyuṃ* (lit. 'would turn round'), perhaps a play on the word *āvaṭṭanī*.

[13] Texts *ime ce pi; Comy. dve pi,* and adds that at the time of speaking two such trees stood by.

[14] The punctuation of text is misleading here.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 194

Sāpūgiya Suttaṃ

The Sāpūgyans

---

[204]

[1] THUS have I heard:

On a certain occasion the venerable Ānanda was staying among the Koliyans, -
there is a place called Sāpūga, -
in a township of the Koliyans.

Then a great number of the Sāpūgyans of the Koliyan clan
came to visit the venerable Ānanda,
and on coming to him saluted him and sat down at one side.

[205] As they sat thus
the venerable Ānanda said this
to the Koliyans of Sāpūga:

'Men of the Leopard's Path,[1]
these four factors of exertion
for utter purification
have been fully proclaimed
by that Exalted One who knows,

who sees,
that Arahant,
the Fully Enlightened One,
for the purification of beings,
for the passing over grief and distress,
for the making an end
of sorrow and lamentation,
for the winning of the Method,
for the realization of Nibbāna.

What are the four?

The factor of exertion
for the utter purification of morals,
the factor of exertion
for the utter purity of thought,
the factor of exertion
for the utter purity of view,
and the factor of exertion
for the utter purity of release.

§

And what, Men of the Leopard's Path,
is the factor of exertion
for the utter purification of morals?

In this case a monk[2] is virtuous,
he undertakes and practises the precepts.

This is called
"utter purification of morals."

(the resolve):
"I will bring to perfection
such a purification of morals
if it be incomplete,
and if complete
I will supplement it here and there
by wisdom,"[3]

the desire to do,
the effort,
exertion,
endeavour,
persistence,
mindfulness
and attention applied thereto
is called
"a factor of exertion
for the utter purification of morals."

■

And what, men of the Leopard's Path,
is the factor of exertion
for the utter purification of thought?

In this case a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

[206] Then by the calming down
of thought directed and sustained

he attains and abides in the second musing,
that inward calming,
that single-mindedness
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful.

Then by the fading out of zest,
disinterested,
mindful and composed,
he experiences with body
that ease
of which the Ariyans declare:

"He who is disinterested and alert,
dwells at ease,"

and he attains and abides in the third musing.

Then by abandoning both ease and discomfort,
by the ending of both the happiness and unhappiness he had before,
he attains and abides in the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity.

This is called
"the utter purification of thought."

(the resolve):
"I will bring to perfection
such a purification of thought
if it be incomplete,
and if complete
I will supplement it here and there
by wisdom,

the desire to do,
the effort,
exertion,
endeavour,
persistence,
mindfulness
and attention applied thereto
is called
"a factor of exertion
for the utter purification of thought."

■

And what, men of the Leopard's Path,
is the factor of exertion
for the utter purification of view?

In this case a monk comes to understand,
as it really is:

This is Ill.

comes to understand,
as it really is:

This is the arising of Ill.

comes to understand,
as it really is:

This is the ending of Ill.

comes to understand,
as it really is:

This is the practice going to the ending of Ill.

This is called
"utter purification of view "

(the resolve):
"I will bring to perfection
such a purification of view
if it be incomplete,
and if complete
I will supplement it here and there
by wisdom,

the desire to do,
the effort,
exertion,
endeavour,
persistence,
mindfulness
and attention applied thereto
is called
"a factor of exertion
for the utter purification of view."

■

And what, men of the Leopard's Path,
is the factor of exertion
for the utter purification of release?

In this case the Ariyan disciple
who is possessed of this factor of exertion
for the utter purification of morals
for the utter purification of thought
for the utter purification of of view,
cleanses his heart of conditions that defile,
he releases[4] his heart
by means of conditions that release.

So doing he attains perfection of release.

This is called
"the utter purification of release."

(the resolve):
I **[207]** will bring to perfection
such a purification of release
if it be incomplete,
and if complete
I will supplement it here and there
by wisdom,

the desire to do,
the effort,
exertion,
endeavour,
persistence,
mindfulness
and attention applied thereto
is called
"a factor of exertion
for the utter purification of release."

So, men of the Leopard's Path,
these are the four factors of exertion
for utter purification
which were fully proclaimed
by that Exalted One
who knows,
who sees,
the Arahant,
the Fully Enlightened One,
for the purification of beings,
for the passing over grief and distress,
for the making an end

of sorrow and lamentation,
for the winning of the Method,
for the realization of Nibbāna.'

---

[1] *Vyaggha-pajjā*. This particular tribal name acc. to *Comy*. (which also, at *DA*. i. 262 and *SnA*. 356, describes the origin of the Koliyans) arose from the fact that their chief town was built on the site of a *kola*-tree and on a track of leopards. There is a Burmese *v.l*. *-pathaṃ*.

[2] It seems quite out of place to instance the conduct of monks on such an occasion, and in any case to treat a general audience of laymen to a discourse on the higher mental training. *Cf*. *Sakya*, 177, where Mrs. Rhys Davids points out that *jhāna* (musing) had come to be regarded purely as mind-practice.

[3] As at *A*. i, 125, *Tattha tattha pannaya anuggahissami*, and *infra*, § 243

[4] *Vimoceti; Sinh*. text *vimocayati; Comy*. *vimuccati*.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 195
Vappa Sutta

Vappa[1]

---

[207]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying among the Sakyans at Kapilavatthu, in Banyan Park.

At that time Vappa the Sakyan,
a disciple of the Unclothed,[2] went to visit Moggallāna the Great,
and on coming to him,
saluted the venerable Moggallāna the Great
and sat down at one side.

As he sat thus,
the venerable Moggallāna the Great was saying this
to Vappa the Sakyan,
disciple of the Unclothed:

'There may be someone here, Vappa,
restrained in body,
speech
and thought

owing to the waning of ignorance
and the arising of knowledge.

Now, Vappa, do you see any cause
owing to which the *āsavas* causing pain
would flow in upon[3] the man at some future time?'[4]

■

'Sir, I do see such a reason.

There may be in this case
a certain previously done evil deed,
whose fruit has not yet ripened.

Owing to that the *āsavas* causing pain might flow in upon that man at some future time.'

[208] At this juncture the conversation which the two were holding was broken off.

§

Then the Exalted One,
at eventide rising from his solitary meditating,
went towards the service-hall,
and on reaching it sat down on a seat made ready.

Having taken his seat the Exalted One said this to the venerable Moggallāna the Great:

'Pray, Moggallāna, on what subject are you talking as you sit here now,
and what was the talk just interrupted?'

'Lord, I was just saying to Vappa the Sakyan,
disciple of the Unclothed,

"There may be someone here, Vappa,
restrained in body, speech and thought,
owing to the waning of ignorance
and the arising of knowledge.

Now, Vappa, do you see any cause owing to which the *āsavas* causing pain
would flow in upon the man at some future time?"

At these words, lord, Vappa was saying to me:

"Sir, I do see such a reason.

There may be in this case a certain previously done evil deed
whose fruit has not yet ripened.

Owing to that the *āsavas* causing pain
might flow in upon that man at some future time."

This was the subject we were engaged upon;
then the talk was interrupted by the arrival of the Exalted One.'

■

Then said the Exalted One to Vappa the Sakyan,
disciple of the Unclothed:

'If you, Vappa,
would allow what you deem allowable,
and reject what you deem should be rejected,
and in case you should not understand the meaning of my words,
if you would question me still further thus:
"How is this, sir?
What is the meaning of that?"
- we might have a talk here.'

'I will indeed, lord,
allow the Exalted One what I deem allowable
and will reject what I deem should be rejected,
and in case I do not understand the Exalted One's words
I will question the Exalted One still further, thus:
"What is this, lord?
What is the meaning of that?"

So be it.

Let us have a talk here.'

■

'Now what think you, Vappa?

As to these *āsavas* which come about as a result of bodily activities,[5]
in the case of one who abstains from bodily activities that cause vexation
and **[209]** distress,
it follows that those *āsavas* causing pain do not exist in him.[6]

He does no fresh deed;
as to his former deed,
he wears it out by constant contact with it,[7]
by a wearing out[8]
that is plain to see,
not just for a time;
one that asks for inspection,
that leads onward,
a wearing out that can be understood by the intelligent,
each for himself.[9]

Now, Vappa, do you see any reason why *āsavas* causing pain
should flow in upon him at some future time?'

'No, lord, that cannot be.'

■

'Now again, Vappa, what think you?

As to those *āsavas* that come about as the result of activities of speech
in the case of one who abstains from activities of speech that cause vexation and distress,
it follows that those *āsavas* causing pain do not exist in him.

He does no fresh deed;
as to his former deed,
he wears it out by constant contact with it,
by a wearing out
that is plain to see,
not just for a time;
one that asks for inspection,
that leads onward,
a wearing out that can be understood by the intelligent,
each for himself.

Now, Vappa, do you see any reason why *āsavas* causing pain
should flow in upon him at some future time?'

'No, lord, that cannot be.'

■

'Now again, Vappa, what think you?

As to those *āsavas* that come about as the result of activities of mind,
in the case of one who abstains from activities of mind that cause vexation and distress,
it follows that those *āsavas* causing pain do not exist in him.

He does no fresh deed;
as to his former deed,
he wears it out by constant contact with it,

by a wearing out
that is plain to see,
not just for a time;
one that asks for inspection,
that leads onward,
a wearing out that can be understood by the intelligent,
each for himself.

Now, Vappa, do you see any reason why *āsavas* causing pain
should flow in upon him at some future time?'

'No, lord, that cannot be.'

■

'Again what think you, Vappa?

As to those *āsavas* causing vexation and distress which result from
ignorance, -
owing to the waning of ignorance
and the arising of knowledge
it follows that those *āsavas* of vexation and distress
do not exist in him.

He does no fresh deed;
as to his former deed,
he wears it out by constant contact with it,
by a wearing out that is plain to see,
not just for a time;
one that asks for inspection,
that leads onward,
a wearing out that can be understood by the intelligent each for himself.

Now, Vappa, do you see any reason why *āsavas* causing pain
should flow in upon him at some future time?'

'No, lord, that cannot be.'

■

'So then, Vappa, by the monk whose heart is perfectly **[210]** released six constant abiding-states[10] are attained.

He, seeing an object with the eye,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

Hearing a sound with the ear,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

Smelling a scent with the nose,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

Tasting a savour with the tongue,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

With body contacting tangibles,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

With mind cognizing mental states,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

■

When he feels a feeling limited by body,[11]
he knows that he so feels.

He knows:

When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure and grow cold.

■

Suppose, Vappa, that a shadow is cast by a stump.[12]

Then comes a man with axe and basket
and cuts down that stump by the root.

So doing he digs all round it.[13]

Having done so he pulls up the roots,
even the rootlets and root-fibres.

He chops that stump into logs,
and having done so chops the log into chips.

The chips he dries in wind and sun,
then burns them with fire,
then makes an ash-heap.

The ash-heap he winnows in a strong wind
or lets the ash be carried away by a swiftly flowing river.

Verily, Vappa, that shadow cast because of the stump
is cut off at the root,
made like a palm-tree stump,
made not to become again,
of a nature not to arise again in future time.

Just in the same way, Vappa,
by a monk whose heart is thus released
six constant abiding-places are won.

He, seeing an object with the eye,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

Hearing a sound with the ear,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

Smelling a scent with the nose,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

Tasting a savour with the tongue,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

With body contacting tangibles,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

With mind cognizing mental states,
is neither elated nor depressed,
but rests indifferent,
mindful and comprehending.

When he feels a feeling limited **[211]** by body,
he knows that he so feels.

He knows:

When body breaks up,
after life is used up,
all my experiences in this world
will lose their lure and grow cold.

■

At these words Vappa, the Sakyan,
disciple of the Unclothed,
said this to the Exalted One:

'Lord, just like a man desirous of wealth
who tends his property[14]
but gets no increase therefrom,
but instead gets toil and trouble for his pains,
even so, lord, did I,
desirous of profit,
do service unto the Unclothed.

But I got no profit thereby,
but instead got toil and trouble for my pains.

I myself, lord, from this day forth,
whatever faith I had in those fools the Unclothed, -
I winnow it away in a strong wind,
or I let it be carried away by a swiftly flowing river.

It is wonderful, lord!

It is marvellous!

Just as if, master Gotama,
one should raise the fallen
or show forth the hidden,
or point the way to him that wanders astray,

or hold up a light in the darkness
so that they who have yes may behold objects, —
even so in divers ways has dhamma been set forth by the worthy Gotama.

I do go for refuge to the worthy Gotama!

May the Exalted One accept me as his follower from this time forth
so long as life shall last,
as one who has gone to him for refuge.'

---

[1] Gotama's uncle and a Sakyan rājah acc. to *Comy*. The Vappa of the Pañca-Vaggiya. See Introduction, p. xiii.

[2] Nata's son, the Jain.

[3] *Āsaveyyuṃ; v.l. anvāssaveyyuṃ*. Here we have the verb which gives the real meaning of āsava, 'a flood which overwhelms.' Some take it to mean a 'trickling,' or 'an open sore.'

[4] *Comy*. takes this 'future time' to mean in his next birth, but this would not necessarily be so.

[5] *Kāya-samārambha-paccaya*.

[6] *Evaṃ sa = evam assa*.

[7] *Phussa-phussa = phusitvā; cf. K.S*. iv, 136 n.

[8] *Nijjarā = kilesa-jīraṇaka-paṭipadā. Cf. Furth. Dial,* i, 67.

[9] These epithets (*sandiṭṭhiko,* etc.) are usually applied to *Dhamma. Comy.*

[10] *Satata-vihāra. Cf*. Dial, iii, 234; *SnA*. 425; *VM*. i, 160; *Expos*. i, 230; *Path of Purity,* ii, 442; *K.S*. iv (*Kindred Sayings on Sense*).

[11] *S*. ii, 83 = *K.S*. ii, 57; *S*. v, 320 = *K.S*. v, 283 (where I am not sure that my trans. 'that his bodily endurance has reached its limit' is right). *Comy*. explains *kāya-paricchinnaṃ ... jīvita-paricchinnaṃ* as 'confined to the limits of body and life.'

[12] This common simile, generally applied to a great tree, occurs at *S*. ii, 88, 90, 91, 93, etc. Here the word *thūṇa* may mean 'stump' or 'pillar' (which, however, has no roots).

[13] *Palikhaṇeyya* I take to be equal to *parikhaṇeyya*.

[14] *Assa paṇiyaṃ*, 'his wares.' *Comy*. takes it as *assa-p*., 'horse-property.'

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 196

Sāḷaha Suttaṃ

Sāḷha

---

[211]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Vesālī
in Great Wood,
at Peak-roofed House.

Now Saḷha the Licchavī
and Abhaya the Licchavī[1]
came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated Saḷha the Licchavī said this
to the Exalted One:

'There are some recluses and brahmins, lord,
who proclaim a twofold crossing of the flood,
namely,
the way made by purity of morals
and that made by self-mortification.[2]

What says the Exalted One about this, lord?'

'I do indeed say, Saḷha,
that purity of morals
is a factor of recluseship.

Those recluses and brahmins
who uphold self-mortification,
who make self-mortification essential,
who remain clinging to self-mortification, -
they are incapable of crossing the flood.

Moreover, Saḷha, those recluses and **[212]** brahmins
who practise impurity of body,
speech
and thought,
who live in impurity, -
they are incapable of knowledge and insight,
of the enlightenment that is unsurpassed.

Suppose a man, Saḷha, desirous of crossing a river,
takes a sharp axe and enters the jungle.

There he sees a mighty sal-tree,
straight up,
young,
not of crooked growth.[3]

He cuts it down at the root.

Having done so
he lops it at the top,
and having lopped it at the top
clears off branches and twigs
and makes it clean.

Having done so
he chips it roughly with axes.

Having chipped it with axes
he does so with knives.

Having done that
he smooths it with a scraper.[4]

After that he smooths it with rock-ball[5]
and then brings it down to the river.

Now what think you, Saḷha?

Is that man capable of crossing the river?'

'Not so, lord.'

'What is the cause of that?

'Why, lord, that sal-tree log,
though well worked outside,
is not cleaned out inside.

This is to be expected of it, -
the log will sink,
the man comes to misfortune and destruction.'

'Well, Saḷha, just in the same way
those recluses and brahmins who uphold self-mortification,
who make self-mortification essential,
who cling to self-mortification,
are incapable of crossing the flood.

Moreover, Saḷha, those recluses and brahmins
who practise impurity of body,
speech

and thought,
who live in impurity, -
they are incapable of knowledge and insight,
of the enlightenment which is unsurpassed.

§

But on the other hand those recluses and brahmins
who do not uphold selfmortification,
who do not make self-mortification essential,
who do not cling to self-mortification,
[213] are capable of crossing the flood.

Moreover, Saḷha those recluses and brahmins
who practise purity of body,
speech
and thought,
who live in purity, -
they are capable of knowledge and insight,
of the enlightenment that is unsurpassed.

But suppose a man, Saḷha, desirous of crossing a river
takes a sharp axe and enters the jungle.

There he sees a mighty sal-tree trunk,
straight up,
young,
not of crooked growth.

He cuts it down at the root.

Having done so
he lops it at the top,

and having lopped it at the top
clears off branches and twigs
and makes it clean.

Having done so
he chips it roughly with axes.

Having chipped it with axes
he does so with knives.

After chipping it with knives
he takes a chisel and cleans out the inside
till it is thoroughly hollowed out.

Then he takes a scraper
and scrapes it
and smooths it with rock-ball.

Wñen he has done this
he makes a boat of it,
fastens on oars and rudder
and finally brings down the boat to the river.

Now what think you, Saḷha?

Is that man capable of crossing the river?'

'Yes, he is, lord.'

'What is the cause of that?

'Why, lord, that sal-tree log
is well worked outside
and thoroughly cleaned out inside,
made into a boat
and fitted with oars and rudder.

This is to be expected of it:
the boat will not sink
and the man will reach the shore in safety.'[6]

'Well, Saḷha, just in the same way
those recluses and brahmins
who do not uphold self-mortification,
who do not make self-mortification essential,
who do not cling to self-mortification,
are capable of crossing the flood.

Moreover, Saḷha those recluses and brahmins
who practise purity of body,
speech
and thought,
who live in purity, -
they are capable of knowledge and insight,
of the enlightenment that is unsurpassed.

Just as, Saḷha, a fighting-man,
though he knows many cunning feats of archery,[7]
is worthy of a rajah,
is a pos- **[214]** session of a rajah,
is reckoned an asset to a rajah in three ways.[8]

What are the three?

He is a far-shooter,
a shooter like lightning,
a piercer[9] of a huge object.

Just as, Saḷha, a fighting-man
is a far-shooter,
even so is the Ariyan disciple
possessed of right concentration.

The Ariyan disciple, Saḷha,
who possesses right concentration,
whatsoever object,
be it past, future or present,
personal or external to self,
be it gross or subtle,
mean or exalted,
far or near;
every object in short
that he beholds -
he looks upon it, as it really is,
with right wisdom,
thus:

"This is not of me."

"Not this am I."

"Not for me is this the self."

Whatsoever feeling[ed1],
be it past, future or present,
personal or external to self,
be it gross or subtle,
mean or exalted,
far or near;
every feeling in short
that he beholds -
he looks upon it, as it really is,
with right wisdom,
thus:

"This is not of me."

"Not this am I."

"Not for me is this the self."

Whatsoever perception,
be it past, future or present,
personal or external to self,
be it gross or subtle,
mean or exalted,
far or near;
every perception in short
that he beholds -
he looks upon it, as it really is,
with right wisdom,
thus:

"This is not of me."

"Not this am I."

"Not for me is this the self."

Whatsoever activity,
be it past, future or present,
personal or external to self,
be it gross or subtle,
mean or exalted,
far or near;
every activity in short
that he beholds -
he looks upon it, as it really is,
with right wisdom,
thus:

"This is not of me."

"Not this am I."

"Not for me is this the self."

Whatsoever consciousness he has,
be it past, future or present,
personal or external to self,
be it gross or subtle,
mean or exalted,
far or near;
every consciousness in short
that he beholds -
he looks upon it, as it really is,
with right wisdom,
thus:

"This is not of me."

"Not this am I."

"Not for me is this the self."

Just as, Saḷha, a fighting-man is a shooter like lightning, even so is the Ariyan disciple possessed of right view.

The Ariyan disciple, Saḷha, who possesses right view understands, as it really is:

This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice going to the ending of Ill.

Just as, Saḷha, a fighting-man
is a piercer of a huge object,
even so the Ariyan disciple
is possessed of right release.

The Ariyan disciple who possesses right release
pierces through the huge mass of nescience.'

---

[1] For Abhaya see *M*. i, 392; *A*. i, 220; *K.S*. v, 107. Sāḷha; for a monk of this name see *D*. ii, 91; *K.S*. v, 312.

[2] *Tapo-jiguccha,* described in full at *Dial*. iii, 36, and below, § 198.

[3] *Akukkncca-jātaṃ*. *Comy*. *Bhaveyya nu kho na bhaveyya ti, ajanetabba-kukkztccaṃ,* 'not causing doubt or worry as to its suitability.' But *Sinh*. text *akukkuka,* 'immeasurable by the *kukka*.' *Cf*. *M*. i, 233 = *S*. iii, 141 (where *Comy*. has *akkusa-*). *Kukku* is a measure of length. So I trans. 'of towering height' at *K.S*. iii, 119, iv, 104 (with *Pāli Dict*.), but Trenckner-Andersen (*P.D*.) has 'without fault or defect.' I now trans. according to the idea of Mr. E.H. Johnston (*J.R.A.S*., July, 1931), who considers the word to be *akujjaka-,* a doublet of *uju,* or perhaps 'without bosses growing on it.'

[4] *Lekhanī* (not a pencil, as *P.Dict*.). *Comy*. *avalekhana-satthaka* (a scraping-knife with handle, probably our 'spoke-shave').

[5] This must be a sort of pumice-stone.

[6] *Comy*. explains the parable thus: (a) The *log* is the personality; the *river-stream,* the stream of *saṇsāra;* the *man* wishing to cross, one who holds heretical views; the *outside* of the log is self-mortification (*cf*. the Pharisees who clean the outside only); the *log* previous to being hollowed out is the time of the man's immoral life; the *sinking* of the log is his return to the round of rebirth. (6) The *man* wishing to cross is the practiser of yoga *(yogāvacara);* the *outside* of the log is the time of his self-restraint; the *hollowing* of it out is his purity of life; *oars and rudder* are the energetic striving in body and mind; *crossing over* is *Nibbāna*.

[7] *Kaṇḍa-cittakāni* (gen.'varied, various, variegated,' but not 'wonderful arrows,' as *Pāli Dict*.). *Cittaka* or *citraka* is a mode of fighting or manoeuvres. (*Benfey, Skt. Dict*., refers to *Harivaṃsa* 15, 979, and there are refs, in *Mahābharata [Adi Parvd]*). *Comy*. gives a list of six - viz., *sara-laṭṭhi, -rajju-, -pāsāda, -sāṇi, -pokkharaṇī, -padumāni citrāni,* which I render tentatively, taking sara as 'manoeuvre,' 'with staves, with a noose, from a platform, from a screen, from a dug-out, and in lotus-formation.' The last word is so used at *JA*. ii, 406, etc.

[8] Four qualities are given above, § 181. *Cf. G.S*. i, 263.

[9] Or 'smasher.'

---

ed1 Omitted by Woodward.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 197

Mallikā Suttaṃ

Mallikā

---

[214]

[1][bit] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī, at Jeta Grove in Anāthapndika's Park.

Now **[215]** Mallikā the queen[1]
came to visit the Exalted One,
and on coming to him
saluted the Exalted One
and sat down at one side.

As she sat thus
Mallikā the queen
said this to the Exalted One:

"Pray, lord, what is the reason,
what is the cause
why in this world
some women-folk are ill-favoured,
deformed,

of a mean appearance,
and are poor,
having little of their own,
of small possessions
and are of small account?[2]

Again, lord, pray what is the reason,
what is the cause
why in this world
some women-folk are ill-favoured,
deformed,
of a mean appearance,
but yet are wealthy,
of great riches,
of great possessions
and of great account?

Again, lord, pray what is the reason,
what is the cause
why in this world
some women-folk are well-favoured,
well-formed,
lovely to look upon,
amiable,
possessed of the greatest beauty of complexion,
and yet are poor,
having little of their own,
of small possessions
and are of small account?

And yet again, lord, pray what is the reason,
what is the cause
why in this world
some women-folk are well-favoured,
well-formed,
lovely to look upon,

amiable,
possessed of the greatest beauty of complexion,
and are moreover wealthy,
of great riches,
of great possessions
and of great account?"

"In this case, Mallikā, a certain woman
is ill-tempered,
of a very irritable nature.[3]

On very little provocation
she becomes cross and agitated.

She is upset and becomes stubborn,
she shows temper
and ill-will
and displeasure.

She is no giver of charity
to recluse or brahmin,
nor gives food,
drink,
clothing,
vehicle,
flower,
scent,
ointment,
bed,
lodging
or light.

Moreover, she is jealous-minded,[4]
she is jealous of **[216]** other folk's gain,
of the honour,
respect,

reverence,
homage
and worship paid to them.

She is revengefull
and harbours a grudge.

Such an one, if, deceasing from that life,
she comes back to this state of things,
wherever she is reborn,
is ill-favoured,
ill-formed,
of a mean appearance
and poor,
having little of her own,
of small possessions,
and is of small account.

Herein again (in the second case), Mallikā,
a certain woman
is ill-tempered,
of a very irritable nature.

On very little provocation
she becomes cross and agitated.

She is upset and becomes stubborn,
she shows temper
and ill-will
and displeasure.

But she is a giver of charity
to recluse or brahmin,
she gives food,
drink,
clothing,
vehicle,

flower,
scent,
ointment,
bed,
lodging
or light.

However, she is not jealous-minded,
she is not jealous
of other folk's gain,
of the honour,
respect,
reverence,
homage
and worship
paid to them.

She is not revengeful,
nor does she harbour a grudge.

Such an one, if, on deceasing from that life,
she comes back to this state of things,
wherever she is reborn,
is ill-favoured,
ill-formed,
of a mean appearance;
but she is wealthy,
of great riches,
of great possessions
and is of great account.

Herein again (in the third case), Mallikā,
a certain woman
is not ill-tempered,
not of a very irritable nature.

Even on great provocation
she becomes not cross
and agitated.

She is not upset,
does not become stubborn,
does not show temper,
ill-will
and displeasure.

Yet she is no giver of charity
to recluse and brahmin
nor gives food,
drink,
clothing,
vehicle,
flower,
scent,
ointment,
bed,
lodging
or light.

But she is jealous-minded.

She is jealous of other folk's gain,
of the honour,
respect,
reverence,
homage
and worship
paid to them.

She is revengeful
and harbours a grudge.

Such an one, if, deceasing from that life,
she comes back to this state of things,
wherever she is reborn,
is well-favoured,
well-formed,
lovely to look upon,
amiable,
possessed of the greatest beauty of complexion.

But she is poor,
having little of her own,
of small possessions
and is of little account.

Herein again (in the fourth case), Mallikā,
a certain woman is neither ill-tempered
nor of a very irritable nature.

Even on great provocation
she becomes not cross and agitated.

She **[217]** is not upset,
does not become stubborn,
does not show ill-will
and displeasure.

Moreover, she is a giver of charity
to recluse and brahmin.

She gives one food,
drink,
clothing,
vehicle,
flowers,
scent,
ointment,
bed,

lodging
and light.

She is not jealous-minded,
she is not jealous of other folk's gain,
of the honour,
respect,
reverence,
homage
and worship
paid to them.

She is not revengeful
nor does she harbour a grudge.

Such an one, deceasing from that life
and coming back to this state of things,
wherever she is born,
is well-favoured,
well-formed,
lovely to look upon,
amiable,
possessed of the greatest beauty of complexion.

She is wealthy,
of great riches,
of great possessions
and is of great account.

Now, Mallikā, these are the reasons and causes
why in this world
some women-folk are ill-favoured,
deformed,
of a mean appearance,
and are poor,
having little of their own,

of small possessions
and are of small account;

these are the reasons and causes
why in this world
some women-folk are ill-favoured,
deformed,
of a mean appearance,
but yet are wealthy,
of great riches,
of great possessions
and of great account;

these are the reasons and causes
why in this world
why in this world
some women-folk are well-favoured,
well-formed,
lovely to look upon,
amiable,
possessed of the greatest beauty of complexion,
and yet are poor,
having little of their own,
of small possessions
and are of small account;

these are the reasons and causes
why in this world
why in this world
some women-folk are well-favoured,
well-formed,
lovely to look upon,
amiable,
possessed of the greatest beauty of complexion,
and are moreover wealthy,
of great riches,

of great possessions
and of great account."

At these words
queen Mallikā said this
to the Exalted One:

'Suppose, lord, that I
in another birth
was ill-tempered and of an irritable nature,
becoming cross and agitated
even on slight provocation;
that I became upset thereat and stubborn,
showed ill-will and displeasure.

That same I
(might now be) ill-favoured,
ill-formed
and of mean appearance.

Suppose, lord, that in another birth
I gave gifts of charity
to recluse and brahmin
food,
drink,
clothing,
vehicle,
flowers,
scent,
ointment,
bed,
lodging
and light,
that same I
now might be wealthy,

of great riches,
of great possessions.

Suppose, lord, that in another birth
I was not jealous-minded,
I was not jealous of other folk's gain,
nor of the honour,
respect,
reverence,
homage
and worship paid to them.

I was not revengeful
nor did I harbour a grudge.

That same I
am now of great account.

Now again, lord, in this rajah's family
there are maids of the nobles,
maids of the brahmins
and of the householders too.

Over them I hold supremacy.

Lord, from this day forth
I will indeed become good-tempered,
not irritable.

Even on great provocation
I will not become upset nor stubborn.

I will not show ill-will
nor displeasure.

I will give to recluse and brahmin
food,

drink,
clothing,
vehicle,
flowers,
scent,
ointment,
bed,
lodging
and light.

I will not become jealous-minded.

I will not be jealous of **[218]** other folk's gain,
nor of the honour,
respect,
reverence,
homage
and worship
paid to them.

I will not be revengeful
nor will I harbour a grudge.

It is wonderful, lord!

It is marvellous, lord!

Just as if, lord,
one should raise the fallen
or show forth the hidden,
or point the way
to him that wanders astray,
or hold up a light in the darkness
so that they who have eyes may behold objects,-
even so in divers ways
has dhamma been set forth by the worthy Gotama.[ed1]

I do go for refuge to the worthy Gotama!

Lord, may the Exalted One accept me
as a woman disciple
from this day forth
so long as life may last,
as one who has gone to him for refuge.'

---

[1] *Cf. Ud.* v, 1. Acc. to the legend she was a poor flower-girl who gave her only cake to the Buddha as his first meal for the day. The immediate fruit of this gift was, acc. to the Buddha's prophecy, that she became that very day the queen of the rajah Pasenadi. She was plain-looking.

[2] *Appesakkho* (*mātugāmo* is masc.). *Sinh.* text and *Comy.* have the adj. feminine throughout. *Comy.* 'of small retinue.'

[3] *Upāyāsa- bahulo*.Text *issamānikā; Comy.* and *Sinh.* text *issāmanikā, = issāy sampayutta-cittā. Comy.*

[4] *Upadussati*. So Childers (not in *A.* index or *P.Dict.*).

[ed1] This paragraph omitted by Woodward. It is in the BJT Pali, but it is unclear from the way the PTS and CSCD have abridged whether or not it should be included.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 198

Tapa Suttaṃ

The Self-Tormentor

---

[218]

[1] THUS have I heard:

On a certain occasion Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these four persons are found existing in the world.

What four?

Herein, monks, a certain person
is a self-tormentor,
given to the practice of self-torment.

Herein again a certain person
is a tormentor of another,
given to the practice of tormenting another.

Yet again a certain person
is a tormentor both of self and another,
and given to the practice of tormenting
both self and another.

And yet again, monks, a certain person
is a tormentor neither of self nor of another,
not given to the practice of tormenting self and another
he who torments neither self nor another
in this very life is no more hungry,[1]
allayed,
become cool,
one who has penetrated bliss,
he dwells with self that has become Brahma.[2]

And how, monks, is a person
a self-tormentor,
one given to the practice of self-torment?

In this case a certain one[3] goes naked,
he has loose habits,
he licks his hands clean,
he will have none of your

"Come in, your reverence!"

or

"Stop a bit, your reverence!"

He refuses food brought to him,
he refuses special food,

he refuses an invitation to a meal.

He refuses food straight from the pot
or straight from the pan,
or within the threshould of a door,
or among the firewood,[4]
or among the rice-pounders.

He refuses food
when a couple are eating,
or from a pregnant **[219]** woman,
from a woman giving suck,
or from one having intercourse with a man.

He refuses food
from a mixed collection,
or where a dog stands by,
or where flies are swarming.

He eats neither fish nor flesh,
drinks no liquor or intoxicant,
not even rice-gruel.

He asks an alms from one house only,
an eater of one mouthful,
or maybe begs from two houses,
eats two mouthfuls only,
or maybe begs from three houses,
eats three mouthfuls only,
or maybe begs from four houses,
eats four mouthfuls only,
or maybe begs from five houses,
eats five mouthfuls only,
or maybe begs from six houses,
eats six mouthfuls only,

or maybe begs from seven houses,
eats seven mouthfuls only.

He exists on just one little dole of food,
or on just two little doles,
or on just three little doles,
or on just four little doles,
or on just five little doles,
or on just six little doles,
or on just seven little doles.

He takes food only once a day
he takes food only once in two days
he takes food only once in three days
he takes food only once in four days
he takes food only once in five days
he takes food only once in six days
he takes food only once in seven days.

Thus he lives given to the practice
of taking food by rule,
even to the interval of half a month.

He feeds on vegetables,
on millet,
on raw rice,
on scraps of leather,
on water-plants,
rice-powder,
burnt scum of rice,
flour of oil-seeds,
on grass
and cowdung.

He just exists
on forest roots

and fallen fruit.

He wears coarse hempen clothes,
cloth of different fibres,
discarded corpse-cloths,
rags from a rubbish heap,
tree-bark fibre,
antelope skins,
strips of antelope skin,
clothes made of kusa grass,
made of wood shavings,
blankets made of human hair,
made of horsehair,
made of owls' wings.

He is a plucker out of hair and beard
and given to this practice.

He remains standing
and refuses a seat.

He squats down
and keeps a squatting posture.

He is a "bed-of-thorns" man,
he makes his bed on spikes.

He lives given to the practice
of going down to the water to bathe
even a third time in the evening also.

Thus in divers ways
he lives given to these practices
which torment the body.

Thus, monks, a person
is a self-tormentor

and given to that practice.

§

And how, monks, is a person
a tormentor of another
and given to that practice?

Herein a certain person is a butcher,
a pig-killer,
a fowler,
deer-stalker,
a hunter,
a fisherman,
a bandit,
an executioner,
a jailer,
or (one of) any others
who follow a bloody calling.[5]

[220] That, monks, is how a person
tortures another
and is given to such practice of torture.

§

And how, monks, is a person
a tormentor of both self and another
and given to the practice of tormenting self and another?

Herein, monks, a certain person
is a rajah or nobleman who has been consecrated,
or a brahmin of a great house.

Having built a new mote-hall[6]
on the east side of a town,
he gets his head and beard shaved,
dons a shaggy skin,
smears his body with ghee and oil,
scratches his back with a deer's horn
and enters the mote-hall
together with his chief wife
and brahmin chaplain.

There he makes his bed
upon the bare[7] grass-covered ground.

Then the rajah lives
on the milk from one teat of a cow
with calf of like colour;
his chief wife lives
on the milk from the second teat;
the brahmin chaplain lives
on the milk from the third teat,
while that from the fourth
they offer as sacrifice to the fire.

The calf is fed with what is left.

Then he says:

"Let so many bulls be slain for the sacrifice;
let so many cows,
so many heifers,
so many goats,
so many rams,

(let so many horses)[8]
be slain for the sacrifice.

Let them cut down so many trees
for sacrificial posts;
let them mow so much kusa grass
for the sacrifice."[9]

Then whosoever are called his slaves,
messengers
or workmen,
scared by fear of the rod,
with tearful faces
set about their preparations.

That, monks, is how a person
is a tormentor of both self and another
given to the practice of tormenting both self and others.

§

And how, monks, is a person
a tormentor neither of self nor of another,
given neither to the practice of tormenting self
nor to that of tormenting others
[221] he who torments neither self nor another
in this very life
no more hungry,
allayed,
become cool
one who has penetrated bliss,
he dwells with self that has become Brahma?

In this case, monks, a Tathāgata arises in the world,
an Arahant,
a Fully Enlightened One,
perfect in knowledge and conduct,
a Wellfarer,
a world-knower,
unsurpassed driver of men to be driven,
teacher of devas and mankind,
a Buddha,
an Exalted One.

He makes known this world
with its Devas,
its Maras,
its Brahmas,
with its host of recluses and brahmins,
of devas and mankind,
himself having thoroughly understood
and realized it.

He teaches Dhamma
that is lovely in youth,
lovely in middle age,
lovely at the end of life,
both in the spirit
and the letter.

He makes plain the God-life
entirely complete
and fully purified.

Then a housefather
or one of a household
or one born in some family or other
hears that Dhamma,

and so hearing
acquires faith in the Tathāgata.

Possessed of this faith
so acquired
he thus reflects:

Oppressive is this household life,
a way of dust.[10]

The way of going forth
is of the open air.

It is no easy thing
for one living the household life
to practise the God-life
in all its completeness,
in utter purity
like a polished shell.

How if I were to get my beard shorn and,
donning the saffron robe,
were to go forth from home
to the homeless?

Then he, some time later on,
abandoning the whole mass of his wealth
whether small or great,
abandoning his circle of kinsmen
whether small or great,
gets his beard shorn,
dons the saffron robes
and goes forth from home
to the homeless.

He, having thus gone forth,
having entered upon the way of life

in the training followed by monks,
abandoning the slaying of creatures,
abstains therefrom.

He lives as one
who has laid down the rod,
who has laid down the knife,
who has scruples,
is kind
and has compassion
for every living thing.

Abandoning the taking of what is not given,
he abstains therefrom.

He lives as one
who takes only what is given,
who waits for what is given,
he lives with a self[11]
that has become pure,
not **[222]** by stealth.

Abandoning the unchaste life
he lives chaste,
lives a life aloof,
abstaining from the sexual act,
from dealings with womenfolk.[12]

Abandoning falsehood
he abstains therefrom,
he speaks the truth,
joins truth[13] to truth,
unswerving,
reliable,
no deceiver of the world.

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he spreads it not abroad elsewhere
to cause dissension among these folk.

When he hears something at another place
he spreads it not abroad elsewhere
to cause dissension among these folk.

Thus he reconciles
those who are at variance
and confirms
the friendly.

He delights in harmony,
finds pleasure herein,
rejoices in harmony
and utters words
that make for harmony.

Abandoning bitter speech
he abstains therefrom.

Whatever speech is blameless,
pleasing to the ear,
affectionate,
speech that goes to the heart,
is urbane,
delights many folk,
pleases many folk, -
such speech does he utter.

Abandoning idle babble
he abstains therefrom.

He is one who speaks in season,
speaks of facts,
speaks sense,
speaks according to Dhamma,
speaks according to Vinaya.

He speaks words worth treasuring up,
that are seasonable,
reasonable,[14]
discriminating
and concerned with profit.[15]

He is one who abstains
from injury to seed-life and plant-life;[16]
lives on one meal a day,
refrains from food at night,
abstains from food at unseasonable hours,
from flowers,
scents,
unguents,
adornments
and finery,
from shows of nautch-dancing
and singing,
from beds high and broad,
from taking gifts of gold and silver,
from taking gifts of uncooked grain,
of uncooked flesh,
from gifts of women and girls,
female and male slaves,
of goats and sheep,
fowls and swine,
elephants,
cattle,
horses
and mares.

He abstains from gifts of fields,
cultivated or waste,
from buying and selling,
sending messengers
[223] or going as such,
from cheating with scales,
copper vessels
or measures,
from taking bribes to pervert justice,
from cheating
and crooked ways.[17]

He abstains from cutting,
flogging,
binding,
highway robbery,
plundering
and deeds of violence.

He is content with a robe
sufficient to protect the body,[18]
with alms-food enough
for his belly's need.

Wherever he may go
he takes these with him.

Just as, for instance,
a bird upon the wing,
wherever he may fly,
flies with the load of his wings, -
even so a monk is content with a robe
sufficient to protect the body,
with alms-food enough
for his belly's need.

Wherever he may go
he takes these with him.

Possessed of this Ariyan mass of morals,
he experiences in himself
the bliss of blamelessness.

Seeing an object with the eye[19]
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of eye uncontrolled,
he applies himself to such control,
sets a guard over the faculty of eye
and attains control thereof.

Hearing a sound with the ear
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of ear uncontrolled,
he applies himself to such control,
sets a guard over the faculty of ear
and attains control thereof.

With the nose smelling a scent
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of nose uncontrolled,
he applies himself to such control,
sets a guard over the faculty of nose
and attains control thereof.

With the tongue tasting a savour
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of tongue uncontrolled,
he applies himself to such control,
sets a guard over the faculty of tongue
and attains control thereof.

With body contacting tangibles
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of body uncontrolled,
he applies himself to such control,
sets a guard over the faculty of body
and attains control thereof.

With mind cognizing mental states,
he is not misled by their outer view
nor by their lesser details.

But since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of mind uncontrolled,
he applies himself to such control,
sets a guard over the faculty of mind
and attains control thereof.

Thus possessed of this Ariyan restraint of faculties
he experiences in himself
unadulterated bliss.[20]

In going forth
and returning
he acts composedly.[21]

In looking in front
and looking behind
he acts composedly.

In bending or relaxing
he acts composedly.

In wearing his robe
and bearing outer robe and bowl
he acts composedly.

In eating,
drinking,
chewing

and tasting
he acts composedly.

In easing himself,
in going,
standing,
sitting,
sleeping,
waking,
in speaking
and keeping silence
he acts composedly.

[224] He, possessed of this Ariyan mass of morals
and this Ariyan restraint of the faculties
and this Ariyan mindfulness and composure
(and this Ariyan contentedness),[22]
resorts to a secluded lodging-place,
a forest,
the root of a tree,
a hill,
ravine,
grotto
or cave,
a charnel-field,
a jungle-path,
an open space,
a heap of straw.

After his meal,
when he has returned from his alms-round
he sits down cross-legged,
keeping his body erect
and fixing his attention
in front of him.

Then abandoning the hankering after the world,
he abides with heart freed therefrom;
having regard for the welfare
of every thing that lives
he purges his heart
of the taint of ill-will.

Abandoning sloth-and-torpor
he remains freed therefrom,
wideawake,[23]
mindful,
composed,
and purges his heart
of sloth-and-torpor.

Abandoning distraction-and-flurry
he abides undistracted at heart
in the inner self,
he purges his heart
of distraction-and-flurry.

Abandoning doubt-and-wavering,
he abides as one
who has transcended them;
no longer questioning this or that
in things profitable,
he purges his heart
of doubt-and-wavering.

Thus abandoning these five hindrances,
these taints of the heart
which cause the weakening of wisdom,[24]
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,

born of seclusion,
zestful and easeful,
and abides therein.

Then by the calming down
of thought directed and sustained
he attains and abides in the second musing,
that inward calming,
that single-mindedness
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful.

Then by the fading out of zest,
disinterested,
mindful and composed,
he experiences with body
that ease
of which the Ariyans declare:

"He who is disinterested and alert,
dwells at ease,"

and he attains and abides in the third musing.

Then by abandoning both ease and discomfort,
by the ending of both the happiness and unhappiness he had before,
he attains and abides in the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity.

[ed1]He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,

(applies and) bends down his mind
to acquiring knowledge of his former births.

In divers ways he recalls his former births, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere.

Thus he calls to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence.

He then, with mind thus composed,
made pure and translucent,
stainless and with its taints vanished away,
made pliant and workable,
fixed and unperturbed,
(applies and) bends down his mind
to acquiring knowledge of the fall and rise of beings
from one existence to another.

With the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

"Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,

the Woeful Way,
the Downfall,
in Purgatory!"

Or:

"Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World."

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds.

Then with heart calmed and purified,
cleansed and flawless,
void of taints,
grown soft and pliable,
fixed and come to utter peace,
he bends down[25] his mind
to the knowledge of how to destroy the āsavas.

He comes to know as it really is:

"This is Ill."

He comes to know,
as it really is:

"This is the arising of Ill."

He comes to know,
as it really is:

"This is the ending of Ill."

He comes to know,
as it really is:

"This is the practice going to the ending of Ill."

He comcs to know as it really is:

"These are āsavas."

"This is **[225]** the arising of āsavas."

"This is the ending of āsavas."

"This is the practice going to the ending of āsavas."

In him, thus knowing,
thus seeing,
his heart is released from the *āsava* of sense-desire;
his heart is released from the *āsava* of becoming;
his heart is released from the *āsava* of ignorance.[26]

By release comes the knowledge:

"I am released."[27]

He comes to know:

"Destroyed is rebirth.

Lived is the God-life.

Done is what was to be done.

There is no beyond to this state of things."

Thus, monks, a person
is neither a tormentor of self nor of another,
not given to the practice of tormenting self and another.

He, being neither of these,
in this very life
hungers no more,
he is allayed,
become cool,
he abides in the experience of bliss
with a self that has become Brahma.[28]

So, monks, these are the four persons found existing in the world.'

---

[1] *Nicchāto-nittaṇha*. *Cf*. *K.S*. iv, 136.

[2] *Brahma-bhūtena attanā viharati*. [Ed.: Woodward and the various versions of the Pali have punctuated this as two separate ideas, (the BJT Pali, at the beginning of the section on this person, has it correctly) but in that it makes no sense that way, I have made it part of the previous description of the fourth type of person here and at the beginning of the section on this person; at the end it make sense as a separate idea for here he has accomplished the fact.]

[3] *Dial*. i, 227; as at *A*. i, 295 (*G.S*. i, 273); *M*. i, 342 = *F.Dial*. iv, 248; *Pugg*. 56. *Cf*. *Kathā-vatthu,* I, i, § 74, 236, and Introduction above.

[4] *Daṇḍa-m-antaraṃ*. What sort of sticks? See *Dial*. iii, 228 *n*. [Ed.: ?] *Comy*. at *A*. i = *DA*. ii, 354 expl. 'lest it be put there specially for me.'

[5] *cf*. *A*. iii, 383.

[6] *Comy*. takes it to mean *yañña-sālaṃ* (hall of sacrifice).

[7] Text *anantarahitāya* (from *antaradhāyati*); *Sinh*. text *antarahitāya; Comy*. *anattharahitāya* (?) (editorial correction), expl. as *asanthātāya,* 'without coverlet.' My MSS. of *Comy*. have *anantarahita*, = 'uncovered' (with nothing between). *P.Dict*. refers to *Vin*. i, 47, ii, 209; *M*. ii, 57.

[8] Only in Burmese MSS.

[9] *Barihisa*. For the passage *cf*. *D*. i, 141; *M*. i, 344.

[10] So *Comy*., but adds that the Great Commentary takes it as *uṭṭhān'aṭṭhānaṃ* (impossibility of rising from) *rāga-rajādīnaṃ*.

[11] *Cf*. p. 3.

[12] *Gāma-dhammā*. This word used to be trans. 'the village, or pagan, practice,' but *cf*. *mātu-gāma*.

[13] *Sacca-sandho*. *Comy*. at *A*. i, 212, *saccena saccaṃ sandahati*.

[14] *Sāpadesaṃ,* also acc. to *Comy*. 'with illustration.'

[15] *Pariyanta-vaṭiṃ; cf*. supra, § 22.

[16] *Bīja-gāma bhūta-gāma; cf*. *Dial*. i, 6, iii, 40; *K.S*. v, 394.

[17] Reading *sāci-yoga,* with my *Sinh*. MSS., for *sāvi-* of the rest; *SA*. *yāci-* (on *S*. v, 473); *Pugg.A*. 240.

[18] *D*. i, 71 = *Pugg*. 58; *Dial*. i, 81. *Comy*. has more to say on the topic of alms than on any spiritual matter.

[19] *Cf*. *K.S*. iv, 63, etc.

[20] *Avyāseka = kilesehi anāsitta*. *Comy*.

[21] Here *Comy*. refers to *DA*. i, on *Sāmañña-phala-sutta,* pp. 184-193; *cf*. *K.S*. iv, 142.

[22] Not in *Sinh*. texts.

[23] *Āloka-saññi*. *Comy*. 'with consciousness calm to recognize light, whether by night or by day.' *Cf*. *Dial*. iii, 44, 'conscious of light,' probably wide awake.

[24] I trans. at *K.S*. v, 80, 'which weaken insight,' but this is wrong. *Cf*. *Comy*. *ad S*. v, 97, *paññā dubbalā hoti*. Here *Comy*. has *paññāya uppajjituṃ na denti,* 'do not give wisdom a chance to arise.' These *nīvaraṇā* are also called (S. v, 97) 'causing blindness, sightlessness, nescience, ending wisdom, causing distress, not conducive to Nibbāna.'

[25] *Cf*. *D*. i, 84; *A*. iii, 17.

[26] The three, not the (? later) four *āsavas*.

[27] Texts *vimuttasmiṃ vimuttam iti,* but *DA*. i, 225 reads *vimuttasmiṃ vimiutt'amhī ti,* which I follow.

[28] The foregoing formula of the recluse-life occurs in the same contcxt at *Majjhima,* i, 344 *f*., and at iii, 33 f. in a different context. A short version occurs in the former context at *Majjhima,* ii, 159.

ed1 This and the next section are omitted by Woodward and the PTS Pali, abridged in the BJT, abbreviated in the CSCD Pali and referenced to AN 3.58 by Bhk. Bodhi.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 199

Taṇhā-Jalini Suttaṃ

Craving

---

[225]

[1] 'Monks, I will teach you craving that ensnares,[1]
that floats along,[2]
that is far-flung,[3]
that clings[4] to one,
by which this world is smothered,[5]
enveloped,
tangled like a ball of thread,
covered as with blight,[6]
twisted up like a grass-rope,
so that it overpasses not the Constant Round (of rebirth),
the Downfall,
the Way of Woe,
the Ruin.

Do ye listen to it carefully.

Apply your minds
and I will speak."

"Yes, lord," replied those monks to the Exalted One.

§

The Exalted One said this:

[2]'And of what sort, monks, is craving that ensnares,
that floats along,
that is far-flung,
that clings to one,
in which this world is smothered,
enveloped,
tangled like a ball of thread,
covered as with blight,
twisted up like a grass-rope,
so that it overpasses not the Constant Round (of rebirth),
the Downfall,
the Way of Woe,
the Ruin?

■

There are these eighteen thoughts
which are haunted[7] by craving
concerning the inner self
and eighteen which are haunted by craving
concerning what is external to self.

■

[3] Now of what sort are the former?

Monks, when there is the thought:
I am,
— there come the thoughts:

I am in this world.

I am thus.

I am otherwise.

I am not eternal.[8]

I am eternal.[9]

Should I be?[10]

Should I be in this world?

Should I be thus?

Should I be otherwise?

May I become.

May I become in this world.

May I become thus.

May I become otherwise.

I shall become.

I shall become in this world.

I shall become thus.

I shall become otherwise.

These are the eighteen thoughts
which are haunted by craving
concerning the inner self.

■

[4] And of what sort, monks, are the eighteen thoughts
which are haunted by craving
concerning what is external to self?

When there is the thought:
By this[11] I am,
— there come the thoughts:

By this I am in the world.

By this I am thus.

By this I am otherwise.

By this I am not eternal.

By this I am eternal.

By this should I be.

By this should I be in this world.

By this should I be thus.

By this should I be otherwise.

By this may I become.

By this may I become in this world.

By this may I become thus.

By this may I become otherwise.

By this I shall become.

By this I shall become in this world.

By this I shall become thus.

By this I shall become othrwise.

These are the eighteen thoughts
which are haunted by craving
concerning what is external to self.[12]

§

[5] Now these eighteen thoughts
which are haunted by craving
concerning the inner self
and eighteen which are haunted by craving
concerning what is external to self
are called
"the thirty-six thoughts haunted by craving."

Thus such thirty-six thoughts of past,
thirty-six thoughts of future,
such thirty-six thoughts of present time
make up one hundred and eight thoughts
which are haunted by craving.[13]

[6]Verily, monks, this is that craving that ensnares,
that floats along,
that is far-flung,

that clings to one,
by which this world is smothered,
enveloped,
tangled like a ball of thread,
covered over with blight,
twisted up like a grass-rope,
so that it overpasses not
the Constant Round,
the Downfall,
the Way of Woe,
the Ruin.'

---

[1]*Jāliniṃ. Cf. Dhp*. 180, *yassa jālinī visattikā taṇhā n'atthi* (= *S*. i. 107). The four words used here describe the process of a fisherman's circular cast-net, a familiar picture in the East.

[2]*Sarita. Cf. UdA*. 424, *saṇsār'aṇṇavaṃ taṇhā-saritanñ ca*.

[3]*Visaṭa = patthaṭa. Comy*. 'the metaphor is that of the net (*jāla*).'

[4]*Visattikaṃ* (*visatta,* clinging). Here *Comy*. gives the right derivation, but adds the other popular one from *visa* (poison) of SA. i. 175, *visa-phala*.

[5]*Uddhasta = dhaṇsita*.

[6]*Cf. D*. ii. 55; *S*. ii. 92, iv, 158 n., [but note is at the translation] reading *tantākula-jātā, guḷā- guṇṭhika-jātā* (*J.P.T.S.,* 1919, p. 49).

[7]*Vicaritāni*. These are discussed in full at *Vibhanga,* 392 ff., followed by *Comy.,* but there are differences of readings. The editors of both texts have confused the readings. See next n.

[8]*As'asmi* (*Sinh*. text has *ay'asmi*?). It is Skt. *asat*, and in the next phrase *sat*. *Comy*. and *Vibh*. expl, thus: *nicco'smi, dhuvo'smi, sassato'smi, aviparin̤āma-dhamm'asmī ti* (which is just the opposite of what it means).

[9]Text: *sāt'asmi* (but *sat'asmi* lower down). *Sinh*. and *Comy*. *sat'asmi; Vibh*. explains *ucchijissāmi, na bhavissāmi* (wrong, see above).

[10]*San* (Skt. *syam*). *Comy*. and *Vibh*. take this as equal to *siyaṃ*. Text: *santi* throughout for *san ti*. The pointing of our text is most confusing here.

[11]*Iminā = rūpena, viññāṇena,* etc. *Comy*.

[12]In these two classes our *Comy*. thus regards *ajjhattika* as the self, *bāhira* as the body or mental states, whereas *Vibhanga* uses *bāhira* as applying to *parapuggala,* thus: I am thus, but *so-and-so* is different. He is a *brāhmin,* I am not, etc.

[13]*Comy*. *aṭṭha-sataṃ; Sinh*. text *atthañ ca taṇhā . . . sataṃ*. Text strangely reads *aṭṭhārasa taṇhā sataṃ*.

Aṇguttara Nikāya
Catukka Nipāta
XX: Mahā Vagga

Sutta 200

Pema Suttaṃ

Affection

---

[227]

[1] THUS have I heard:

On a certain occasion Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four things are born.

What four?

Of affection is born affection,
of affection is born ill-will.

Of ill-will is born affection,
of ill-will is born ill-will.

■

And how is affection born of affection?

In this case, monks,
one person is dear,
pleasant,
delightful
to another person.

Then others treat[1] that one as dear,
pleasant
and delightful.

The former thinks:

He who is dear,
pleasant
and delightful to me
is treated by others also as dear,
pleasant
and delightful.

So he conceives affection for them.

Thus, monks, is affection born of affection.

■

And how, monks, is ill-will born of affection?

In this case, monks,
one person is dear,
pleasant
and delightful
to another.

Then others treat that one
as not dear,

[228] not pleasant,
not delightful.

The former thinks:

He who is to me dear,
pleasant
and delightful
is treated by others as not dear,
pleasant
and delightful.

So he conceives ill-will towards them.

Thus, monks, is ill-will born of affection.

■

And how, monks, is affection born of ill-will?

In this case, monks,
a certain person is not dear,
pleasant
and delightful
to another.

Others also treat him as not dear,
pleasant
and delightful.

Then the former thinks:

This person is not dear,
pleasant
and delightful to me;
others also treat him as not dear,
pleasant

and delightful,
so he conceives affection for those others.

Thus, monks, is affection born of ill-will.

■

And how, monks, is ill-will born of ill-will?

In this case, monks,
a certain person is not dear,
pleasant
and delightful
to another.

But others treat him as dear,
pleasant
and delightful.

The former thinks:

This person is not dear,
pleasant
and delightful to me,
but others treat him as dear,
pleasant
and delightful.

So he conceives ill-will for those others.

Thus, monks, is ill-will born of ill-will.

These four things[2] are born.

§

Now, monks, at such time as a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein,
the affection that is born of affection
exists not at all,
nor yet does the ill-will that is born of affection,
nor yet the affection that is born of ill-will,
nor yet the ill-will that is born of ill-will.

■

At such time as a monk, by calming down thought directed and sustained
of thought directed and sustained
he attains and abides in the second musing,
that inward calming,
that single-mindedness
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
the affection that is born of affection
exists not at all,
nor yet does the ill-will that is born of affection,
nor yet the affection that is born of ill-will,
nor yet the ill-will that is born of ill-will.

■

At such time as a monk, by the fading out of zest,
disinterested,

mindful and composed,
he experiences with body
that ease
of which the Ariyans declare:

"He who is disinterested and alert,
dwells at ease,"

and he attains and abides in the third musing,
the affection that is born of affection
exists not at all,
nor yet does the ill-will that is born of affection,
nor yet the affection that is born of ill-will,
nor yet the ill-will that is born of ill-will.

■

At such time as a monk, by abandoning both ease and discomfort,
by the ending of both the happiness and unhappiness he had before,
he attains and abides in the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity,
the affection that is born of affection
exists not at all,
nor yet does the ill-will that is born of affection,
nor yet the affection that is born of ill-will,
nor yet the ill-will that is born of ill-will.[3]

■

At such time as a monk,
by the destruction of the āsavas,
attains the heart's release,
the release by wisdom
that ie without the āsavas,
in this very life

of himself thoroughly comprehending it,
and abides therein,
the affection that is born of affection
is abandoned by him,
cut down at the root,
made like a palm-tree stump,
made not to exist,
made of a **[229]** nature not to recur in future time;

the ill-will that is born of affection,
is abandoned by him,
cut down at the root,
made like a palm-tree stump,
made not to exist,
made of a nature not to recur in future time;

the affection that is born of ill-will
is abandoned by him,
cut down at the root,
made like a palm-tree stump,
made not to exist,
made of a nature not to recur in future time;

the ill-will that is born of ill-will. is abandoned by him,
cut down at the root,
made like a palm-tree stump,
made not to exist,
made of a nature not to recur in future time.

§

This monk is said
neither to attract nor to repel,

neither to smoulder nor to blaze up,
and is not bemused.[4]

■

And how does a monk attract?

Herein a monk regards body as the Self,
or regards the Self as having bodily form,
or regards body as in the Self
or the Self as in the body.

He regards feeling as the Self,
or regards the Self as having feeling,
or regards feeling as in the Self
or the Self as in feeling.

He regards perception as the Self,
or regards the Self as having perception,
or regards perception as in the Self
or the Self as in perception.

He regards the activities as the Self,
or regards the Self as having activities,
or regards activities as in the Self
or the Self as in activities.

He regards consciousness as the Self,
or regards the Self as having consciousness;
or regards consciousness as in the Self,
or the Self as in consciousness.

That is how a monk attracts.

■

And how does a monk not attract?

Herein a monk regards not body as the Self,
regards not the Self as having bodily form,
regards not body as in the Self
or the Self as in the body.

He regards not feeling as the Self,
regards not the Self as having feeling,
regards not feeling as in the Self
or the Self as in feeling.

He regards not perception as the Self,
regards not the Self as having perception,
regards not perception as in the Self
or the Self as in perception.

He regards not the activities as the Self,
regards not the Self as having activities,
regards not activities as in the Self
or the Self as in activities.

He regards not consciousness as the Self,
regards not the Self as having consciousness;
regards not consciousness as in the Self,
or the Self as in consciousness.

That is how a monk does not attract.

■

And how does a monk repel?

Herein a monk reviles again
him who reviles,
annoys again
him who annoys,
quarrels again
with him who quarrels.

That is how he repels.

■

And how does a monk not repel?

When reviled
he reviles not again,
when annoyed
he annoys not again,
he quarrels not again
with him who quarrels.

That is how he repels not.

■

And how does a monk smoulder?

Monks, where there is the thought "I am,"
there is also the thought:

"I am in this world;"

"I am thus;"

"I am otherwise;"

"I am not eternal;"

"I am eternal;"[5]

"Should I be?;"

"Should I be in this world?;"

"Should I be thus?;"

"Should I be otherwise?;"

"May I become;"

"May I become in this world;"

"May I become thus;"

"May I become otherwise;"

"I shall become;"

"I shall become in **[230]** this world;"

"I shall become thus;"

"I shall become otherwise."

That is how a monk smoulders.[6]

■

And how does a monk not smoulder?

Where the thought "I am," is not,
there is not the thought:

"I am in this world;"

"I am thus;"

"I am otherwise;"

"I am not eternal;"

"I am eternal;"

"Should I be?;"

"Should I be in this world?;"

"Should I be thus?;"

"Should I be otherwise?;"

"May I become;"

"May I become in this world;"

"May I become thus;"

"May I become otherwise;"

"I shall become;"

"I shall become in this world;"

"I shall become thus;"

"I shall become otherwise."

That is how a monk smoulders not.

■

And how does a monk blaze up?

Where there is the thought "By this I am,"
there is also the thought:

"By this I am in this world;"

"By this I am thus;"

"By this I am otherwise;"

"By this I am not eternal;"

"By this I am eternal;"

"By this should I be?;"

"By this should I be in this world?;"

"By this should I be thus?;"

"By this should I be otherwise?;"

"By this may I become;"

"By this may I become in this world;"

"By this may I become thus;"

"By this may I become otherwise;"

"By this I shall become;"

"By this I shall become in this world;"

"By this I shall become thus;"

"By this I shall become otherwise."

That is how a monk blazes up.

■

And how does a monk not blaze up?

Where there is not the thought "By this I am,"
there is not the thought:

"By this I am in this world;"

"By this I am thus;"

"By this I am otherwise;"

"By this I am not eternal;"

"By this I am eternal;"

"By this should I be?;"

"By this should I be in this world?;"

"By this should I be thus?;"

"By this should I be otherwise?;"

"By this may I become;"

"By this may I become in this world;"

"By this may I become thus;"

"By this may I become otherwise;"

"By this I shall become;"

"By this I shall become in this world;"

"By this I shall become thus;"

"By this I shall become otherwise."

That is how a monk blazes not up.

■

And how is a monk bemused?

Where there the conceit "I am"
is not abandoned in a monk,
cut down at the root,

made like a palm-tree stump,
made non-existent,
made of a nature not to arise again
in future time
a monk is bemused.[7]

■

And how is a monk not bemused?

Herein the conceit of "I am"
is abandoned in a monk,
cut down at the root,
made like a palm-tree stump,
made non-existent,
made of a nature not to arise again
in future time.

That is how a monk is not bemused.'

---

[1] *Samudācaranti,* 'associates with' (instrum.).

[2] Text wrongly *pemāni*.

[3] All texts omit the third *jhāna*. [Ed.: BJT, CSCD, and Bhk. Bodhi all have the third *jhāna*. The pattern of abridgment used for a series in the Pali is: first thing ...pe... second thing ...pe... last thing.]

[4] *Cf. S*. iii, 89 = *K.S*. iii, 75, *pajjhāyati,* for which *Comy*. and *Sinh*. text read *apajjhāyati*. *Cf. M*. i, 334, *jhāyanti, pajjhāyanti, nijjhāyanti, apajjhāyanti,* trans. by Lord Chalmers (to bring out the force of the prefixes): 'they trance, and en-trance, and un-trance and de-trance.' *Comy*. 'with the pride of "I am."'

[5] Here text has rightly *sat'asmi* for *sāt'asmi* (above).

[6] *Cf*. *M*. i. 144 (the simile of the ant-hill which smoulders by day and blazes up at night). This refers to a man's imaginings. At *S*. iii, 89 the word used is *sandhūpeti*.

[7] This section is not in the texts. [Ed. It is found in BJT, CSCD and Bhk.Bodhi. Woodward understands the whole of the set of ideas about the self to be repeated here, but the BJT Pali, etc., have it as here.

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 201

Sappurisa Suttaṃ

The Precepts

---

[230]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the unworthy man
and the still more unworthy man.

I will teach you the worthy man
and the still more worthy man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said:

[231] 'And of what sort, monks, is the unworthy man?

Herein a certain person
is one who takes life,
steals,
is a wrong-doer in sense-desires,
is a liar,
is given to the use of liquor
fermented and distilled,
causing negligence.

This one is called
"the unworthy man."

■

And of what sort, monks, is the still more unworthy man?

Herein a certain person
himself is one who takes life,
and further encourages another to take life;

himself is one who steals,
and further encourages another to steal;

himself is one who is a wrong-doer in sense-desires,
and further encourages another to be a wrong-doer in sense-desires;

himself is one who is a liar,
and further encourages another to be a liar;

himself is one who is given to the use of liquor
fermented and distilled,
causing negligence,
and further encourages another to be one who is given to the use of liquor
fermented and distilled,
causing negligence.

This one is called
"the still more unworthy man."

■

And of what sort, monks, is the worthy man?

Herein a certain person
is one who abstains from taking life,
stealing,
one who abstains from wrong-doing in sense-desires,
one who abstains from lying,
one who abstains from the use of liquor
fermented and distilled,
causing negligence.

This one is called
"the worthy man."

■

And of what sort, monks, is the still more worthy man?

Herein a certain person
not only himself abstains from taking life,
but also encourages another
to abstain from taking life;

not only himself abstains from stealing,
but also encourages another

to abstain from stealing;

not only himself abstains from wrong-doing in sense-desires,
but also encourages another
to abstain from wrong-doing in sense-desires;

not only himself abstains from lying,
but also encourages another
to abstain from lying;

not only himself abstains from the use of liquor
fermented and distilled,
causing negligence,
but also encourages another
to abstain from the use of liquor
fermented and distilled,
causing negligence.

This one is called
"the still more worthy man." '

---

[1] *Sappurisa*. *Cf*. *Pugg*. iv, pp. 38-9.

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 202

Dutiya Sappurisa Suttaṃ

The Believer

---

[231]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the unworthy man
and the still more unworthy man.

I will teach you the worthy man
and the still more worthy man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the unworthy man?

Herein a certain person
is one who believes not,
who is shameless,
reckless,
of small learning,
indolent,
of distracted mindfulness,
and weak in wisdom.

This one is called
"the unworthy man."

■

And of what sort is the still more unworthy man?

Herein a certain person
is one who himself believes not,
and encourages another to unbelief;

who is himself shameless,
and encourages another to be shameless;

who is himself rcckless,
and encourages another to be reckless;

who is himself of small learning,
and encourages another to be of small learning;

who is himself indolent,
and encourages another to be indolent;

who is himself of distracted mindfulness,
and encourages another to be of distracted mindfulness;

who is himself weak in wisdom,
and encourages another to be weak in wisdom.

This one is called
"the still more unworthy man."

■

[232] And of what sort is the worthy man?

Herein a certain person
is a believer,
modest,
conscientious,
of wide learning,
of ardent energy,
of good memory
and strong in wisdom.

This one is called
"the worthy man."

■

And of what sort, monks,
is the still more worthy man?

Herein a certain person
is possessed of faith,
and encourages another to possess faith;

is himself modest,
and encourages another to be modest;

is himself conscientious,
and encourages another to be conscientious;

is himself widely learned,
and encourages another to be widely learned;

is himself of ardent energy,
and encourages another to be of ardent energy;

is himself of settled mindfulness,
and encourages another to be of settled mindfulness;

is himself strong in wisdom,
and encourages another to be strong in wisdom.

This one is called
"the still more worthy man."

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 203

Tatiya Sappurisa Suttaṃ

Destroyer of Beings[1]

---

[232]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the unworthy man
and the still more unworthy man.

I will teach you the worthy man
and the still more worthy man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the unworthy man?

Herein a certain person
is one who takes life,
steals,
is a wrong-doer in sense-desires,
is a liar,
is of slanderous spech,
is of bitter speech,
is an idle babbler.

This one is called
"the unworthy man."

■

And of what sort, monks, is the still more unworthy man?

Herein a certain person
himself is one who takes life,
and further encourages another to take life;

himself is one who steals,
and further encourages another to steal;

himself is one who is a wrong-doer in sense-desires,
and further encourages another to be a wrong-doer in sense-desires;

himself is one who is a liar,
and further encourages another to be a liar;

himself is one who is of slanderous spech,
and further encourages another to be one who is of slanderous spech;

himself is one who is of bitter speech,
and further encourages another to be one who is of bitter speech;

himself is one who is an idle babbler,
and further encourages another to be one who is an idle babbler.

This one is called
"the still more unworthy man."

■

And of what sort, monks, is the worthy man?

Herein a certain person
is one who abstains from taking life,
stealing,
one who abstains from wrong-doing in sense-desires,
one who abstains from lying,
one who abstains from slanderous spech,
one who abstains from bitter speech,
one who abstains from idle babble.

This one is called
"the worthy man."

■

And of what sort, monks, is the still more worthy man?

Herein a certain person
not only himself abstains from taking life,
but also encourages another
to abstain from taking life;

not only himself abstains from stealing,
but also encourages another
to abstain from stealing;

not only himself abstains from wrong-doing in sense-desires,
but also encourages another
to abstain from wrong-doing in sense-desires;

not only himself abstains from lying,
but also encourages another
to abstain from lying;

not only himself abstains from slanderous spech,
but also encourages another
to abstain from slanderous spech;

not only himself abstains from bitter speech,
but also encourages another
to abstain from bitter speech;

not only himself abstains from idle babble,
but also encourages another
to abstain from idle babble.

This one is called
"the still more worthy man."'

---

[1] The *uddāna* calls this *satta-naso*

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 204

Catuttha Sappurisa Suttaṃ

The Ten Deeds

---

[232]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the unworthy man
and the still more unworthy man.

I will teach you the worthy man
and the still more worthy man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the unworthy man?

Herein a certain person
is one who takes life,
steals,
is a wrong-doer in sense-desires,
is a liar,
is of slanderous spech,
is of bitter speech,
is an idle babbler,
is covetous,
is of a malicious heart,
has wrong view.

This one is called
"the unworthy man."

■

And of what sort, monks, is the still more unworthy man?

Herein a certain person
himself is one who takes life,
and further encourages another to take life;

himself is one who steals,
and further encourages another to steal;

himself is one who is a wrong-doer in sense-desires,
and further encourages another to be a wrong-doer in sense-desires;

himself is one who is a liar,
and further encourages another to be a liar;

himself is one who is of slanderous spech,
and further encourages another to be one who is of slanderous spech;

himself is one who is of bitter speech,
and further encourages another to be one who is of bitter speech;

himself is one who is an idle babbler,
and further encourages another to be one who is an idle babbler.

himself is one who is covetous,
and further encourages another to be one who is covetous.

himself is one who is of a malicious heart,
and further encourages another to be one who is of a malicious heart.

himself is one who has wrong view,
and further encourages another to be one who has wrong view.

This one is called
"the still more unworthy man."

■

And of what sort, monks, is the worthy man?

Herein a certain person
is one who abstains from taking life,
stealing,
one who abstains from wrong-doing in sense-desires,
one who abstains from lying,
one who abstains from slanderous spech,
one who abstains from bitter speech,
one who abstains from idle babble,
one who abstains from covetousness,

one who abstains from maliciousness of heart,
one who has right view.

This one is called
"the worthy man."

■

And of what sort, monks, is the still more worthy man?

Herein a certain person
not only himself abstains from taking life,
but also encourages another
to abstain from taking life;

not only himself abstains from stealing,
but also encourages another
to abstain from stealing;

not only himself abstains from wrong-doing in sense-desires,
but also encourages another
to abstain from wrong-doing in sense-desires;

not only himself abstains from lying,
but also encourages another
to abstain from lying;

not only himself abstains from slanderous spech,
but also encourages another
to abstain from slanderous spech;

not only himself abstains from bitter speech,
but also encourages another
to abstain from bitter speech;

not only himself abstains from idle babble,
but also encourages another

to abstain from idle babble;

not only himself abstains from covetousness,
but also encourages another
to abstain from covetousness;

not only himself abstains from maliciousness of heart,
but also encourages another
to abstain from maliciousness of heart;

not only himself has right view,
but also encourages another
to attain right view.

This one is called
"the still more worthy man." '

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 205

Pañcama Sappurisa Suttaṃ

The Eightfold Way

---

[232]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the unworthy man
and the still more unworthy man.

I will teach you the worthy man
and the still more worthy man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the unworthy man?

Herein, monks, a certain one has wrong view,
wrong aim,
wrong speech,
wrong action,
wrong livelihood,
wrong effort,
wrong mindfulness
wrong concentration.'

This one is called
"the unworthy man."

■

And of what sort, monks, is the still more unworthy man?

Herein a certain person
himself is one who has wrong view,
and further encourages another have wrong view;

himself is one has wrong aim,
and further encourages another to have wrong aim;

himself is one has wrong speech,
and further encourages another to have wrong speech;

himself is one has wrong action,
and further encourages another to have wrong action;

himself is one has wrong livelihood,
and further encourages another to have wrong livelihood;

himself is one has wrong effort,
and further encourages another to have wrong effort;

himself is one has wrong mindfulness,
and further encourages another to have wrong mindfulness;

himself is one has wrong concentration,
and further encourages another to have wrong concentration.'

This one is called
"the still more unworthy man."

■

And of what sort, monks, is the worthy man?

Herein, monks, a certain one has right view,
right aim,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration.'

This one is called
"the worthy man."

■

And of what sort, monks, is the still more worthy man?

Herein a certain person
himself is one who has right view,

and further encourages another have right view;

himself is one has right aim,
and further encourages another to have right aim;

himself is one has right speech,
and further encourages another to have right speech;

himself is one has right action,
and further encourages another to have right action;

himself is one has right livelihood,
and further encourages another to have right livelihood;

himself is one has right effort,
and further encourages another to have right effort;

himself is one has right mindfulness,
and further encourages another to have right mindfulness;

himself is one has right concentration,
and further encourages another to have right concentration.'

This one is called
"the still more worthy man." '

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 206

Chaṭṭha Sappurisa Suttaṃ

The Tenfold Way

---

[233]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the unworthy man
and the still more unworthy man.

I will teach you the worthy man
and the still more worthy man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the unworthy man?

Herein, monks, a certain one has wrong view,
wrong aim,
wrong speech,
wrong action,
wrong livelihood,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.'

This one is called
"the unworthy man."

■

And of what sort, monks, is the still more unworthy man?

Herein a certain person
himself is one who has wrong view,
and further encourages another have wrong view;

himself is one has wrong aim,
and further encourages another to have wrong aim;

himself is one has wrong speech,
and further encourages another to have wrong speech;

himself is one has wrong action,
and further encourages another to have wrong action;

himself is one has wrong livelihood,
and further encourages another to have wrong livelihood;

himself is one has wrong effort,
and further encourages another to have wrong effort;

himself is one has wrong mindfulness,
and further encourages another to have wrong mindfulness;

himself is one has wrong concentration,
and further encourages another to have wrong concentration;'

himself is one has wrong knowledge,
and further encourages another to have wrong knowledge;

himself is one has wrong concentration,
and further encourages another to have wrong release.'

This one is called
"the still more unworthy man."

■

And of what sort, monks, is the worthy man?

Herein, monks, a certain one has right view,
right aim,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration,'
right knowledge,
right release.'

This one is called
"the worthy man."

■

And of what sort, monks, is the still more worthy man?

Herein a certain person
himself is one who has right view,
and further encourages another have right view;

himself is one has right aim,
and further encourages another to have right aim;

himself is one has right speech,
and further encourages another to have right speech;

himself is one has right action,
and further encourages another to have right action;

himself is one has right livelihood,
and further encourages another to have right livelihood;

himself is one has right effort,
and further encourages another to have right effort;

himself is one has right mindfulness,
and further encourages another to have right mindfulness;

himself is one has right concentration,
and further encourages another to have right concentration;'

himself is one has wrong knowledge,
and further encourages another to have right knowledge;

himself is one has wrong concentration,
and further encourages another to have right release.'

This one is called
"the still more worthy man." '

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 207

Paṭhama Pāpa: Kalyāṇa Suttaṃ

The Wicked (a)

---

[233]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the wicked man
and the still more wicked man.

I will teach you the goodly man
and the still more goodly man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the wicked man?

Herein a certain person
is one who takes life,
steals,
is a wrong-doer in sense-desires,
is a liar,
is of slanderous spech,
is of bitter speech,
is an idle babbler,
is covetous,
is of a malicious heart,
has wrong view.

This one is called
"the wicked man."

■

And of what sort, monks, is the still more wicked man?

Herein a certain person
himself is one who takes life,
and further encourages another to take life;

himself is one who steals,
and further encourages another to steal;

himself is one who is a wrong-doer in sense-desires,
and further encourages another to be a wrong-doer in sense-desires;

himself is one who is a liar,
and further encourages another to be a liar;

himself is one who is of slanderous spech,
and further encourages another to be one who is of slanderous spech;

himself is one who is of bitter speech,
and further encourages another to be one who is of bitter speech;

himself is one who is an idle babbler,
and further encourages another to be one who is an idle babbler.

himself is one who is covetous,
and further encourages another to be one who is covetous.

himself is one who is of a malicious heart,
and further encourages another to be one who is of a malicious heart.

himself is one who has wrong view,
and further encourages another to be one who has wrong view.

This one is called
"the still more wicked man."

■

And of what sort, monks, is the goodly man?

Herein a certain person
is one who abstains from taking life,
stealing,
one who abstains from wrong-doing in sense-desires,
one who abstains from lying,
one who abstains from slanderous spech,
one who abstains from bitter speech,
one who abstains from idle babble,
one who abstains from covetousness,

one who abstains from maliciousness of heart,
one who has right view.

This one is called
"the goodly man."

■

And of what sort, monks, is the still more goodly man?

Herein a certain person
not only himself abstains from taking life,
but also encourages another
to abstain from taking life;

not only himself abstains from stealing,
but also encourages another
to abstain from stealing;

not only himself abstains from wrong-doing in sense-desires,
but also encourages another
to abstain from wrong-doing in sense-desires;

not only himself abstains from lying,
but also encourages another
to abstain from lying;

not only himself abstains from slanderous spech,
but also encourages another
to abstain from slanderous spech;

not only himself abstains from bitter speech,
but also encourages another
to abstain from bitter speech;

not only himself abstains from idle babble,
but also encourages another

to abstain from idle babble;

not only himself abstains from covetousness,
but also encourages another
to abstain from covetousness;

not only himself abstains from maliciousness of heart,
but also encourages another
to abstain from maliciousness of heart;

not only himself has right view,
but also encourages another
to attain right view.

This one is called
"the still more goodly man." '

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 208

Dutiya Pāpa: Kalyāṇa Suttaṃ

The Wicked (b)

---

[233]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the wicked man
and the still more wicked man.

I will teach you the goodly man
and the still more goodly man.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

The Exalted One said this:

'And of what sort, monks, is the wicked man?

Herein, monks, a certain one has wrong view,
wrong aim,
wrong speech,
wrong action,
wrong livelihood,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.'

This one is called
"the wicked man."

■

And of what sort, monks, is the still more wicked man?

Herein a certain person
himself is one who has wrong view,
and further encourages another have wrong view;

himself is one has wrong aim,
and further encourages another to have wrong aim;

himself is one has wrong speech,
and further encourages another to have wrong speech;

himself is one has wrong action,
and further encourages another to have wrong action;

himself is one has wrong livelihood,
and further encourages another to have wrong livelihood;

himself is one has wrong effort,
and further encourages another to have wrong effort;

himself is one has wrong mindfulness,
and further encourages another to have wrong mindfulness;

himself is one has wrong concentration,
and further encourages another to have wrong concentration;'

himself is one has wrong knowledge,
and further encourages another to have wrong knowledge;

himself is one has wrong concentration,
and further encourages another to have wrong release.'

This one is called
"the still more wicked man."

§

And of what sort, monks, is the goodly man?

Herein, monks, a certain one has right view,
right aim,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration,'

right knowledge,
right release.'

This one is called
"the goodly man."

■

And of what sort, monks, is the still more goodly man?

Herein a certain person
himself is one who has right view,
and further encourages another have right view;

himself is one has right aim,
and further encourages another to have right aim;

himself is one has right speech,
and further encourages another to have right speech;

himself is one has right action,
and further encourages another to have right action;

himself is one has right livelihood,
and further encourages another to have right livelihood;

himself is one has right effort,
and further encourages another to have right effort;

himself is one has right mindfulness,
and further encourages another to have right mindfulness;

himself is one has right concentration,
and further encourages another to have right concentration;'

himself is one has wrong knowledge,
and further encourages another to have right knowledge;

himself is one has wrong concentration,
and further encourages another to have right release.'

This one is called
"the still more goodly man." '

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 209

Paṭhama Pāpa Dhamma - Kalyāṇa Dhamma Suttaṃ

Of Wicked Nature (a)

---

[233]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the one of wicked nature
and the one of more than wicked nature.

I will teach you the one of goodly nature
and the one of more than goodly nature.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

§

The Exalted One said this:

'And of what sort, monks, is the one of wicked nature?

Herein a certain person
is one who takes life,
steals,
is a wrong-doer in sense-desires,
is a liar,
is of slanderous spech,
is of bitter speech,
is an idle babbler,
is covetous,
is of a malicious heart,
has wrong view.

This one is called
"the one of wicked nature."

■

And of what sort, monks, is the one of more than wicked nature?

Herein a certain person
himself is one who takes life,
and further encourages another to take life;

himself is one who steals,
and further encourages another to steal;

himself is one who is a wrong-doer in sense-desires,
and further encourages another to be a wrong-doer in sense-desires;

himself is one who is a liar,
and further encourages another to be a liar;

himself is one who is of slanderous spech,
and further encourages another to be one who is of slanderous spech;

himself is one who is of bitter speech,
and further encourages another to be one who is of bitter speech;

himself is one who is an idle babbler,
and further encourages another to be one who is an idle babbler.

himself is one who is covetous,
and further encourages another to be one who is covetous.

himself is one who is of a malicious heart,
and further encourages another to be one who is of a malicious heart.

himself is one who has wrong view,
and further encourages another to be one who has wrong view.

This one is called
"the one of more than wicked nature."

■

And of what sort, monks, is the one of goodly nature?

Herein a certain person
is one who abstains from taking life,
stealing,
one who abstains from wrong-doing in sense-desires,

one who abstains from lying,
one who abstains from slanderous spech,
one who abstains from bitter speech,
one who abstains from idle babble,
one who abstains from covetousness,
one who abstains from maliciousness of heart,
one who has right view.

This one is called
"the one of goodly nature."

■

And of what sort, monks, is the one of more than goodly nature?

Herein a certain person
not only himself abstains from taking life,
but also encourages another
to abstain from taking life;

not only himself abstains from stealing,
but also encourages another
to abstain from stealing;

not only himself abstains from wrong-doing in sense-desires,
but also encourages another
to abstain from wrong-doing in sense-desires;

not only himself abstains from lying,
but also encourages another
to abstain from lying;

not only himself abstains from slanderous spech,
but also encourages another
to abstain from slanderous spech;

not only himself abstains from bitter speech,
but also encourages another
to abstain from bitter speech;

not only himself abstains from idle babble,
but also encourages another
to abstain from idle babble;

not only himself abstains from covetousness,
but also encourages another
to abstain from covetousness;

not only himself abstains from maliciousness of heart,
but also encourages another
to abstain from maliciousness of heart;

not only himself has right view,
but also encourages another
to attain right view.

This one is called
"the one of more than goodly nature." '

Aṇguttara Nikāya
Catukka Nipāta
XXI: Sappurisa Vagga

Sutta 210

Dutiya Pāpa Dhamma - Kalyāṇa Dhamma Suttaṃ

Of Wicked Nature (b)

---

[233]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, I will teach you the one of wicked nature
and the one of more than wicked nature.

I will teach you the one of goodly nature
and the one of more than goodly nature.

Do ye listen to it carefully.

Apply your minds and I will speak."

'Yes, lord,'
replied those monks to the Exalted One.

§

The Exalted One said this:

'And of what sort, monks, is the one of wicked nature?

Herein, monks, a certain one has wrong view,
wrong aim,
wrong speech,
wrong action,
wrong livelihood,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.'

This one is called
"the one of wicked nature."

■

And of what sort, monks, is the one of more than wicked nature?

Herein a certain person
himself is one who has wrong view,
and further encourages another have wrong view;

himself is one has wrong aim,
and further encourages another to have wrong aim;

himself is one has wrong speech,
and further encourages another to have wrong speech;

himself is one has wrong action,
and further encourages another to have wrong action;

himself is one has wrong livelihood,
and further encourages another to have wrong livelihood;

himself is one has wrong effort,
and further encourages another to have wrong effort;

himself is one has wrong mindfulness,
and further encourages another to have wrong mindfulness;

himself is one has wrong concentration,
and further encourages another to have wrong concentration;'

himself is one has wrong knowledge,
and further encourages another to have wrong knowledge;

himself is one has wrong concentration,
and further encourages another to have wrong release.'

This one is called
"the one of more than wicked nature."

■

And of what sort, monks, is the the one of goodly nature?

Herein, monks, a certain one has right view,
right aim,
right speech,
right action,
right livelihood,
right effort,

right mindfulness,
right concentration,'
right knowledge,
right release.'

This one is called
"the the one of goodly nature."

■

And of what sort, monks, is the one of more than goodly nature?

Herein a certain person
himself is one who has right view,
and further encourages another have right view;

himself is one has right aim,
and further encourages another to have right aim;

himself is one has right speech,
and further encourages another to have right speech;

himself is one has right action,
and further encourages another to have right action;

himself is one has right livelihood,
and further encourages another to have right livelihood;

himself is one has right effort,
and further encourages another to have right effort;

himself is one has right mindfulness,
and further encourages another to have right mindfulness;

himself is one has right concentration,
and further encourages another to have right concentration;'

himself is one has wrong knowledge,
and further encourages another to have right knowledge;

himself is one has wrong concentration,
and further encourages another to have right release.'

This one is called
"the one of more than goodly nature."'

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 211

Parisa Sobhana Suttaṃ

The Company[1]

---

[233]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four corrupters of a company.

What four?

In this case a monk is immoral,
of a wicked nature,
a defiler of a company.

A nun is immoral,
of a wicked nature,
a defiler of a company.

A male disciple,
[234] of a wicked nature,
a defiler of a company.

A female disciple is immoral,
of a wicked nature,
a defiler of a company.

These are the four corrupters of a company.

§

Monks, there are these four who illumine a company.

What four?

In this case a monk is moral,
of a goodly nature,
illuminating a company.

A nun,
of a goodly nature,
illuminating a company.

A male disciple,
of a goodly nature,
illuminating a company.

A female disciple,
of a goodly nature,

illuminating a company.

These four illuminate a company."

---

[1] *Cf. G.S.* i, 66, 222, 264 *ff.; supra,* § 20, *parisa-kkasāvo* and parisāya mando; here *Comy. pariaa-dūsanā*.

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 212

Paṭhama Niraya - Sagga-Nikkhitta Suttaṃ

View

---

[234]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.[1]

What four?

By bad conduct in deed,
word,

thought,
and wrong view.

These are the four.

§

Monks, possessing lour qualities
one is put into heaven
according to his deserts.

What four?

By good conduct in deed,
word,
thought,
and right view.

These are the four."

---

[1] *Yathābhataṃ nikkhitto; cf. supra*, § 20 *n*. 3.

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 213

Dutiya Niraya - Sagga-Nikkhitta Suttaṃ

Ingratitude

---

[234]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

By bad conduct in deed,
word,
thought,

ingratitude,
that is ungratefulness.[1]

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

By good conduct in deed,
word,
thought,
gratitude,
that is gratefulness.

These are the four."

---

[1] *Akataññutā akataveditā;* both words are the same in meaning aco. to *Comy.*

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 214

Tatiya Niraya - Sagga-Nikkhitta Suttaṃ

Taking Life

---

[234]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

Taking life,
stealing,

wrong conduct in sense-desires
falsehood.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

Abstaining from taking life,
abstaining from stealing,
abstaining from wrong conduct in sense-desires
abstaining from falsehood.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 215

Catuttha Niraya - Sagga-Nikkhitta Suttaṃ

The Way (a)

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

Wrong view,
wrong aim,

wrong speech
wrong action.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

Right view,
right aim,
right speech
right action.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 216

Pañcama Niraya - Sagga-Nikkhitta Suttaṃ

The Way (b)

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

Wrong livelihood,
wrong effort,

wrong mindfulness
wrong concentration.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

Right livelihood,
right effort,
right mindfulness
right concentration.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 217

Chaṭṭhama Niraya - Sagga-Nikkhitta Suttaṃ

Modes of Speech (a)

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

One who says he has seen what he has not seen,
one who says he has heard what he has not heard,

one who says he has sensed what he has not sensed,
one who says he has cognized what he has not cognized.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

One who says he has not seen what he has not seen,
one who says he has not heard what he has not heard,
one who says he has not sensed what he has not sensed,
one who says he has not cognized what he has not cognized.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 218

Sattama Niraya - Sagga-Nikkhitta Suttaṃ

Modes of Speech (b)

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

One who says he has not seen what he has seen,
one who says he has not heard what he has heard,

one who says he has not sensed what he has sensed,
one who says he has not cognized what he has cognized.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

One who says he has seen what he has seen,
one who says he has heard what he has heard,
one who says he has sensed what he has sensed,
one who says he has cognized what he has cognized.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 219

Aṭṭhama Niraya - Sagga-Nikkhitta Suttaṃ

Shameless

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

One who is an unbeliever,
is immoral,

is shameless,
is unconscientious.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

One who is a believer,
is moral,
has shame,
is conscientious.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXII: Parisa Sobhana Vagga

Sutta 220

Navama Niraya - Sagga-Nikkhitta Suttaṃ

Of Weak Wisdom

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
one is put into purgatory
according to his deserts.

What four?

One who is an unbeliever,
is immoral,

is indolent,
is of weak wisdom.

These are the four.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

One who is a believer,
is moral,
is energetic,
has wisdom.

These are the four."

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 221

Vacī-Sucarita Suttaṃ

Good Conduct

---

[235]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four bad habits of speech.

What four?

Falsehood,
slander,
bitter speech
idle babble.

These are the four.

§

[236] Monks, there are these four good habits of speech.

What four?

Speaking truth,
not speaking slander,
soft speech
wise speech.[1]

These are the four."

---

[1] Reading *mantā-bhāsā*, as at § 149, for text's *mantā-vācā; Sinh*. text *mattā-bhassaṃ*. *Comy*. says nothing; but see *loc*. *cit*.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 222

Paṭhama Bāla-Paṇḍita Suttaṃ

View

---

[236]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.[1]

What are the four?

By bad conduct of body,
bad conduct of speech
bad conduct of thought,
and wrong view.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

By good conduct of body,
good conduct of speech
good conduct of thought,
and right view."

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

---

[1] As at p. 3.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 223

Dutiya Bāla-Paṇḍita Suttaṃ

Ingratitude

---

[236]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the four?

By bad conduct of body,
bad conduct of speech
bad conduct of thought,
and ingratitude,
that is, ungratefulness

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,

not censured by the intelligent
and begets much merit.

What are the four?

By good conduct of body,
good conduct of speech
good conduct of thought,
and gratitude,
that is, gratefulness.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 224

Tatiya Bāla-Paṇḍita Suttaṃ

Taking Life

---

[236]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the four?

Taking life,
stealing,
wrong conduct in sense-desires
falsehood.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

Abstaining from taking life,
abstaining from stealing,
abstaining from wrong conduct in sense-desires
abstaining from falsehood.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 225

Catuttha Bāla-Paṇḍita Suttaṃ
including
Pañcama Bāla-paṇḍita Suttaṃ

The Way

---

[237]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,

is blameworthy,
is censured by the intelligent
and begets much demerit.

What are the four?

Wrong view,
wrong aim,
wrong speech
wrong action.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,

not censured by the intelligent
and begets much merit.

What are the four?

Right view,
right aim,
right speech
right action.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

What are the four?

Wrong livelihood,
wrong effort,
wrong mindfulness
wrong concentration.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

Right livelihood,
right effort,
right mindfulness
right concentration.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 226

Chaṭṭha Bāla-Paṇḍita Suttaṃ

Modes of Speech (a)

---

[237]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the four?

One who says he has seen what he has not seen,
one who says he has heard what he has not heard,
one who says he has sensed what he has not sensed,
one who says he has cognized what he has not cognized.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

One who says he has not seen what he has not seen,
one who says he has not heard what he has not heard,
one who says he has not sensed what he has not sensed,
one who says he has not cognized what he has not cognized.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 227

Sattama Bāla-Paṇḍita Suttaṃ

Modes of Speech (b)

---

[237]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the four?

One who says he has not seen what he has seen,
one who says he has not heard what he has heard,
one who says he has not sensed what he has sensed,
one who says he has not cognized what he has cognized.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

One who says he has seen what he has seen,
one who says he has heard what he has heard,
one who says he has sensed what he has sensed,
one who says he has cognized what he has cognized.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 228

Aṭṭhama Bāla-Paṇḍita Suttaṃ

Shamelessness

---

[237]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the four?

One who is an unbeliever,
is immoral,
is shameless,
is unconscientious.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

One who is a believer,
is moral,
has shame,
is conscientious.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 229

Navama Bāla-Paṇḍita Suttaṃ

Weak in Wisdom

---

[237]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,

is censured by the intelligent
and begets much demerit.

What are the four?

One who is an unbeliever,
is immoral,
is indolent,
is of weak wisdom.

"Monks, possessed of these four qualities
the foolish,
sinful,
unworthy man
carries about with him
an uprooted,
lifeless self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

§

Monks, possessing these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

What are the four?

One who is a believer,
is moral,
is energetic,
has wisdom.

Monks, possessed of these four qualities
the wise,
prudent,
worthy man
carries about with him a self
not uprooted,
not lifeless,
is blameless,
not censured by the intelligent
and begets much merit.

Aṇguttara Nikāya
Catukka Nipāta
XXIII: Sucarita Vagga

Sutta 230

Kavi Suttaṃ

Poets[1]

---

[237]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four poets.

What four?

The imaginative,
the traditional,
the didactic
and the extempore poet.

These are the four.'

---

[1] Possibly inserted to make up the ten suttas of each vagga. *Cf*. *Dial*. i, 22 *n*.*;* Buddhist India, 184; *DA*. i, 95; *SA*. i, 286; *UdA*. 205. They are as follows:
Cintā-kavī, 'he who composes after thinking.'
Suta-kavī, 'who writes down what he has heard said - *e*.*g*., myths and legends.'
Attha-kavī, 'he who writes of the meaning of a thing.'
Paṭibhāna-kavī, 'who writes of his own invention, like the elder Vangīsa.' *Comy*.

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 231

Paṭhama Kamma Suttaṃ

In Brief

---

[238]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed

with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.[2]

These four deeds I have myself comprehended,
realized
and made known."

---

[1] *Comy*. calls this *Magga-Vagga*.

[2] *Cf*. *Expos*. i, 118; *Netti,* 159 (which calls the last named *nibbedho*); *A*. iii, 384. *Cf*. also *K.S*. i, p. 118 *f*.

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 232

Dutiya Kamma Suttaṃ

In Detail

---

[238]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed

with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.

§

And of what sort, monks,
is the deed that is dark,
with a dark result?

In this case, monks, a certain one
plans planned bodily action[1]
joined with harm
plans planned action of speech,
joined with harm,
plans planned action of thought,
joined with harm.

He thus planning harmful action of body,
planning harmful action of speech
planning harmful action of thought,
is born into a world that is harmful.

Thus born into a harmful world,
harmful contacts contact him.

Thus touched by harmful contacts
he feels feeling that is harmful,

that is sheer pain,
just as do beings in purgatory.

This, monks, is called
"the dark deed with a dark result."

■

And of what sort, monks,
is the bright deed
with the bright result?

In this case, monks, a certain one
plans planned bodily action
that is not joined with harm
plans planned action of speech,
that is not joined with harm,
plans planned action of thought,
that is not joined with harm.

He thus planning harmless action of body,
planning harmless action of speech
planning harmless action of thought,
is born into a world that is harmless.

So born into a harmless world
harmless contacts touch him.

He, thus touched by **[239]** harmless contacts,
experiences feeling that is harmless,
utter bliss,
such as do the Ever-radiant devas.[2]

This, monks, is called
"the bright deed with a bright result."

■

And of what sort, monks,
is the deed that is both dark and bright,
with a result that is both dark and bright?

In this case, monks, a certain one
plans planned bodily action
that is joined with harm and harmlessness,
plans planned action of speech,
that is joined with harm and harmlessness,
plans planned action of thought,
that is joined with harm and harmlessness.

He thus planning action of body,
that is both harmful and harmless
planning harmless action of speech
that is both harmful and harmless
planning harmless action of thought,
that is both harmful and harmless
is born into a world
that is both harmful and harmless.

Touched by contacts
both harmful and harmless
he experiences feeling
that is both harmful and harmless,
a mixture of pleasure and pain,[3]
such as for instance some humans,
some devas,[4]
and some dwellers in purgatory[5] feel.

This, monks, is called
"the deed that is both dark and bright,
with a result that is both dark and bright."

■

And of what sort, monks,
is the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds?

In this case, monks,
the intention to abandon this dark deed
with its dark result,
the intention to abandon this bright deed
with its bright result,
the intention to abandon this deed both dark and bright
with a its result both dark and bright, -
this intention is called
"the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds."

These four deeds I have myself comprehended,
realized
and made known."

---

[1] *Kāya-saṅkhāraṃ abhisankharoti savyāpajjhaṃ*. *cf*. *A*. i, 123, where *Comy*. has *rāsiṃ karoti;* but here *āyūhati, sampiṇḍeti*. At *G.S*. i, 105 I translated *savyāpajjhaṃ* by 'discordant,' which is not quite accurate. *Cf*. *S*. ii, 40 (*K.S*. ii, 31, 65, 82); supra, § 171.

[2] *Cf*. § 123.

[3] Text *vokiṇṇaṃ sankiṇṇaṃ sukha-dukkhaṃ,* but as at *A*. i, 123, *Sinh*. text and *Comy*. read only *vokiṇṇa-sukha-d*.

[4] *Comy*. 'The *Kāmāvacaras,* who are happy in their own sphere, but unhappy when they observe the still greater happiness of higher Devas.'

[5] *Comy*. 'Petas with vimāṇas, also Nāgas, Supannṇṇas, elephants, horses, etc., who are sometimes happy, sometimes wretched.'

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 233

Tatiya Kamma Suttaṃ

Soṇa-Kāyana

---

[239]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Now Sikha[1] Moggallāna, the brahmin, came to visit the Exalted One, and on coming to him greeted him courteously.

[240]Having greeted him courteously he took a seat at one side.

As he sat at one side Sikha Moggallāna the brahmin said this to the Exalted One:

'Friend Gotama, the other day or a few days ago the youth Soṇa-Kāyana came to me and said:

"Gotama the recluse proclaims the ineffectiveness of all deeds.[2]

In doing so, sir,[3] he has uttered annihilation of the world.

Why, sir, it is in deed that the world is real.[4]

It persists in (man's) continual effort in his deeds!"'[5]

■

'For my part, brahmin, I know not the youth Soṇa-Kāyana even by sight.

Whence then such a talk (by me)?

Now, brahmin, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed
with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.

§

And of what sort, brahmin
is the deed that is dark,
with a dark result?

In this case, brahmin a certain one
plans planned bodily action

joined with harm
plans planned action of speech,
joined with harm,
plans planned action of thought,
joined with harm.

He thus planning harmful action of body,
planning harmful action of speech
planning harmful action of thought,
is born into a world that is harmful.

Thus born into a harmful world,
harmful contacts contact him.

Thus touched by harmful contacts
he feels feeling that is harmful,
that is sheer pain,
just as do beings in purgatory.

This, brahmin is called
"the dark deed with a dark result."

■

And of what sort, brahmin
is the bright deed
with the bright result?

In this case, brahmin a certain one
plans planned bodily action
that is not joined with harm
plans planned action of speech,
that is not joined with harm,
plans planned action of thought,
that is not joined with harm.

He thus planning harmless action of body,
planning harmless action of speech
planning harmless action of thought,
is born into a world that is harmless.

So born into a harmless world
harmless contacts touch him.

He, thus touched by harmless contacts,
experiences feeling that is harmless,
utter bliss,
such as do the Ever-radiant devas.

This, brahmin is called
"the bright deed with a bright result."

■

And of what sort, brahmin
is the deed that is both dark and bright,
with a result that is both dark and bright?

In this case, brahmin a certain one
plans planned bodily action
that is joined with harm and harmlessness,
plans planned action of speech,
that is joined with harm and harmlessness,
plans planned action of thought,
that is joined with harm and harmlessness.

He thus planning action of body,
that is both harmful and harmless
planning harmless action of speech
that is both harmful and harmless
planning harmless action of thought,
that is both harmful and harmless

is born into a world
that is both harmful and harmless.

Touched by contacts
both harmful and harmless
he experiences feeling
that is both harmful and harmless,
a mixture of pleasure and pain,
such as for instance some humans,
some devas,
and some dwellers in purgatory feel.

This, brahmin is called
"the deed that is both dark and bright,
with a result that is both dark and bright."

■

And of what sort, brahmin
is the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds?

In this case, brahmin
the intention to abandon this dark deed
with its dark result,
the intention to abandon this bright deed
with its bright result,
the intention to abandon this deed both dark and bright
with a its result both dark and bright, -
this intention is called
"the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds."

These four deeds I have myself comprehended,
realized
and made known."

---

[1] 'On the crown of his head he had a great tuft.' *Comy*. *Cf*. Moliya of *S*. ii, 13.

[2] Taught by Makkhali; *cf*. *D*. i, 53; *S*. iii, 210; *A*. i, 286 *(n'atthi kammaṃ, n'atthi kiriyaṃ, n'atthi viriyaṃ)*.

[3] *Bho*, as *Comy*. and *Sinh*. text for *kho* of our text.

[4] *Kamma-sacca = k*. *sabhāvo*. *Comy*.

[5] *K*. *samārambha-ṭṭhāayī = k*. *s*. *tiṭṭhati; kammaṃ āyūhanto tiṭṭhati Comy*.

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 234

Catuttha Kamma Suttaṃ
aka
Sikkhapada Suttaṃ (1 and 2)

Precepts

---

[240]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed
with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.

§

And of what sort, brahmin
is the deed that is dark,
with a dark result?

In this case, monks, a certain one
takes life,
steals,
is a wrongdoer in sense-desires,
a liar,
given to the use of liquor fermented and distilled
which causes sloth.

This is called
"the dark deed with a dark result."

■

And of what sort, monks,
is the bright deed with a bright result?

In this case a certain one
abstains from taking life,
abstains from stealing,
abstains from being a wrongdoer in sense-desires,
abstains from lying,
abstains from the use of liquor fermented and distilled
which causes sloth.

This is called
"the the bright deed with a bright result."

■

And of what sort, monks,
is the deed that is both dark and bright,
with a result that is both dark and bright?

In this case, monks, a certain one
plans planned bodily action
that is joined with harm and harmlessness,
plans planned action of speech,
that is joined with harm and harmlessness,
plans planned action of thought,
that is joined with harm and harmlessness.

He thus planning action of body,
that is both harmful and harmless
planning harmless action of speech
that is both harmful and harmless
planning harmless action of thought,
that is both harmful and harmless
is born into a world
that is both harmful and harmless.

Touched by contacts
both harmful and harmless
he experiences feeling

that is both harmful and harmless,
a mixture of pleasure and pain,
such as for instance some humans,
some devas,
and some dwellers in purgatory feel.

This, monks, is called
"the deed that is both dark and bright,
with a result that is both dark and bright."

■

[241] And of what sort, monks,
is the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds?

In this case, monks,
the intention to abandon this dark deed
with its dark result,
the intention to abandon this bright deed
with its bright result,
the intention to abandon this deed both dark and bright
with a its result both dark and bright, -
this intention is called
"the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds."

These four deeds I have myself comprehended,
realized
and made known."

"Monks, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed
with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.

§

And of what sort, monks,
is the dark deed with a dark result?

In this case a certain one
is a murderer of his mother,
a murderer of his father,
a murderer of an arahant,
one who with evil intent
draws the blood of a Tathāgata,
one who causes dissension of the Order.

This is called
"the dark deed with a dark result."

■

And of what sort
is the bright deed with a bright result?

In this case a certain one
abstains from taking life,
abstains from stealing,
abstains from being a wrongdoer in sense-desires,
abstains from lying,
he abstains from idle babble,
he abstains from coveting
he abstains from ill-will,
and has right view.

This is called
"the the bright deed with a bright result."

■

And of what sort, monks,
is the deed that is both dark and bright,
with a result that is both dark and bright?

In this case, monks, a certain one
plans planned bodily action
that is joined with harm and harmlessness,
plans planned action of speech,
that is joined with harm and harmlessness,
plans planned action of thought,
that is joined with harm and harmlessness.

He thus planning action of body,
that is both harmful and harmless

planning harmless action of speech
that is both harmful and harmless
planning harmless action of thought,
that is both harmful and harmless
is born into a world
that is both harmful and harmless.

Touched by contacts
both harmful and harmless
he experiences feeling
that is both harmful and harmless,
a mixture of pleasure and pain,
such as for instance some humans,
some devas,
and some dwellers in purgatory feel.

This, monks, is called
"the deed that is both dark and bright,
with a result that is both dark and bright."

■

And of what sort, monks,
is the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds?

In this case, monks,
the intention to abandon this dark deed
with its dark result,
the intention to abandon this bright deed
with its bright result,
the intention to abandon this deed both dark and bright
with a its result both dark and bright, -
this intention is called

"the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds."

"Monks, these four deeds I have myself comprehended,
realized
and made known.

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 235

Chaṭṭha Kamma Suttaṃ aka Ariya Magga Suttaṃ

The Ariyan Way

---

[241]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed

with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.

§

And of what sort, monks,
is the deed that is dark,
with a dark result?

In this case, monks, a certain one
plans planned bodily action
joined with harm
plans planned action of speech,
joined with harm,
plans planned action of thought,
joined with harm.

He thus planning harmful action of body,
planning harmful action of speech
planning harmful action of thought,
is born into a world that is harmful.

Thus born into a harmful world,
harmful contacts contact him.

Thus touched by harmful contacts
he feels feeling that is harmful,

that is sheer pain,
just as do beings in purgatory.

This, monks, is called
"the dark deed with a dark result."

■

And of what sort, monks,
is the bright deed
with the bright result?

In this case, monks, a certain one
plans planned bodily action
that is not joined with harm
plans planned action of speech,
that is not joined with harm,
plans planned action of thought,
that is not joined with harm.

He thus planning harmless action of body,
planning harmless action of speech
planning harmless action of thought,
is born into a world that is harmless.

So born into a harmless world
harmless contacts touch him.

He, thus touched by harmless contacts,
experiences feeling that is harmless,
utter bliss,
such as do the Ever-radiant devas.

This, monks, is called
"the bright deed with a bright result."

■

And of what sort, monks,
is the deed that is both dark and bright,
with a result that is both dark and bright?

In this case, monks, a certain one
plans planned bodily action
that is joined with harm and harmlessness,
plans planned action of speech,
that is joined with harm and harmlessness,
plans planned action of thought,
that is joined with harm and harmlessness.

He thus planning action of body,
that is both harmful and harmless
planning harmless action of speech
that is both harmful and harmless
planning harmless action of thought,
that is both harmful and harmless
is born into a world
that is both harmful and harmless.

Touched by contacts
both harmful and harmless
he experiences feeling
that is both harmful and harmless,
a mixture of pleasure and pain,
such as for instance some humans,
some devas,
and some dwellers in purgatory feel.

This, monks, is called
"the deed that is both dark and bright,
with a result that is both dark and bright."

■

And of what sort, monks,
is the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds?

It is right view,
right aim,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration,'

This, monks, is called
"the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds."

"Monks, these four deeds I have myself comprehended,
realized
and made known.

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 236

Sattama Kamma Suttaṃ aka Bojjhaṇga Suttaṃ

Limbs of Wisdom[1]

---

[241]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four deeds I have myself comprehended,
realized
and made known.

What four?

There is a dark deed
with a dark result;
a bright deed

with a bright result;
a deed that is both dark and bright,
with a dark and bright result;
and the deed that is neither dark nor bright,
with a result neither dark nor bright,
which being itself a deed
conduces to the waning of deeds.

§

And of what sort, monks,
is the deed that is dark,
with a dark result?

In this case, monks, a certain one
plans planned bodily action
joined with harm
plans planned action of speech,
joined with harm,
plans planned action of thought,
joined with harm.

He thus planning harmful action of body,
planning harmful action of speech
planning harmful action of thought,
is born into a world that is harmful.

Thus born into a harmful world,
harmful contacts contact him.

Thus touched by harmful contacts
he feels feeling that is harmful,

that is sheer pain,
just as do beings in purgatory.

This, monks, is called
"the dark deed with a dark result."

■

And of what sort, monks,
is the bright deed
with the bright result?

In this case, monks, a certain one
plans planned bodily action
that is not joined with harm
plans planned action of speech,
that is not joined with harm,
plans planned action of thought,
that is not joined with harm.

He thus planning harmless action of body,
planning harmless action of speech
planning harmless action of thought,
is born into a world that is harmless.

So born into a harmless world
harmless contacts touch him.

He, thus touched by harmless contacts,
experiences feeling that is harmless,
utter bliss,
such as do the Ever-radiant devas.

This, monks, is called
"the bright deed with a bright result."

■

And of what sort, monks,
is the deed that is both dark and bright,
with a result that is both dark and bright?

In this case, monks, a certain one
plans planned bodily action
that is joined with harm and harmlessness,
plans planned action of speech,
that is joined with harm and harmlessness,
plans planned action of thought,
that is joined with harm and harmlessness.

He thus planning action of body,
that is both harmful and harmless
planning harmless action of speech
that is both harmful and harmless
planning harmless action of thought,
that is both harmful and harmless
is born into a world
that is both harmful and harmless.

Touched by contacts
both harmful and harmless
he experiences feeling
that is both harmful and harmless,
a mixture of pleasure and pain,
such as for instance some humans,
some devas,
and some dwellers in purgatory feel.

This, monks, is called
"the deed that is both dark and bright,
with a result that is both dark and bright."

■

And of what sort, monks,
is the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds?

[242] The limb of wisdom that is mindfulness,
the limb of wisdom that is dhamma-search,
the limb of wisdom that is energy,
the limb of wisdom that is zest,
the limb of wisdom that is tranquillity,
the limb of wisdom that is concentration,
the limb of wisdom that is equanimity.

This, monks, is called
"the deed that is neither dark nor bright,
with a result that is neither dark nor bright,
which, itself a deed,
conduces to the waning of deeds."

"Monks, these four deeds I have myself comprehended,
realized
and made known.

---

[1] *Cf. K.S.* v, 50 *ff.*

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 237

Sāvajja - Anavajja Kamma Suttaṃ

Blameworthy

---

[242]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four things
one is put into purgatory[1]
according to his deserts.

What four?

Bodily action that is blameworthy,
action of speech that is blameworthy,

action of thought that is blameworthy,
view that is blameworthy.

Possessing these four things
one is put into purgatory
according to his deserts.

§

Monks, possessing four things
one is put into heaven
according to his deserts.

What four?

Bodily action that is blameless,
action of speech that is blameless,
action of thought that is blameless,
view that is blameless.

Possessing these four things
one is put into heaven
according to his deserts.

---

[1] Supra, § 212

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 238

Savyāpajjha - Avyāpajjha Kamma Suttaṃ

Harmful

---

[242]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, possessing four things
one is put into purgatory
according to his deserts.

What four?

Bodily action that is harmful,
action of speech that is harmful,

action of thought that is harmful,
view that is harmful.

Possessing these four things
one is put into purgatory
according to his deserts.

§

Monks, possessing four things
one is put into heaven
according to his deserts.

What four?

Bodily action that is harmless,
action of speech that is harmless,
action of thought that is harmless,
view that is harmless.

Possessing these four things
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 239

Samaṇa Suttaṃ

The Recluse[1]

---

[242]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"'In this teaching,
the recluse is to be found,
also the second recluse,
third recluse,
and fourth recluse.

Void of such recluses
are the systems

of those who teach contrary views.'[2]

Thus, monks, do ye rightly roar
this lion's roar.

§

And of what sort, monks,
is the recluse?

Herein a monk, by the utter destruction
of three fetters,[3]
is a Stream-winner,
one not destined to the Downfall,
one assured,
bound for enlightenment.

This is the recluse.

■

And of what sort, monks,
is the second recluse?

Herein a monk, by the utter destruction
of three fetters,
by wearing down lust,
hatred,
delusion,
is a Once-returner.

Coming back to this world once more
he makes an end of Ill.

This is the second recluse.

■

[243] And of what sort, monks,
is the third recluse?

Herein a monk, by the utter destruction
of the five fetters that lead to rebirth,
is born apparitionally,
there meanwhile to win release,[4]
not destined to return from that world.

This is the third recluse.

■

And of what sort, monks,
is the fourth recluse?

Herein a monk, by the destruction
of the āsavas,
attains the heart's release,
the release by wisdom
in this very life of himself comprehending it,
and realizing it,
having attained thereto,
abides therein.

This is the fourth recluse.

§

'In this teaching[ed1]
the recluse is to be found,
also the second recluse,
the third recluse
and fourth recluse.

Void of such recluses
are the systems
of those who teach contrary views.'

Thus, monks, do ye rightly roar this lion's roar."

---

[1] *Cf. D*. ii, 151; *M*. i, 63; *VM*. i, 141, 268 (*Path of Purity,* ii, 162, 307); *Types,* 88; *Expos*. i, 219, ii, 451; *SnA*. 161; *Vibh*. 244; *VibhA*. 323. *Idh'eva,*' in this teaching.' *Comy.*

[2] *Comy*. refers to *Ito bahiddhā samaṇo pi n'atthi* of *D*. ii, 151.

[3] *K.S*. v, 347.

[4] *Tattha parinibbāyin* (sometimes called *antarā-p*.); *cf. supra,* § 169. This formula is peculiar to the Saṃyutta and Aṇguttara, and recurs some ten times. [Ed.: see MN 6]

[ed1] Both Woodward and the Pali do not note where what Gotama is saying is something *to be said by the Bhikkhus*, as *their* lion's roar, not a direct statement. I have eliminated the misplaced 'Monks,' or 'bhikkhave.'

Aṇguttara Nikāya
Catukka Nipāta
XXIV: Kamma Vagga

Sutta 240

Sappurisā-Nisaṃsa Suttaṃ

Profit by the Worthy Man

---

[243]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, because of the worthy man
four profits are to be looked for.

What four?

One grows in the Ariyan virtue,
one grows in the Ariyan concentration,
one grows in the Ariyan wisdom,
one grows in the Ariyan release.[1]

These are the four profits.'

---

[1] *Cf*. the fourfold laywoman's growth, *K.S*. iv, 169.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 241

Saṇgha-Bhedaka Suttaṃ

Offence (a)

---

[243]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Kosambī in Ghosita Park.

Now the venerable Ānanda came to visit the Exalted One.

On reaching him
he greeted him courteously
and took a seat to one side.

As he sat at one side
the Exalted One said this
to the venerable Ānanda:

'Pray, Ānanda, is that dispute settled?'

'How can that dispute be settled, lord?

Bahiya,[2] lord,
[244] who lives along with the venerable Anuruddha,
stands in every way
for dissension in the Order.

Things being so,
the venerable Anuruddha thinks it not worth while
to utter a single word.'

'But, Ānanda, when did Anuruddha ever interfere
in disputes amid the Order?

Is it not yourself, Ānanda,
and Sāriputta
and Moggallāna
who settle[3] whatsoever disputes may arise?

§

Now, Ānanda,
there are these four probable results,[4]
seeing which
a wicked monk delights
in a dissension of the Order.

What are the four?

In this case, Ānanda,
a wicked monk is immoral,
of a wicked nature,
impure,
of suspicious behaviour,
of covert deeds.[5]

He is no recluse,
though claiming to be such,
he is no liver of the good life,
though claiming to be such,
he is rotten within,
full of lusts,
a rubbish-heap of filth.

It occurs to him:

"Now if the monks know me to be immoral,
of a wicked nature,
impure,
of suspicious behaviour,
of covert deeds,
no recluse,
though claiming to be such,
no liver of the good life,
though claiming to be such,
rotten within,
full of lusts,
a rubbish-heap of filth,
united they will do me harm,
but if at variance[6]
they will do me no harm."

Seeing this first probable result, Ānanda,
a wicked monk takes delight
in a dissension of the Order.

■

Then again, Ānanda,
a wicked monk has wrong view,
he holds an extreme view.[7]

It occurs to him thus:

"If the monks know me to be of wrong view,
a holder of extreme view,
united they will do me harm,
but if at variance
they will do me no harm."

Seeing this second probable result, Ānanda,
a wicked monk takes delight
in a dissension of the Order

■

Then again, Ānanda,
a wicked monk is a wrong-liver,
he gets his living
by a wrong way of living.

It occurs to him **[245]** thus:

If the monks know me to be a wrong-liver,
getting my living
by a wrong way of living,
united they will do me harm,
but if at variance
they will do me no harm.

Seeing this third probable result, Ānanda,
a wicked monk takes delight
in a dissension of the Order.

■

Then again, Ānanda,
a wicked monk is desirous

of gain and honour,
and longs not to be despised.

It occurs to him:

If the monks know me to be desirous of gain and honour,
and that I long not to be despised,
united tbey will do me no honour,
they will show me no respect,
they will pay me no regard nor reverence:
but if at variance
they will will do me honour,
they will show me respect,
they will pay me regard and reverence.

Seeing this fourth probable result, Ānanda,
a wicked monk takes delight
in a dissension of the Order.

So these are the four probable results
seeing which
a wicked monk delights
in a dissension of the Order.'

---

[1] Text omits *-bhaya* in title. *Āpatti, cf. A*. i, 84, 87, etc.

[2] This can hardly he the elder so called (or Bāhika), *KhpA*. 115 of *S*. iv, 63, v, 165; *A*. i, 24 ('best of those of quick comprehension'); *Ud*. i, 10, who is also called *Dārucīriya* ('bark-dress').

[3] Text *vo yuñjati* (reconciles you); but *Sinh*. text and *Comy*. and my MSS. *voyuñjati = anuyuñjati, anuyogaṃ āpajjati* (makes an effort, interferes). So also *Comy*. on *S*. iii, 11, and *S*. iv, 80 *(voyogaṃ)*. Anuruddha, the

clairvoyant, was apparently of a very retiring nature, 'a confirmed recluse' (*Sakya,* 183, 342; *Gotama the Man*, 256).

[4] *Atthavase = kāraṇa-vase. Comy.*

[5] *Cf. Udāna,* 52; *UdA.* 297; *S.* iv, 181; *K.S.* iv, 114.

[6] *Vaggā*, opp. to *samaggā. cf. A.* i, 70.

[7] *Anta-gahika,* as at *A.* i, 154; *G.S.* i, 138 *n.* - 'e.g. of the annihilationiats.' *Comy.*

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 242

Āpatti-Bhaya Suttaṃ

Offence (b)

---

[245]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four fears of offence.

What four?

Just as if men were to seize a bandit,
a malefactor,
and show him to the rajah,
saying:

"Sire, this is a bandit,
a malefactor.

Let your honour visit him with punishment."

Then says the rajah to them:

"Go ye, strongly bind this fellow's arms behind him with a stout cord,
shave him bald,
and with a harsh-sounding tamtam
parade him from street to street,
from crossroads to crossroads.

Then lead him forth
by the southern gate
and at the south of the town
chop off his head."

Thereupon those rajah's men
strongly bind this fellow's arms behind him with a stout cord,
shave him bald,
and with a harsh-sounding tamtam
parade him from street to street,
from crossroads to crossroads.

Then lead him forth
by the southern gate
and at the south of the town
chop off his head.[1]

Thereupon to some bystander[2] it occurs thus:

"Truly a wicked deed
has this fellow done,
worthy of execration,
for which he deserves to lose his head;
inasmuch as the rajah's men must
bind his arms behind him with a stout cord,
shave him bald

and with a harsh-sounding tamtam
parade him from street to street,
from crossroads to crossroads,
then lead him forth by the southern gate
and at the south of the town
chop off his head.

Let me see to it[3]
that I do no such wicked deed,
[246] worthy of execration,
for which I may deserve to lose my head."

■

Just in the same way, monks,
in whatsoever monk or nun
such lively consciousness of fear presents itself,
in matters of grave offence[4]
it must be expected
that either he or she,
being guiltless,
will not fall into a grave transgression,
or that if guilty
he or she will make amends for the guilt
as is fit and proper.

■

Just as if, monks,
a man should don a black garment,
let down his hair,[5]
put a club on his shoulder,
come before the public council[6]
and say:

"Sirs, I have done a wicked deed,
one worthy of execration
and cudgelling.[7]

I submit to your worships' pleasure."

Thereupon it occurs thus to some bystander:

"Truly a wicked deed
has this fellow done,
worthy of execration
and cudgelling;
inasmuch as he dons a black garment,
lets down his hair,
puts a club on his shoulder,
comes before the public council and says:

'Sirs, I have done a wicked deed,
one worthy of execration
and cudgelling.'

Let me see to it that I do no such wicked deed, worthy of execration and cudgelling."

■

Just in the same way, monks,
in whatsoever monk or nun
such lively consciousness of fear presents itself,
in matters calling for a decision of the Order[8]
it must be expected
that either,
being guiltless,
he or she will not come within the jurisdiction of the Order,
or being guilty
will make amends to the Order

for guilt
as is fit and proper.

■

Just as if, monks,
a man should don a black garment,
let down his hair,
put a provision-bag[9] on his shoulder,
come before **[247]** the public council and say thus:

"Sirs, I have done a wicked deed,
surely one deserving execration.

I submit to your worships' pleasure."

Thereupon it occurs thus to some bystander:

"Truly a wicked deed has this fellow done!

Indeed it is worthy of execration;
inasmuch as he dons a black garment,
lets down his hair,
puts a provision-bag on his shoulder,
comes before the public council and says:

'Sirs, I have done a wicked deed,
surely one deserving execration.

I submit to your worships' pleasure.'

Let me see to it
that I do no such wicked deed,
one worthy of execration.

■

Just in the same way, monks,
in whatsoever monk or nun
such lively consciousness of fear presents itself,
in matters calling for expiation[10]
it is to be expected that either,
being guiltless,
he or she will not fall into a state requiring expiation,
or, if guilty,
will make amends for guilt
as is fit and proper.

■

Just as if, monks,
a man should don a back garment,
let down his hair,[11]
come before the public council
and say thus:

"Sirs, I have done a wicked deed, worthy of execration, worthy of blame.

I submit to your worships'pleasure."

Thereupon it occurs to some bystander:

"Truly a wicked deed has this fellow done,
one worthy of execration,
worthy of blame,
inasmuch as he dons a back garment,
lets down his hair,
comes before the public council
and says:

'Sirs, I have done a wicked deed, worthy of execration, worthy of blame.

I submit to your worships'pleasure.'

Let me see to it
that I do no such wicked deed,
one worthy of execration,
worthy of blame."

■

Just in the same way, monks,
in whatsoever monk or nun
such lively consciousness of fear presents itself,
in matters requiring **[248]** confession[12] of guilt
it is to be expected that either,
being guiltless,
he or she will not fall into a state requiring confession
or, if guilty,
will make confession of guilt
as is fit and proper.

So these, monks, are the four fears of offence.'

---

[1] The simile is at S. ii, 100, 128, iv, 343.

[2] *Thalaṭṭhassa = ekamante ṭhitassa. Comy.*

[3] *Assāhaṃ for assu* (strong particle) *ahaṃ;* see note below on *assa-puṭaṃ*.

[4] *Parājika-dhamma* (see below, *sanghādisesa-dh.*), an offence of the first class.

[5] Generally worn in a top-knot or 'bun' (as in Ceylon).

[6] *Mahājana-kāya*.

[7] *Mosallaṃ* (only here), from *musala,* Skt. *musalya,* 'deserving a cudgelling.'

[8] *Sanghādisesa-dhamma,* an offence of the second class, a matter for a decision of the Order. *Cf. Vin.* ii, 38; *VM.* 22. Acc. to Childers, one to be dealt with by the Saṇgha *ādi,* in the beginning, and *sesa,* in the remaining stages.

[9] Text *asea-putaṃ. Cf. D.* i, 98, *assa-puṭena vadhitvā* (trans. at *Dial.* ii 'killing him with the ash-bag!' acc. to *DA. ad loc.*); but we should read at hoth places (as above, § 190) *aṇsa-puṭaṃ - i.e.,* punishing him by banishment; in which case he would take his food on his back. *Comy.* takes it as 'ash-bag'! and Burmese texts even alter to *bhasma-puṭaṃ* (see *P.Dict.* s.v.). There is evidently a vowel-confusion here in the repetition below, where I propose to read *assu pi taṃ* (see on *assu* above), and so translate. Could the original reading have been *assa puṭaṃ,* 'his cloth' (Skt. *puṭaṃ* has this meaning)? To put the cloth over the shoulder is a mark of humility.

[10] Pācittiya-dhamma is a minor offence compared with the two above.

[11] It is to be noticed that the grievousness of each offence is marked by the demeanour of the culprit. The first offence is clubbable, the second requires banishment, the third does not go beyond requiring the letting down of the hair.

[12] *Pāṭidesanīyaka-dhamma.* A fourth class of offence requiring merely confession.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 243

Sikkhā-Nisaṃsa Suttaṃ

Profit of the Training[1]

---

[248]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, this God-life is lived
for the sake of the profit of the training,
of further wisdom,
of the essence of release,
of the mastery of mindfulness.

§

And how, monks, comes
the profit of the training?

Herein, monks, I have set forth for disciples
the higher practice of the training
for the sake of giving confidence
to the wavering
and for the increase in faith[2]
of the confident.

As a result of my setting forth for disciples
the higher practice of the training
for the sake of giving confidence
to the wavering
and for the increase in faith
of the confident, monks,
a disciple[3] becomes one
whose deeds are consistent,
congruous,
not shady,
not spotted.[4]

By undertaking them
he trains himself
in the precepts of that training.

■

Then again, monks, I have set forth for disciples
the rudiments[5] of the training
in the God-life
for the utter destruction of Ill
in every way.

As a result of my setting forth for disciples
the rudiments of the training

in the God-life
for the utter destruction of Ill
in every way, monks,
a disciple becomes one
whose deeds are consistent,
congruous,
not shady,
not spotted.

By undertaking them
he trains himself
in the precepts of that training.

Thus, monks, is the profit of the training.

■

And how, monks, is there further wisdom?

Herein, monks, I have set forth for disciples
teachings for the utter destruction of Ill
in every way.

As a result of my setting forth for disciples
teachings for the utter destruction of Ill
in every way, monks,
those teachings are well scrutinized by wisdom.[6]

Thus there is further wisdom.

■

[249] And how, monks, is there essence of release?

Herein, monks, I have set forth for disciples
teachings for the utter destruction of Ill
in every way.

As a result of my setting forth for disciples
teachings for the utter destruction of Ill
in every way, monks,
those teachings are realized[7] by release.

Thus there is the essence of release.

■

And how, monks, is there mastery of mindfulness?

By the thought:

"I shall complete the higher practice of the training
where incomplete,
or if complete
I shall supplement it here and there by wisdom,"[8] -
mindfulness in the self is well set up.

By the thought:

"I shall complete the rudiments of the God-life
where incomplete,
or if complete
I shall supplement them here and there by wisdom," -
mindfulness in the self is well set up.

By the thought:

"The teaching not closely scrutinized
I shall scrutinize,
or if closely scrutinized
I will supplement it here and there by wisdom," -
mindfulness in the self is well set up.

By the thought:

The teaching not yet fully realized by release
I will fully realize,
or if fully realized
I will supplement it here and there by wisdom, -
mindfulness in the self is well set up.

Thus, monks, is mastery of mindfulness.

Monks, this God-life is lived
for the sake of the profit of the training,
of further wisdom,
of the essence of release,
of the mastery of mindfulness.

What I have said was said in this connexion.'

---

[1] *Cf. Itiv.,* p. 40.

[2] Text should read *bhiyyo-bhāvāya*.

[3] *So*

[4] *Cf. supra,* § 192.

[5] *Ādibrahma-cariyikā, K.S.* v, 354; G.S. i, 211.

[6] *Samavekkhita - sudiṭṭha* (in my *Comy.* MS. has *ñāya-samapekkhā* (?) = *samādhi-vipassanā*).

[7] *Phassitā* (contacted).

[8] *Supra,* § 194.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 244

Seyyā Suttaṃ

Postures[1]

---

[249]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four postures.

What four?

The posture of petas,
that of the luxurious,
that of the lion
and the posture of the Tathāgata.

§

And of what sort, monks, is the posture of petas?

Generally petas lie flat on their backs.[2]

This is called "the peta-posture."

■

And of what sort, monks, is the posture of the luxurious?

[250] Generally the luxurious lie on the left side.

This is called "the luxurious posture."[3]

■

And of what sort, monks, is the posture of the lion?

The lion, monks, the king of beasts, takes up a posture on his right side, laying foot on foot[4] and folding his tail between his thighs.

On waking he straightens out the forepart of the body and looks round to the hinder part.

Then, monks, if the lion, king of beasts,[5] sees any part of his body displaced or disarranged,[6] thereupon, monks, the lion, king of beasts,[5] is displeased.

But if the lion, king of beasts, sees no part of his body displaced or disarranged, then he is pleased.

This, monks, is called "the lion-posture."

■

And of what sort, monks, is the Tathāgata-posture?

In this case, monks, a monk,
aloof from sense-desires,
aloof from evil conditions,
enters upon the first musing,
which is accompanied by thoght
directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

He by the calming down of thought
directed and sustained,
enters upon the secnd musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it
abides therein.

He by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:
"He who is disinterestd and alert
dwells at ease,"
and thus attains
and abides in the third musing.

He by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
attains the fourth musting,

a state of neithr ease nor discomfort,
an equanimity of utter purity
and having attained it
abides therein.

This is called the Tathāgata-posture.[7]

So there are these four postures.'

---

[1] *Cf. SA.* i, 78; *UdA.* 403; *VibhA.* 345.

[2] *Comy.* says they are too meagre to lie on the side. As it calls petas 'just the dead,' it is possible that the posture of a corpse is thought of.

[3] Reason not given.

[4] *Accādhāya* (not in *A.* index or *P. Dict.*); *cf. D.* ii, 134; *DA.* ii, 575.

[5] Here text twice reads *mahārāja*.

[6] *Visaṭaṃ = vijahitaṃ. Comy.*

[7] The usual description of a Buddha's posture is here omitted.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 245

Thupāraha Suttaṃ

Worthy of a Cairn[1]

---

[250]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

Restoration (by w. Simpson) of the Ahin Posh tope. [From the Proceedings of the R.I.B.A.]
Restoration (by w. Simpson) of the Ahin Posh tope. [From the Proceedings of the R.I.B.A.] — Rhys Davids, *Buddhist India*.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 246

Paññāvuddhi Suttaṃ and Bahukāra Suttaṃ[ed1]

Growth in Wisdom

---

[250]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four states conduce to growth in wisdom.

What four?

[251] Association with a good man,
hearing Saddhamma[1]
thorough work of mind,[2]
and behaviour in accordance with Dhamma.

These are the four.

Monks, these four states are of great service to one who has become human.

What four?

Association with a good man,
hearing Saddhamma
thorough work of mind,
and behaviour in accordance with Dhamma.

These are the four.

---

[1] As at §§ 21, 22 notes. Here I take it to mean 'listening to the voice of conscience.'

[2] *Yoniso manasikāro*.

[ed1] The BJT Pali has this as two suttas. The CSCD Pali and the Bhk. Bodhi translation has these as 248 and 249.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 247

Anariya Vohāra Suttaṃ

Modes of speech (a)[1]

---

[251]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four modes of speech are un-Ariyan.

What four?

Speaking of things not seen as seen,
of things not heard as heard,
of things not sensed as sensed,
speaking of things not cognized as cognized.'

"Monks, these four modes of speech are un-Ariyan.

[1] *Cf*. § 226; *D*. iii, 232; *UdA*. 222; *Vibh*. 376, 387.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 248

Ariya Vohāra Suttaṃ

Modes of speech (b)

---

[251]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four modes of speech are Ariyan.

What four?

Speaking of things not seen as not seen,
of things not heard as not heard,
of things not sensed as not sensed,
speaking of things not cognized as not cognized.'

"Monks, these four modes of speech are Ariyan.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 249

Anariya Vohāra Suttaṃ

Modes of speech (c)

---

[251]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four modes of speech are un-Ariyan.

What four?

Speaking of things seen as not seen,
of things heard as not heard,
of things sensed as not sensed,
speaking of things cognized as not cognized.'

"Monks, these four modes of speech are un-Ariyan.

Aṇguttara Nikāya
Catukka Nipāta
XXV: Āppatti-bhaya Vagga

Sutta 250

Ariya Vohāra Suttaṃ

Modes of speech (d)

---

[251]

[1] THUS have I heard:

On a certain occasion the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these four modes of speech are Ariyan.

What four?

Speaking of things seen as seen,
of things heard as heard,
of things sensed as sensed,
speaking of things cognized as cognized.'

"Monks, these four modes of speech are Ariyan.

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 251

Abhiññā Suttaṃ

Higher Knowledge

---

[252]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four states.

What four?

There are states to be comprehended by higher knowledge,
states to be abandoned by higher knowledge,
states to be made more of by higher knowledge
and states to be realized by higher knowledge.

§

And of what sort, monks, are the states
to be comprehended by higher knowledge?

The five factors of grasping.

These, monks, are called
"states to be comprehended by higher knowledge."

■

And of what sort, monks, are the states
to be abandoned by higher knowledge?

Ignorance and the craving for becoming.

These, monks, are called
"states to be abandoned by higher knowledge."

■

And of what sort, monks, are the states
to be made more of by higher knowledge?

Calm and insight.

These, monks, are called
"states to be made more of by higher knowledge."

■

And of what sort, monks, are the states
to be realized by higher knowledge?

Knowledge and release.

These, monks, are called
"states to be realized by higher knowledge."

So these, monks, are the four states.

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 252

Pariyesanā Suttaṃ

Quests[1]

---

[252]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four un-Ariyan quests.

What four?

Herein, monks, a certain one,
being in himself subject to decay,
seeks after that of which the nature is decay.

Being in himself subject to disease,
he seeks after that of which the nature is death.

Being in himself subject to death,
he seeks after that of which the nature is death.

Being in himself subject to defilement,
he seeks after that of which the nature is defilement.

These are the four un-Ariyan quests.

§

Monks, there are these four Ariyan quests.

What four?

Herein, monks, a certain one,
being in himself subject to **[253]** decay,
seeing the disadvantage
of what is of a nature to decay,
seeks after the undecaying,
the unsurpassed rest after toil,
even Nibbāna.

Being in himself subject to disease,
seeing the disadvantage
in what is of a nature to be diseased,
he seeks after the unailing,
unsurpassed rest after toil,
even Nibbāna.

Being in himself subject to death,
seeing the disadvantage
in what is of a nature to die,
he seeks after the deathless,
unsurpassed rest after toil,
even Nibbāna.

Being in himself subject to defilement,
seeing the disadvantage
in what is of a nature to be defiled,
he seeks after the undefiled,
unsurpassed rest after toil,
even Nibbāna.

So these, monks, are the four Ariyan quests.'

---

[1] *Cf. M.* i, 163

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 253

Saṇgaha-Vatthu Suttaṃ

Sympathy[1]

---

[253]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these four bases of sympathy.

What four?

Charity,
kind speech,
doing a good turn,
and treating all alike.

These are the four bases of sympathy.'

---

[1] As above, § 32 (in *gāthas*). At *Dial*. iii, 145 rendered 'popularity.'

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 254

Māluṇkya-Putta Suttaṃ

Māluṇkyā's Son[1]

---

[253]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

'Now the venerable Māluṇkyā's son came to visit the Exalted One,
and on coming to him
saluted the Exalted One
and sat down at one side.

As he sat thus
the venerable Māluṇkyā's son said this
to the Exalted One:

'Well for me, lord, if the Exalted One
would teach me Dhamma in brief!

Hearing which Dhamma from the Exalted One's lips
I could dwell alone,
remote,

earnest,
ardent
and resolute.'

'Now, Māluṇkyā's son,
what am I to teach the young monks,
when you,[2]
a broken-down old man,
far-gone in years,
beg a teaching in brief
of the Tathāgata?

[254] 'Nay, lord, let the Exalted One
teach me Dhamma in brief!

Surely I could understand the meaning
of the Exalted One's words!

Surely I could become heir
to the Exalted One's words!'

'Well, Māluṇkyā's son,
there are these four ways
in which craving arises in a monk
when it does arise.

What four?

It is because of the robe
that craving arises in a monk when it does arise;
it is because of alms-food,
that craving arises in a monk when it does arise;
it is because of lodging,
that craving arises in a monk when it does arise;
it is because of failure or success

to become this or that[3]
that craving arises in a monk when it does arise.

Now, Māluṇkyā's son,
when craving is abandoned in a monk,
cut down at the root,
made like a palm-tree stump,
made not to become again,
made of a nature not to arise again in future time,
this monk is called

"One who has cut off craving,
broken the bond,
by perfect comprehension of conceit
has made an end of Ill."'[4]

Thereupon the venerable Māluṇkyā's son,
thus instructed by the Exalted One
with this instruction,
rose from his seat,
saluted the Exalted One,
and keeping his right side towards him
went away.

Then the venerable Māluṇkyā's son,
living solitary,
remote,
earnest,
ardent
and resolute,
in that very life
himself comprehending and realizing
that unsurpassed perfection of the holy life,
for which clansmen rightly go forth from the home
to the homeless,
having attained it

abode therein,
so that he fully comprehended the meaning of:

Cut off is rebirth,
lived is the holy life,
done the thing that should be done,
there is no more of this state of things.

And the venerable Māluṇkyā's son
was yet another of the arahants.[5]

---

[1] *Cf*. *S*. iv, 72 = *K.S*. iv, 42, where see *n*. There the teaching given is on the organs of sense. *Comy*. and *Sinh*. text read Māluṇkyā (brāhmiṇī)-putta. *Cf*. *SA*. ii, 382. Text has Mālukya.

[2] *S*. iv reads *yatra hi nāma = yo nāma*. *Comy*. The old man had missed his chance in youth.

[3] *Itibhavābhava-hetu; cf*. *supra*, § 9.

[4] *Cf*. *M*. i, 12; *S*. iv, 205.

[5] One of the eighty great disciples. *Comy*. (on *S*. iv, 72).

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 255

Kula Suttaṃ

Profit of the family

---

[254]

[1] 'Whatsoever families, monks,
having attained greatness of possessions,
fail to last long,
all of them do so because of these four reasons
or one or other of them.

What four?

They seek not for what is lost,
they repair not the decayed,
they eat and drink to excess,
they put in authority[1] a woman or a man that is immoral.

Whatsoever families, monks,
having attained greatness of possessions,
fail to last long,
all of them do so because of these four reasons
or one or other of them.

§

Whatsoever families, monks,
[having attained greatness of possessions]
do last long,
all of them do so because of these four reasons
or one or other of them.

What four?

They seek for what is lost,
repair the decayed,
eat and drink in moderation,
and put in authority a virtuous woman or man.

Whatsoever families, [monks,
having attained greatness of possessions]
do last long,
all of them do so because of these four reasons
or one or other of them.

---

[1] As *seṭṭhi*. *Comy*.

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 256

Paṭhama Ājānīya Suttaṃ

The Thoroughbred (a)[1]

---

[255]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Possessed of four qualities, monks,
a rajah's noble, thoroughbred steed
is worthy of the rajah,
is the rajah's possession,
is reckoned an asset of the rajah.

What four?

Herein a rajah's noble, thoroughbred steed
is possessed of beauty,

strength,
speed
and good proportions.[2]

Possessed of these four qualities
a rajah's noble, thoroughbred steed
is worthy of the rajah,
is the rajah's possession,
is reckoned an asset of the rajah.

■

Just in the same way, monks,
possessed of four qualities
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What four?

In this case a monk has beauty (of life),
strength (of characteṃ,
speed (of insight)
and good proportions (of necessaries).

§

And how is a monk possessed of beauty?

In this case a monk is virtuous,
he lives restrained with the restraint of the obligations,

is proficient in the practice of good conduct,
seeing danger in the slightest faults
he trains himself in the precepts
by undertaking them.

In this way he has beauty (of life).

■

And how is a monk possessed of strength?

In this case a monk lives ardent in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously **[256]** exerting himself,
not throwing off the burden in good qualities.

In this way he has strength (of character).

■

And how is a monk possessed of speed?

In this case a monk understands,
as it really is,
the meaning of:

This is Ill.

This is the arising of Ill.

This is the ending of Ill.

This is the practice going to the ending of Ill.

In this way a monk is possessed of speed (of insight).

■

And how is a monk possessed of good proportions?

In this case a monk is one
who gets robe and alms-food,
lodging,
extras and necessary medicines
for use in sickness.

In this way a monk is possessed of good proportions (of necessaries).

Possessed of these four qualities
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world.'

---

[1] As at *A*. i, § 95, with three qualities.

[2] *Āroha-pariṇāha*. *cf*. *A*. i, 288, lit. 'length of body and girth.'

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 257

Dutiya Ājānīya Suttaṃ

The Thoroughbred (b)

---

[256]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Possessed of four qualities, monks,
a rajah's noble, thoroughbred steed
is worthy of the rajah,
is the rajah's possession,
is reckoned an asset of the rajah.

What four?

Herein a rajah's noble, thoroughbred steed
is possessed of beauty,

strength,
speed
and good proportions.

Possessed of these four qualities
a rajah's noble, thoroughbred steed
is worthy of the rajah,
is the rajah's possession,
is reckoned an asset of the rajah.

■

Just in the same way, monks,
possessed of four qualities
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world.

What four?

In this case a monk has beauty (of life),
strength (of characteṃ,
speed (of insight)
and good proportions (of necessaries).

§

And how is a monk possessed of beauty?

In this case a monk is virtuous,
he lives restrained with the restraint of the obligations,

is proficient in the practice of good conduct,
seeing danger in the slightest faults
he trains himself in the precepts
by undertaking them.

In this way he has beauty (of life).

■

And how is a monk possessed of strength?

In this case a monk lives ardent in energy,
ever striving to abandon bad qualities,
to acquire good qualities,
strenuously exerting himself,
not throwing off the burden in good qualities.

In this way he has strength (of character).

■

And how is a monk possessed of speed?

In this case a monk,
by the destruction of the āsavas,
attains the heart's release,
the release by wisdom
that ie without the āsavas,
in this very life
of himself thoroughly comprehending it,
and abides therein.[ed1]

In this way a monk is possessed of speed (of insight).

■

And how is a monk possessed of good proportions?

In this case a monk is one
who gets robe and alms-food,
lodging,
extras and necessary medicines
for use in sickness.

In this way a monk is possessed of good proportions (of necessaries).

Possessed of these four qualities
a monk is worthy of offerings,
worthy of hospitality,
worthy of gifts,
of salutations with clasped hands,
a field of merit unsurpassed for the world.'

---

ed1 Woodward's abridgment indicates that the 'musings' are also included here, but that is not the case.

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 258

Bala Suttaṃ

Powers[1]

---

[256]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these four powers.

What four?

The power of energy,
the power of mindfulness,
that of concentration
and the power of wisdom.

These are the four powers.

[1] *Cf*. *K*.*S*. v, 223, with faith as the first.

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 259

Arañña-Senāsana Suttaṃ

Forest-Dwelling

---

[256]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, if he possess four qualities
a monk is not fit
to resort to lonely spots
and solitary lodging in a forest.[1]

What four?

Sensual thoughts,
malicious thoughts,
harmful thoughts

[257] or if he be weak in wisdom,
dull-witted,
imbecile.[2]

These are the four qualities
of a monk not fit
to resort to lonely spots
and solitary lodging in a forest.

§

Monks, if he possess four qualities
a monk is fit
to resort to lonely spots
and solitary lodging in a forest.

What four?

Thoughts of renunciation,
thoughts not malicious,
harmless thoughts,
or if he be not dull-witted,
not an imbecile.

These are the four qualities of a monk
fit to resort to lonely spots
and solitary lodging in a forest.'

---

[1] A. i, 60.

[2] *Eḷa-mūga,* a doubtful word not yet satisfactorily explained *(mūga)*. At *M*. i, 20 *Comy*. expl. as equal to *mukha* ('by change of *kh* to *g*'!), 'dribbling at the mouth.' *Eḷa = lālā* (saliva) and gives *v.ll*. *-mūga, -mūka, -mukha*. *SA*. on *S*. v, 99 expl. as 'a stutterer' *(asampanna-vacano)*. *AA*. on *A*. iii, 436; *DA*. i, 290; *A*. iv, 226 (the same phrase as here) have no remarks. Childers has 'deaf and dumb,' followed by *P.Dict*.; but this meaning, as Rhys Davids remarks at *Mil*. *Panh*., Trans, ii, 71, 'has not yet been confirmed by a single passage either in Pali or Sanskrit,' and suggests 'as dumb as a sheep *(eḍa)*' or 'imbecile,' which I follow here. Perhaps our 'drivelling idiot' is the same word. *Cf*. *aneḷa-gala (eḷa = doso)* and *neḷagga; UdA*. 313, 369. *Comy*. on *M*. i, *loc*. *cit*., points out that such people would be too timorous for forest life.

Aṇguttara Nikāya
Catukka Nipāta
XXVI: Abhiññā Vagga

Sutta 260

Sāvajja - Anavajja Suttaṃ

Action

---

[257]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of four qualities
the foolish,
sinful,
unworthy man
carries about with him
a lifeless,
uprooted self,
is blameworthy,
is censured by the intelligent
and begets much demerit.

What four?

Action of body that is blameworthy,
action of speech that is blameworthy,
action of thought that is blameworthy,
view that is blameworthy.

These are the four qualities
wherein the foolish,
sinful,
unworthy man
carries about with him
a lifeless,
uprooted self,
is blameworthy,
is censured by the intelligent
and begets much demerit.'

§

"Monks, possessed of four qualities[ed1]
the wise,
sinless,
worthy man
does not carry about with him
a lifeless,
uprooted self,
is not blameworthy,
is not censured by the intelligent
and begets much merit.

What four?

Action of body that is blameless,
action of speech that is blameless,
action of thought that is blameless,
view that is blameless.

These are the four qualities
wherein the wise,
sinless,
worthy man
does not carry about with him
a lifeless,
uprooted self,
is not blameworthy,
is not censured by the intelligent
and begets much merit.'

---

ed1 Woodward omits this half of the sutta entirely.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 261

Pāṇātipātī Suttaṃ

Approving (a)

---

[257]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself takes life
and encourages another to do so,
approves of taking life
and speaks in praise thereof.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

[258] Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from taking life,
encourages another to such abstinence
approves of abstaining from taking life[ed1]
and speaks in praise of abstaining from taking life.

Possessing these four qualities
one is put into heaven
according to his deserts.

---

[1] Text miscalls this *Abhiñña-vagga*. There is no *uddāna* to this vagga, so I give my own titles to the suttas. *Cf*. § 212. [Ed.: PTS text now uses only 'Vagga' for the title of this vagga. I have used the title of the vagga and the titles of the suttas as found in BJT and on the CSCD.]

[ed1] This 'quality' omitted by Woodward.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 262

Adinnādāyī Suttaṃ

Approving (b)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself steals
and encourages another to steal,
approves of stealing
and speaks in praise of stealing.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from stealing,
encourages another to such abstinence
approves of abstaining from stealing
and speaks in praise of abstaining from stealing.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 263

Kama Micchā-Cārī Suttaṃ

Approving (c)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is a wrong-doer in sense-desires
and encourages another to be a wrong-doer in sense-desires,
approves of being a wrong-doer in sense-desires
and speaks in praise of a wrong-doing in sense-desires.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from wrong-doing in sense-desires,
encourages another to such abstinence
approves of abstaining from wrong-doing in sense-desires
and speaks in praise of abstaining from wrong-doing in sense-desires.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 264

Musāvādī Suttaṃ

Approving (d)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is a liar
and encourages another to lie,
approves of being a liar
and speaks in praise of lying.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from lying,
encourages another to abstain from lying
approves of abstaining from lying
and speaks in praise of abstaining from lying.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 265

Pisuṇa-Vācā Suttaṃ

Approving (e)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is a slanderer
and encourages another to slander,
approves of being a slanderer
and speaks in praise of slander.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from slandering,
encourages another to abstain from slandering
approves of abstaining from slandering
and speaks in praise of abstaining from slandering.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 266

Pharusa-Vācā Suttaṃ

Approving (f)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is a speaker of bitter speech
and encourages another in bitter speech,
approves of bitter speech,
and speaks in praise of bitter speech.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from bitter speech,
encourages another to abstain from bitter speech
approves of abstaining from bitter speech
and speaks in praise of abstaining from bitter speech.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 267

Samphappalāpa Suttaṃ

Approving (g)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is a speaker of idle babble
and encourages another in idle babble,
approves of idle babble,
and speaks in praise of idle babble.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from idle babble,
encourages another to abstain from idle babble
approves of abstaining from idle babble
and speaks in praise of abstaining from idle babble.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 268

Abhijjhālu Suttaṃ

Approving (h)

---

[255]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is covetous
and encourages another in covetousness,
approves of covetous,
and speaks in praise of covetous.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from covetousness,
encourages another to abstain from covetousness
approves of abstaining from covetousness
and speaks in praise of abstaining from covetousness.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 269

Vyāpanna-Citta Suttaṃ

Approving (i)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is malicious minded
and encourages another in malicious mindedness,
approves of malicious mindedness,
and speaks in praise of malicious mindedness.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself abstains from malicious mindedness,
encourages another to abstain from malicious mindedness
approves of abstaining from malicious mindedness
and speaks in praise of abstaining from malicious mindedness.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVII: Kamma-Patha Vagga

Sutta 270

Micchā-Diṭṭhi Suttaṃ

Approving (j)

---

[258]

[1] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Monks, one possessing four qualities
is put into purgatory
according to his deserts.

What four?

He himself is of wrong view
and encourages another in wrong view,
approves of wrong view,
and speaks in praise of wrong view.

Possessing these four qualities
one is put into purgatory
according to his deserts.

§

Monks, possessing four qualities
one is put into heaven
according to his deserts.

What four?

He himself is of right view
and encourages another in right view,
approves of right view,
and speaks in praise of right view.

Possessing these four qualities
one is put into heaven
according to his deserts.

Aṇguttara Nikāya
Catukka Nipāta
XXVIII: Rāgādi-Peyyālaṃ

Sutta 271
or [271-287] or [271-780]

Passion (and the Rest)

[Passion] [Anger] [Delusion] [Malevolence] [Ill Will] [Hypocrisy] [Spite] [Envy] [Grudging] [Deceit] [Treachery] [Obstinacy] [Impetuosity] [Pride] [Overweening Pride] [Mental Intoxication] [Negligence]

---

[259]

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

Then the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Passion

Comprehension

"Monks, for the comprehension of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,[2]
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of passion
these four conditions must be made to grow.

■

Monks, for the comprehension of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,[3]
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of passion
these four conditions must be made to grow.

■

Monks, for the comprehension of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power[4]
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

[260] He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,[5]
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of passion
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of passion
these four conditions must be made to grow.

■

Monks, for the full understanding of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of passion
these four conditions must be made to grow.

■

Monks, for the full understanding of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of passion
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of passion
these four conditions must be made to grow.

■

Monks, for the utter destruction of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of passion
these four conditions must be made to grow.

■

Monks, for the utter destruction of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of passion
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of passion
these four conditions must be made to grow.

■

Monks, for the abandoning of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of passion
these four conditions must be made to grow.

■

Monks, for the abandoning of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of passion
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of passion
these four conditions must be made to grow.

■

Monks, for the destroying of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of passion
these four conditions must be made to grow.

■

Monks, for the destroying of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of passion
these four conditions must be made to grow.

§

Decay

Monks, for the decay of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of passion
these four conditions must be made to grow.

■

Monks, for the decay of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of passion
these four conditions must be made to grow.

■

Monks, for the decay of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of passion
these four conditions must be made to grow.

§

Dipassion

Monks, for dispassion towards passion[ed1]
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards passion
these four conditions must be made to grow.

■

Monks, for dispassion towards passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards passion
these four conditions must be made to grow.

■

Monks, for dispassion towards passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards passion
these four conditions must be made to grow.

§

Ending

Monks, for the ending of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of passion
these four conditions must be made to grow.

■

Monks, for the ending of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of passion
these four conditions must be made to grow.

■

Monks, for the ending of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of passion
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of passion
these four conditions must be made to grow.

■

Monks, for the giving up of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of passion
these four conditions must be made to grow.

■

Monks, for the giving up of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of passion
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of passion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of passion
these four conditions must be made to grow.

■

Monks, for the renunciation of passion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of passion
these four conditions must be made to grow.

■

Monks, for the renunciation of passion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of passion
these four conditions must be made to grow.

Anger

Comprehension

Monks, for the comprehension of anger[6]
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of anger
these four conditions must be made to grow.

■

Monks, for the comprehension of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of anger
these four conditions must be made to grow.

■

Monks, for the comprehension of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of anger
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of anger
these four conditions must be made to grow.

■

Monks, for the full understanding of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the full understanding of anger
these four conditions must be made to grow.

■

Monks, for the full understanding of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of anger
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of anger
these four conditions must be made to grow.

■

Monks, for the utter destruction of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of anger
these four conditions must be made to grow.

■

Monks, for the utter destruction of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of anger
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of anger
these four conditions must be made to grow.

■

Monks, for the abandoning of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of anger
these four conditions must be made to grow.

■

Monks, for the abandoning of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of anger
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of anger
these four conditions must be made to grow.

■

Monks, for the destroying of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of anger
these four conditions must be made to grow.

■

Monks, for the destroying of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of anger
these four conditions must be made to grow.

§

Decay

Monks, for the decay of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of anger
these four conditions must be made to grow.

■

Monks, for the decay of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of anger
these four conditions must be made to grow.

■

Monks, for the decay of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of anger
these four conditions must be made to grow.

§

Dipassion

Monks, for dispassion towards anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards anger
these four conditions must be made to grow.

■

Monks, for dispassion towards anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards anger
these four conditions must be made to grow.

■

Monks, for dispassion towards anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards anger
these four conditions must be made to grow.

§

Ending

Monks, for the ending of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of anger
these four conditions must be made to grow.

■

Monks, for the ending of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of anger
these four conditions must be made to grow.

■

Monks, for the ending of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of anger
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of anger
these four conditions must be made to grow.

■

Monks, for the giving up of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of anger
these four conditions must be made to grow.

■

Monks, for the giving up of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of anger
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of anger
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of anger
these four conditions must be made to grow.

■

Monks, for the renunciation of anger
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of anger
these four conditions must be made to grow.

■

Monks, for the renunciation of anger
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of anger
these four conditions must be made to grow.

Delusion

Comprehension

Monks, for the comprehension of delusion
these four conditions must be made to grow.[ed2]

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of delusion
these four conditions must be made to grow.

■

Monks, for the comprehension of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of delusion
these four conditions must be made to grow.

■

Monks, for the comprehension of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of delusion
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of delusion
these four conditions must be made to grow.

■

Monks, for the full understanding of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of delusion
these four conditions must be made to grow.

■

Monks, for the full understanding of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of delusion
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of delusion
these four conditions must be made to grow.

■

Monks, for the utter destruction of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of delusion
these four conditions must be made to grow.

■

Monks, for the utter destruction of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of delusion
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of delusion
these four conditions must be made to grow.

■

Monks, for the abandoning of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of delusion
these four conditions must be made to grow.

■

Monks, for the abandoning of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of delusion
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of delusion
these four conditions must be made to grow.

■

Monks, for the destroying of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of delusion
these four conditions must be made to grow.

■

Monks, for the destroying of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of delusion
these four conditions must be made to grow.

§

Decay

Monks, for the decay of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of delusion
these four conditions must be made to grow.

■

Monks, for the decay of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of delusion
these four conditions must be made to grow.

■

Monks, for the decay of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of delusion
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards delusion
these four conditions must be made to grow.

■

Monks, for dispassion towards delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards delusion
these four conditions must be made to grow.

■

Monks, for dispassion towards delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards delusion
these four conditions must be made to grow.

§

Ending

Monks, for the ending of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of delusion
these four conditions must be made to grow.

■

Monks, for the ending of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of delusion
these four conditions must be made to grow.

■

Monks, for the ending of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of delusion
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of delusion
these four conditions must be made to grow.

■

Monks, for the giving up of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of delusion
these four conditions must be made to grow.

■

Monks, for the giving up of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of delusion
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of delusion
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of delusion
these four conditions must be made to grow.

■

Monks, for the renunciation of delusion
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of delusion
these four conditions must be made to grow.

■

Monks, for the renunciation of delusion
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of delusion
these four conditions must be made to grow.

Malevolence

Comprehension

Monks, for the comprehension of malevolence,
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of malevolence
these four conditions must be made to grow.

■

Monks, for the comprehension of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the comprehension of malevolence
these four conditions must be made to grow.

■

Monks, for the comprehension of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of malevolence
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of malevolence
these four conditions must be made to grow.

■

Monks, for the full understanding of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of malevolence
these four conditions must be made to grow.

■

Monks, for the full understanding of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of malevolence
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of malevolence
these four conditions must be made to grow.

■

Monks, for the utter destruction of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of malevolence
these four conditions must be made to grow.

■

Monks, for the utter destruction of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of malevolence
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of malevolence
these four conditions must be made to grow.

■

Monks, for the abandoning of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of malevolence
these four conditions must be made to grow.

■

Monks, for the abandoning of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of malevolence
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of malevolence
these four conditions must be made to grow.

■

Monks, for the destroying of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of malevolence
these four conditions must be made to grow.

■

Monks, for the destroying of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of malevolence
these four conditions must be made to grow.

§

Decay

Monks, for the decay of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of malevolence
these four conditions must be made to grow.

■

Monks, for the decay of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of malevolence
these four conditions must be made to grow.

■

Monks, for the decay of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of malevolence
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards malevolence
these four conditions must be made to grow.

■

Monks, for dispassion towards malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards malevolence
these four conditions must be made to grow.

■

Monks, for dispassion towards malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards malevolence
these four conditions must be made to grow.

§

Ending

Monks, for the ending of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of malevolence
these four conditions must be made to grow.

■

Monks, for the ending of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of malevolence
these four conditions must be made to grow.

■

Monks, for the ending of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of malevolence
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of malevolence
these four conditions must be made to grow.

■

Monks, for the giving up of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of malevolence
these four conditions must be made to grow.

■

Monks, for the giving up of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of malevolence
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of malevolence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of malevolence
these four conditions must be made to grow.

■

Monks, for the renunciation of malevolence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of malevolence
these four conditions must be made to grow.

■

Monks, for the renunciation of malevolence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of malevolence
these four conditions must be made to grow.

Ill Will

Comprehension

Monks, for the comprehension of ill will
these four conditions must be made to grow.[ed2]

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of ill will
these four conditions must be made to grow.

■

Monks, for the comprehension of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of ill will
these four conditions must be made to grow.

■

Monks, for the comprehension of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of ill will
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of ill will
these four conditions must be made to grow.

■

Monks, for the full understanding of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of ill will
these four conditions must be made to grow.

■

Monks, for the full understanding of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of ill will
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of ill will
these four conditions must be made to grow.

■

Monks, for the utter destruction of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of ill will
these four conditions must be made to grow.

■

Monks, for the utter destruction of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of ill will
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of ill will
these four conditions must be made to grow.

■

Monks, for the abandoning of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of ill will
these four conditions must be made to grow.

■

Monks, for the abandoning of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of ill will
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of ill will
these four conditions must be made to grow.

■

Monks, for the destroying of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of ill will
these four conditions must be made to grow.

■

Monks, for the destroying of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of ill will
these four conditions must be made to grow.

§

Decay

Monks, for the decay of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of ill will
these four conditions must be made to grow.

■

Monks, for the decay of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of ill will
these four conditions must be made to grow.

■

Monks, for the decay of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of ill will
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards ill will
these four conditions must be made to grow.

■

Monks, for dispassion towards ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards ill will
these four conditions must be made to grow.

■

Monks, for dispassion towards ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards ill will
these four conditions must be made to grow.

§

Ending

Monks, for the ending of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of ill will
these four conditions must be made to grow.

■

Monks, for the ending of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of ill will
these four conditions must be made to grow.

■

Monks, for the ending of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of ill will
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of ill will
these four conditions must be made to grow.

■

Monks, for the giving up of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of ill will
these four conditions must be made to grow.

■

Monks, for the giving up of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of ill will
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of ill will
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of ill will
these four conditions must be made to grow.

■

Monks, for the renunciation of ill will
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the renunciation of ill will
these four conditions must be made to grow.

■

Monks, for the renunciation of ill will
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of ill will
these four conditions must be made to grow.

Hypocrisy

Comprehension

Monks, for the comprehension of hypocrisy
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of hypocrisy
these four conditions must be made to grow.

■

Monks, for the comprehension of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of hypocrisy
these four conditions must be made to grow.

■

Monks, for the comprehension of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of hypocrisy
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of hypocrisy
these four conditions must be made to grow.

■

Monks, for the full understanding of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of hypocrisy
these four conditions must be made to grow.

■

Monks, for the full understanding of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of hypocrisy
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of hypocrisy
these four conditions must be made to grow.

■

Monks, for the utter destruction of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of hypocrisy
these four conditions must be made to grow.

■

Monks, for the utter destruction of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of hypocrisy
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of hypocrisy
these four conditions must be made to grow.

■

Monks, for the abandoning of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of hypocrisy
these four conditions must be made to grow.

■

Monks, for the abandoning of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of hypocrisy
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of hypocrisy
these four conditions must be made to grow.

■

Monks, for the destroying of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of hypocrisy
these four conditions must be made to grow.

■

Monks, for the destroying of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of hypocrisy
these four conditions must be made to grow.

§

Decay

Monks, for the decay of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of hypocrisy
these four conditions must be made to grow.

■

Monks, for the decay of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of hypocrisy
these four conditions must be made to grow.

■

Monks, for the decay of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of hypocrisy
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards hypocrisy
these four conditions must be made to grow.

■

Monks, for dispassion towards hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for dispassion towards hypocrisy
these four conditions must be made to grow.

■

Monks, for dispassion towards hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards hypocrisy
these four conditions must be made to grow.

§

Ending

Monks, for the ending of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of hypocrisy
these four conditions must be made to grow.

■

Monks, for the ending of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of hypocrisy
these four conditions must be made to grow.

■

Monks, for the ending of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of hypocrisy
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of hypocrisy
these four conditions must be made to grow.

■

Monks, for the giving up of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of hypocrisy
these four conditions must be made to grow.

■

Monks, for the giving up of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of hypocrisy
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of hypocrisy
these four conditions must be made to grow.

■

Monks, for the renunciation of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of hypocrisy
these four conditions must be made to grow.

■

Monks, for the renunciation of hypocrisy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of hypocrisy
these four conditions must be made to grow.

Spite

Comprehension

Monks, for the comprehension of spite
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of spite
these four conditions must be made to grow.

■

Monks, for the comprehension of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of spite
these four conditions must be made to grow.

■

Monks, for the comprehension of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of spite
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of spite
these four conditions must be made to grow.

■

Monks, for the full understanding of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of spite
these four conditions must be made to grow.

■

Monks, for the full understanding of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of spite
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of spite
these four conditions must be made to grow.

■

Monks, for the utter destruction of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of spite
these four conditions must be made to grow.

■

Monks, for the utter destruction of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of spite
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of spite
these four conditions must be made to grow.

■

Monks, for the abandoning of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the abandoning of spite
these four conditions must be made to grow.

■

Monks, for the abandoning of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of spite
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of spite
these four conditions must be made to grow.

■

Monks, for the destroying of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of spite
these four conditions must be made to grow.

■

Monks, for the destroying of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of spite
these four conditions must be made to grow.

§

Decay

Monks, for the decay of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of spite
these four conditions must be made to grow.

■

Monks, for the decay of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of spite
these four conditions must be made to grow.

■

Monks, for the decay of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of spite
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards spite
these four conditions must be made to grow.

■

Monks, for dispassion towards spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards spite
these four conditions must be made to grow.

■

Monks, for dispassion towards spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards spite
these four conditions must be made to grow.

§

Ending

Monks, for the ending of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of spite
these four conditions must be made to grow.

■

Monks, for the ending of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of spite
these four conditions must be made to grow.

■

Monks, for the ending of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of spite
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of spite
these four conditions must be made to grow.

■

Monks, for the giving up of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of spite
these four conditions must be made to grow.

■

Monks, for the giving up of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of spite
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of spite
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of spite
these four conditions must be made to grow.

■

Monks, for the renunciation of spite
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of spite
these four conditions must be made to grow.

■

Monks, for the renunciation of spite
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of spite
these four conditions must be made to grow.

Envy

Comprehension

Monks, for the comprehension of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of envy
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of envy
these four conditions must be made to grow.

■

Monks, for the full understanding of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of envy
these four conditions must be made to grow.

■

Monks, for the full understanding of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of envy
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of envy
these four conditions must be made to grow.

■

Monks, for the utter destruction of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of envy
these four conditions must be made to grow.

■

Monks, for the utter destruction of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of envy
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of envy
these four conditions must be made to grow.

■

Monks, for the abandoning of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of envy
these four conditions must be made to grow.

■

Monks, for the abandoning of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of envy
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of envy
these four conditions must be made to grow.

■

Monks, for the destroying of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of envy
these four conditions must be made to grow.

■

Monks, for the destroying of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of envy
these four conditions must be made to grow.

§

Decay

Monks, for the decay of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of envy
these four conditions must be made to grow.

■

Monks, for the decay of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of envy
these four conditions must be made to grow.

■

Monks, for the decay of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of envy
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards envy
these four conditions must be made to grow.

■

Monks, for dispassion towards envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for dispassion towards envy
these four conditions must be made to grow.

■

Monks, for dispassion towards envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards envy
these four conditions must be made to grow.

§

Ending

Monks, for the ending of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of envy
these four conditions must be made to grow.

■

Monks, for the ending of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of envy
these four conditions must be made to grow.

■

Monks, for the ending of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of envy
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of envy
these four conditions must be made to grow.

■

Monks, for the giving up of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of envy
these four conditions must be made to grow.

■

Monks, for the giving up of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of envy
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of envy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of envy
these four conditions must be made to grow.

■

Monks, for the renunciation of envy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of envy
these four conditions must be made to grow.

■

Monks, for the renunciation of envy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of envy
these four conditions must be made to grow.

Grudging

Comprehension

Monks, for the comprehension of grudging
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of grudging
these four conditions must be made to grow.

■

Monks, for the comprehension of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of grudging
these four conditions must be made to grow.

■

Monks, for the comprehension of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of grudging
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of grudging
these four conditions must be made to grow.

■

Monks, for the full understanding of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of grudging
these four conditions must be made to grow.

■

Monks, for the full understanding of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of grudging
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of grudging
these four conditions must be made to grow.

■

Monks, for the utter destruction of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of grudging
these four conditions must be made to grow.

■

Monks, for the utter destruction of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of grudging
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of grudging
these four conditions must be made to grow.

■

Monks, for the abandoning of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the abandoning of grudging
these four conditions must be made to grow.

■

Monks, for the abandoning of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of grudging
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of grudging
these four conditions must be made to grow.

■

Monks, for the destroying of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of grudging
these four conditions must be made to grow.

■

Monks, for the destroying of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of grudging
these four conditions must be made to grow.

§

Decay

Monks, for the decay of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of grudging
these four conditions must be made to grow.

■

Monks, for the decay of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of grudging
these four conditions must be made to grow.

■

Monks, for the decay of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of grudging
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards grudging
these four conditions must be made to grow.

■

Monks, for dispassion towards grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards grudging
these four conditions must be made to grow.

■

Monks, for dispassion towards grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards grudging
these four conditions must be made to grow.

§

Ending

Monks, for the ending of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of grudging
these four conditions must be made to grow.

■

Monks, for the ending of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of grudging
these four conditions must be made to grow.

■

Monks, for the ending of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of grudging
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of grudging
these four conditions must be made to grow.

■

Monks, for the giving up of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of grudging
these four conditions must be made to grow.

■

Monks, for the giving up of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of grudging
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of grudging
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of grudging
these four conditions must be made to grow.

■

Monks, for the renunciation of grudging
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of grudging
these four conditions must be made to grow.

■

Monks, for the renunciation of grudging
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of grudging
these four conditions must be made to grow.

Deceit

Comprehension

Monks, for the comprehension of deceit
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of deceit
these four conditions must be made to grow.

■

Monks, for the comprehension of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the comprehension of deceit
these four conditions must be made to grow.

■

Monks, for the comprehension of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of deceit
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of deceit
these four conditions must be made to grow.

■

Monks, for the full understanding of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of deceit
these four conditions must be made to grow.

■

Monks, for the full understanding of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of deceit
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of deceit
these four conditions must be made to grow.

■

Monks, for the utter destruction of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of deceit
these four conditions must be made to grow.

■

Monks, for the utter destruction of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of deceit
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of deceit
these four conditions must be made to grow.

■

Monks, for the abandoning of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of deceit
these four conditions must be made to grow.

■

Monks, for the abandoning of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of deceit
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of deceit
these four conditions must be made to grow.

■

Monks, for the destroying of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of deceit
these four conditions must be made to grow.

■

Monks, for the destroying of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of deceit
these four conditions must be made to grow.

§

Decay

Monks, for the decay of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of deceit
these four conditions must be made to grow.

■

Monks, for the decay of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of deceit
these four conditions must be made to grow.

■

Monks, for the decay of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of deceit
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards deceit
these four conditions must be made to grow.

■

Monks, for dispassion towards deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards deceit
these four conditions must be made to grow.

■

Monks, for dispassion towards deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards deceit
these four conditions must be made to grow.

§

Ending

Monks, for the ending of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of deceit
these four conditions must be made to grow.

■

Monks, for the ending of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of deceit
these four conditions must be made to grow.

■

Monks, for the ending of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of deceit
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of deceit
these four conditions must be made to grow.

■

Monks, for the giving up of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of deceit
these four conditions must be made to grow.

■

Monks, for the giving up of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of deceit
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of deceit
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of deceit
these four conditions must be made to grow.

■

Monks, for the renunciation of deceit
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of deceit
these four conditions must be made to grow.

■

Monks, for the renunciation of deceit
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of deceit
these four conditions must be made to grow.

Treachery

Comprehension

Monks, for the comprehension of treachery
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of treachery
these four conditions must be made to grow.

■

Monks, for the comprehension of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of treachery
these four conditions must be made to grow.

■

Monks, for the comprehension of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of treachery
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of treachery
these four conditions must be made to grow.

■

Monks, for the full understanding of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of treachery
these four conditions must be made to grow.

■

Monks, for the full understanding of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of treachery
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of treachery
these four conditions must be made to grow.

■

Monks, for the utter destruction of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of treachery
these four conditions must be made to grow.

■

Monks, for the utter destruction of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of treachery
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of treachery
these four conditions must be made to grow.

■

Monks, for the abandoning of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of treachery
these four conditions must be made to grow.

■

Monks, for the abandoning of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of treachery
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of treachery
these four conditions must be made to grow.

■

Monks, for the destroying of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of treachery
these four conditions must be made to grow.

■

Monks, for the destroying of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of treachery
these four conditions must be made to grow.

§

Decay

Monks, for the decay of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of treachery
these four conditions must be made to grow.

■

Monks, for the decay of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of treachery
these four conditions must be made to grow.

■

Monks, for the decay of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of treachery
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards treachery
these four conditions must be made to grow.

■

Monks, for dispassion towards treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards treachery
these four conditions must be made to grow.

■

Monks, for dispassion towards treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards treachery
these four conditions must be made to grow.

§

Ending

Monks, for the ending of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of treachery
these four conditions must be made to grow.

■

Monks, for the ending of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of treachery
these four conditions must be made to grow.

■

Monks, for the ending of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of treachery
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of treachery
these four conditions must be made to grow.

■

Monks, for the giving up of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of treachery
these four conditions must be made to grow.

■

Monks, for the giving up of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of treachery
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of treachery
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of treachery
these four conditions must be made to grow.

■

Monks, for the renunciation of treachery
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the renunciation of treachery
these four conditions must be made to grow.

■

Monks, for the renunciation of treachery
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of treachery
these four conditions must be made to grow.

Obstinacy

Comprehension

Monks, for the comprehension of obstinacy
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of obstinacy
these four conditions must be made to grow.

■

Monks, for the comprehension of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of obstinacy
these four conditions must be made to grow.

■

Monks, for the comprehension of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of obstinacy
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of obstinacy
these four conditions must be made to grow.

■

Monks, for the full understanding of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of obstinacy
these four conditions must be made to grow.

■

Monks, for the full understanding of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of obstinacy
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of obstinacy
these four conditions must be made to grow.

■

Monks, for the utter destruction of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of obstinacy
these four conditions must be made to grow.

■

Monks, for the utter destruction of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of obstinacy
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of obstinacy
these four conditions must be made to grow.

■

Monks, for the abandoning of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of obstinacy
these four conditions must be made to grow.

■

Monks, for the abandoning of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of obstinacy
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of obstinacy
these four conditions must be made to grow.

■

Monks, for the destroying of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of obstinacy
these four conditions must be made to grow.

■

Monks, for the destroying of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of obstinacy
these four conditions must be made to grow.

§

Decay

Monks, for the decay of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of obstinacy
these four conditions must be made to grow.

■

Monks, for the decay of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of obstinacy
these four conditions must be made to grow.

■

Monks, for the decay of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of obstinacy
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards obstinacy
these four conditions must be made to grow.

■

Monks, for dispassion towards obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for dispassion towards obstinacy
these four conditions must be made to grow.

■

Monks, for dispassion towards obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards obstinacy
these four conditions must be made to grow.

§

Ending

Monks, for the ending of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of obstinacy
these four conditions must be made to grow.

■

Monks, for the ending of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of obstinacy
these four conditions must be made to grow.

■

Monks, for the ending of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of obstinacy
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of obstinacy
these four conditions must be made to grow.

■

Monks, for the giving up of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of obstinacy
these four conditions must be made to grow.

■

Monks, for the giving up of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of obstinacy
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of obstinacy
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of obstinacy
these four conditions must be made to grow.

■

Monks, for the renunciation of obstinacy
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of obstinacy
these four conditions must be made to grow.

■

Monks, for the renunciation of obstinacy
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of obstinacy
these four conditions must be made to grow.

Impetuosity

Comprehension

Monks, for the comprehension of impetuosity
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of impetuosity
these four conditions must be made to grow.

■

Monks, for the comprehension of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of impetuosity
these four conditions must be made to grow.

■

Monks, for the comprehension of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of impetuosity
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of impetuosity
these four conditions must be made to grow.

■

Monks, for the full understanding of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of impetuosity
these four conditions must be made to grow.

■

Monks, for the full understanding of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of impetuosity
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of impetuosity
these four conditions must be made to grow.

■

Monks, for the utter destruction of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of impetuosity
these four conditions must be made to grow.

■

Monks, for the utter destruction of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of impetuosity
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of impetuosity
these four conditions must be made to grow.

■

Monks, for the abandoning of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the abandoning of impetuosity
these four conditions must be made to grow.

■

Monks, for the abandoning of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of impetuosity
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of impetuosity
these four conditions must be made to grow.

■

Monks, for the destroying of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of impetuosity
these four conditions must be made to grow.

■

Monks, for the destroying of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of impetuosity
these four conditions must be made to grow.

§

Decay

Monks, for the decay of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of impetuosity
these four conditions must be made to grow.

■

Monks, for the decay of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of impetuosity
these four conditions must be made to grow.

■

Monks, for the decay of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of impetuosity
these four conditions must be made to grow.

§

Dipassion

Monks, for dispassion towards impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards impetuosity
these four conditions must be made to grow.

■

Monks, for dispassion towards impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards impetuosity
these four conditions must be made to grow.

■

Monks, for dispassion towards impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards impetuosity
these four conditions must be made to grow.

§

Ending

Monks, for the ending of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of impetuosity
these four conditions must be made to grow.

■

Monks, for the ending of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of impetuosity
these four conditions must be made to grow.

■

Monks, for the ending of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of impetuosity
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of impetuosity
these four conditions must be made to grow.

■

Monks, for the giving up of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of impetuosity
these four conditions must be made to grow.

■

Monks, for the giving up of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of impetuosity
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of impetuosity
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of impetuosity
these four conditions must be made to grow.

■

Monks, for the renunciation of impetuosity
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of impetuosity
these four conditions must be made to grow.

■

Monks, for the renunciation of impetuosity
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of impetuosity
these four conditions must be made to grow.

Pride

Comprehension

Monks, for the comprehension of pride
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of pride
these four conditions must be made to grow.

■

Monks, for the comprehension of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the comprehension of pride
these four conditions must be made to grow.

■

Monks, for the comprehension of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of pride
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of pride
these four conditions must be made to grow.

■

Monks, for the full understanding of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of pride
these four conditions must be made to grow.

■

Monks, for the full understanding of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of pride
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of pride
these four conditions must be made to grow.

■

Monks, for the utter destruction of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of pride
these four conditions must be made to grow.

■

Monks, for the utter destruction of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of pride
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of pride
these four conditions must be made to grow.

■

Monks, for the abandoning of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of pride
these four conditions must be made to grow.

■

Monks, for the abandoning of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of pride
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of pride
these four conditions must be made to grow.

■

Monks, for the destroying of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of pride
these four conditions must be made to grow.

■

Monks, for the destroying of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of pride
these four conditions must be made to grow.

§

Decay

Monks, for the decay of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of pride
these four conditions must be made to grow.

■

Monks, for the decay of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of pride
these four conditions must be made to grow.

■

Monks, for the decay of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of pride
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards pride
these four conditions must be made to grow.

■

Monks, for dispassion towards pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards pride
these four conditions must be made to grow.

■

Monks, for dispassion towards pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards pride
these four conditions must be made to grow.

§

Ending

Monks, for the ending of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of pride
these four conditions must be made to grow.

■

Monks, for the ending of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of pride
these four conditions must be made to grow.

■

Monks, for the ending of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of pride
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of pride
these four conditions must be made to grow.

■

Monks, for the giving up of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of pride
these four conditions must be made to grow.

■

Monks, for the giving up of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of pride
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of pride
these four conditions must be made to grow.

■

Monks, for the renunciation of pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of pride
these four conditions must be made to grow.

■

Monks, for the renunciation of pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of pride
these four conditions must be made to grow.

Overweening Pride

Comprehension

Monks, for the comprehension of overweening pride
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of overweening pride
these four conditions must be made to grow.

■

Monks, for the comprehension of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of overweening pride
these four conditions must be made to grow.

■

Monks, for the comprehension of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of overweening pride
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of overweening pride
these four conditions must be made to grow.

■

Monks, for the full understanding of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of overweening pride
these four conditions must be made to grow.

■

Monks, for the full understanding of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of overweening pride
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of overweening pride
these four conditions must be made to grow.

■

Monks, for the utter destruction of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of overweening pride
these four conditions must be made to grow.

■

Monks, for the utter destruction of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of overweening pride
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of overweening pride
these four conditions must be made to grow.

■

Monks, for the abandoning of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of overweening pride
these four conditions must be made to grow.

■

Monks, for the abandoning of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of overweening pride
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of overweening pride
these four conditions must be made to grow.

■

Monks, for the destroying of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of overweening pride
these four conditions must be made to grow.

■

Monks, for the destroying of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of overweening pride
these four conditions must be made to grow.

§

Decay

Monks, for the decay of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of overweening pride
these four conditions must be made to grow.

■

Monks, for the decay of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of overweening pride
these four conditions must be made to grow.

■

Monks, for the decay of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of overweening pride
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards overweening pride
these four conditions must be made to grow.

■

Monks, for dispassion towards overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards overweening pride
these four conditions must be made to grow.

■

Monks, for dispassion towards overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards overweening pride
these four conditions must be made to grow.

§

Ending

Monks, for the ending of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of overweening pride
these four conditions must be made to grow.

■

Monks, for the ending of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of overweening pride
these four conditions must be made to grow.

■

Monks, for the ending of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of overweening pride
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of overweening pride
these four conditions must be made to grow.

■

Monks, for the giving up of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of overweening pride
these four conditions must be made to grow.

■

Monks, for the giving up of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of overweening pride
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of overweening pride
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of overweening pride
these four conditions must be made to grow.

■

Monks, for the renunciation of overweening pride
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the renunciation of overweening pride
these four conditions must be made to grow.

■

Monks, for the renunciation of overweening pride
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of overweening pride
these four conditions must be made to grow.

Mental Intoxication

Comprehension

Monks, for the comprehension of mental intoxication
these four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of mental intoxication
these four conditions must be made to grow.

■

Monks, for the comprehension of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of mental intoxication
these four conditions must be made to grow.

■

Monks, for the comprehension of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of mental intoxication
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of mental intoxication
these four conditions must be made to grow.

■

Monks, for the full understanding of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,

lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of mental intoxication
these four conditions must be made to grow.

■

Monks, for the full understanding of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of mental intoxication
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful

and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of mental intoxication
these four conditions must be made to grow.

■

Monks, for the utter destruction of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising

of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of mental intoxication
these four conditions must be made to grow.

■

Monks, for the utter destruction of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,

together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of mental intoxication
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of mental intoxication
these four conditions must be made to grow.

■

Monks, for the abandoning of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the abandoning of mental intoxication
these four conditions must be made to grow.

■

Monks, for the abandoning of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of mental intoxication
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of mental intoxication
these four conditions must be made to grow.

■

Monks, for the destroying of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of mental intoxication
these four conditions must be made to grow.

■

Monks, for the destroying of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of mental intoxication
these four conditions must be made to grow.

§

Decay

Monks, for the decay of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of mental intoxication
these four conditions must be made to grow.

■

Monks, for the decay of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of mental intoxication
these four conditions must be made to grow.

■

Monks, for the decay of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of mental intoxication
these four conditions must be made to grow.

§

Dispassion

Monks, for dispassion towards mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards mental intoxication
these four conditions must be made to grow.

■

Monks, for dispassion towards mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for dispassion towards mental intoxication
these four conditions must be made to grow.

■

Monks, for dispassion towards mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards mental intoxication
these four conditions must be made to grow.

§

Ending

Monks, for the ending of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of mental intoxication
these four conditions must be made to grow.

■

Monks, for the ending of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of mental intoxication
these four conditions must be made to grow.

■

Monks, for the ending of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of mental intoxication
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of mental intoxication
these four conditions must be made to grow.

■

Monks, for the giving up of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of mental intoxication
these four conditions must be made to grow.

■

Monks, for the giving up of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of mental intoxication
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of mental intoxication
these four conditions must be made to grow.

■

Monks, for the renunciation of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of mental intoxication
these four conditions must be made to grow.

■

Monks, for the renunciation of mental intoxication
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of mental intoxication
these four conditions must be made to grow.

Negligence

Comprehension

Monks, for the comprehension of negligence
these four conditions must be made to grow.'

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the comprehension of negligence
these four conditions must be made to grow.

■

Monks, for the comprehension of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the comprehension of negligence
these four conditions must be made to grow.

■

Monks, for the comprehension of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the comprehension of negligence
these four conditions must be made to grow.

§

Full Understanding

Monks, for the full understanding of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the full understanding of negligence
these four conditions must be made to grow.

■

Monks, for the full understanding of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the full understanding of negligence
these four conditions must be made to grow.

■

Monks, for the full understanding of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the full understanding of negligence
these four conditions must be made to grow.

§

Utter Destruction

Monks, for the utter destruction of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the utter destruction of negligence
these four conditions must be made to grow.

■

Monks, for the utter destruction of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the utter destruction of negligence
these four conditions must be made to grow.

■

Monks, for the utter destruction of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the utter destruction of negligence
these four conditions must be made to grow.

§

Abandoning

Monks, for the abandoning of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,

by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the abandoning of negligence
these four conditions must be made to grow.

■

Monks, for the abandoning of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,

for their increase and development,
for their perfecting.

Monks, for the abandoning of negligence
these four conditions must be made to grow.

■

Monks, for the abandoning of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the abandoning of negligence
these four conditions must be made to grow.

§

Destroying

Monks, for the destroying of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the destroying of negligence
these four conditions must be made to grow.

■

Monks, for the destroying of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought

and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the destroying of negligence
these four conditions must be made to grow.

■

Monks, for the destroying of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the destroying of negligence
these four conditions must be made to grow.

§

Decay

Monks, for the decay of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,

mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the decay of negligence
these four conditions must be made to grow.

■

Monks, for the decay of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising

of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the decay of negligence
these four conditions must be made to grow.

■

Monks, for the decay of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the decay of negligence
these four conditions must be made to grow.

§

Dipassion

Monks, for dispassion towards negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for dispassion towards negligence
these four conditions must be made to grow.

■

Monks, for dispassion towards negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for dispassion towards negligence
these four conditions must be made to grow.

■

Monks, for dispassion towards negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for dispassion towards negligence
these four conditions must be made to grow.

§

Ending

Monks, for the ending of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the ending of negligence
these four conditions must be made to grow.

■

Monks, for the ending of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the ending of negligence
these four conditions must be made to grow.

■

Monks, for the ending of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the ending of negligence
these four conditions must be made to grow.

§

Giving Up

Monks, for the giving up of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),

ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the giving up of negligence
these four conditions must be made to grow.

■

Monks, for the giving up of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,

for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the giving up of negligence
these four conditions must be made to grow.

■

Monks, for the giving up of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the giving up of negligence
these four conditions must be made to grow.

§

Renunciation

Monks, for the renunciation of negligence
four conditions must be made to grow.

What four?

Herein a monk dwells,
as regards body,
contemplating body (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards feelings
contemplating feelings (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells as regards mind
contemplating mind (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

He dwells, as regards mind-states,
contemplating mind-states (as transient),
ardent,
mindful
and composed,
by having restrained dejection as to the world
arising from coveting.

Monks, for the renunciation of negligence
these four conditions must be made to grow.

■

Monks, for the renunciation of negligence
four conditions must be made to grow.

What four?

Herein a monk starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to prevent the arising
of bad qualities
that have not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
to abandon bad qualities
that have arisen.

He starts desire,
strives,

sets going energy,
lays hold of thought
and exerts effort
to cause the arising
of good qualities
not yet arisen.

He starts desire,
strives,
sets going energy,
lays hold of thought
and exerts effort
for the persistence of good qualities
that have arisen,
for their non-confusion,
for their more-becoming,
for their increase and development,
for their perfecting.

Monks, for the renunciation of negligence
these four conditions must be made to grow.

■

Monks, for the renunciation of negligence
four conditions must be made to grow.

What four?

Herein a monk cultivates that basis of psychic power
of which the features are desire,
together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are energy,

together with the co-factors
of concentration and struggle.

He cultivates that basis of psychic power
of which the features are thought,
together with the co-factors
of concentration and struggle.

He cultivates the basis of psychic power
of which the features are investigation,
together with the co-factors
of concentration and struggle.

Monks, for the renunciation of negligence
these four conditions must be made to grow.

HERE ENDS THE BOOK OF THE FOURS.

---

[1] *Sinh*. text makes four suttas of this. With it end the First Fifty Suttas; hut in reality 271 according to our arrangement of the text.

[2] *Cf*. *K.S*. v, 119 *ff*. (Arisings of Mindfulness).

[3] *Cf*. *K.S*. v, 173 *ff*. {On the Faculties); Mrs. Rh. *D*.: Gotama, p. 222

[4] *Cf*. *K.S*. v, 226 *ff*. (On the Bases of Psychio Power).

[5] *Vīmaṃsa; cf*. *Sakya* (Mrs. Rhys Davids), p. 250.

[6] *Cf*. *G.S*. i, 86 *ff*.

---

ed1 Woodward has made this and the next item into one: "for the utter passionless ending." I have broken it apart but used his translations ("passionless" and "ending") for the meaning of the terms. Bhk. Bodhi's 'fading away' works better.

---

ed2 Omitted by Woodward. Translation per PED.

Namo tassa Bhagavato arahato sammā-sambuddhassa

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 1

Paṭhamā Huneyya Suttaṃ

Worthy of Offerings (a)

---

[202]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk who follows six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

Monks,[1] herein a monk
on seeing a form with the eye
is neither elated nor depressed,
but abides in poise,[2]
mindful and self-possessed;

■

on hearing a sound with the ear
is neither elated nor depressed,
but abides in poise,
mindful and self-possessed;

■

on smelling a smell with the nose
is neither elated nor depressed,
but abides in poise,
mindful and self-possessed;

■

on tasting a taste with the tongue
is neither elated nor depressed,
but abides in poise,
mindful and self-possessed;

■

on touching a touchable with the body
is neither elated nor depressed,
but abides in poise,
mindful and self-possessed;

■

on becoming aware of an idea with the mind
is neither elated nor depressed,
but abides in poise,
mindful and self-possessed.

Verily, monks, a monk who follows these six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

Thus spake the Exalted One;
and with their hearts lifted up
those monks rejoiced exceedingly
in the word of the Exalted One.

---

[1] *Cf. D*. iii, 281; *M*. iii, 240; *A*. v, 30; ii, 198

[2] *Comy*. observes that this state is not from want of noticing the object nor from not knowing about it, but from composure.

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 2

Dutiya Huneyya Suttaṃ

Worthy of Offerings (b)

---

[202]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk who follows six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

Monks, herein a monk experiences psychic power in manifold **[203]** modes -

Being one,
he becomes many;
being many,
he becomes one;
he becomes visible or invisible;
goes without let
through walls,
through fences,
through mountains,
as if they were but air;
he dives in and out of the earth,
as if it were but water;
he walks on water
without parting it,
as if it were earth;
he travels cross-legged through the air,
as a bird on the wing;
he handles and strokes the moon and the sun,
though they be so powerful and strong;
he scales the heights of the world
even in this body -

■

With the celestial means of hearing,
purified and surpassing that of men,
he hears sounds
both of devas and mankind,
both far and near -

■

By mind compassing mind[1] he knows
the thoughts of other beings,
other persons;
he knows the passionate mind as such,
the mind free therefrom as such;
he knows the malignant mind as such,
the mind free therefrom as such;
he knows the infatuated mind as such,
the mind free therefrom as such;
he knows the congested mind as such,
the mind free therefrom as such;
he knows the diffuse mind as such,
the mind free therefrom as such;
he knows the lofty mind as such,
the low mind as such;
he knows the better mind as such,
the inferior mind as such;
he knows the controlled mind as such,
the uncontrolled as such;
he knows the liberated mind as such,
the mind not freed as such -

■

He remembers previous lives[2],
that is to say,
one birth,
two births,
three births,
four, five,
ten, twenty, thirty, forty, fifty,
a hundred births,
a thousand births,
a hundred thousand births,
many an aeon of progression,
many an aeon of destruction,

many an aeon of both progression and destruction;
that in each,
such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
that faring on thence
I arose there,
when such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
faring on thence
I arose here;
thus he calls to mind
each detail and circumstance
of my many previous dwellings -

■

With the celestial eye,
purified and surpassing that of men,
he sees beings faring on
and being reborn,
some low,
some lofty,
some beautiful,
some ugly,
some happy,
some miserable;
he sees them pass
according to their works;

thus these worthies
were given over to evil ways
in deed,
word
and thought,
defamers of the Ariyans,
holders of wrong views,
reaping the reward accordingly,
such, on the breaking up of the body after death,
were reborn in hell,
the wayward way,
the ill way,
the abyss,
hell;
or,
those acted rightly
in deed,
word
and thought,
they were no defamers of the Ariyans,
but held right vews
and reaped their reward accordingly,
such, on the breaking up of the body after death,
were reborn in heaven,
that happy place of bliss;
thus, with the celestial eye,
purified and surpassing that of men,
he sees beings faring on
and being reborn,
some low,
some lofty,
some beautiful,
some ugly,
some happy,
some miserable;

he sees them pass
according to their works -

■

By destroying the cankers
enters and abides
in the canker-free mind-emancipation,
insight-emancipation,
realizing this here and now
entirely by his own knowledge.[3]

Verily, monks, a monk who follows these six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

---

[1] *Cetasā ceto paricca*.

[2] Literally previous dwellings ('Life' in Pali has no plural).

[3] The text abbreviates to some extent; see above V, § 23. [Ed.: here fully unabridged adapting this version.]

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 3

Indriya Suttaṃ

Faculties

---

[203]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk who follows six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

The faculty[1] of faith,
the faculty of energy,
the faculty of mindfulness,
the faculty of concentration,
the faculty of insight;
destroying the cankers,
he enters and abides
in the canker-free mind-emancipation,
insight-emancipation,
realizing this here and now
entirely by his own knowledge.

Verily, monks, a monk who follows these six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

---

[1] *Indriya,* or 'governance,' p. 200; see *D*. iii, 239 for the five.

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 4

Bala Suttaṃ

Powers

---

[203]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk who follows six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

The power of faith,
the power of energy,
the power of mindfulness,
the power of concentration,
the power of insight;
destroying the cankers,
he enters and abides
in the canker-free mind-emancipation,
insight-emancipation,
realizing this here and now
entirely by his own knowledge.

Verily, monks, a monk who follows these six things is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 5

Paṭhama Ājānīya Suttaṃ

The Thoroughbred (a)

---

[203]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks,[1] a rajah's goodly thoroughbred
endowed with six points
is fit for a rajah,
is a rajah's asset,
is reckoned a rajah's portion.

What six?

Herein, monks, the goodly thoroughbred
endures forms,
sounds,
smells,
tastes,
touches,
and has beauty.

Monks, a rajah's thoroughbred
with these six points
is fit for a rajah,
is a rajah's asset,
is reckoned a rajah's portion.

§

Even so monks, a monk with six qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

[204] Herein, monks, a monk endures[2] forms,
sounds,
smells,
tastes,
touches
and things of the mind.

Verily, monks, a monk with these six qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

---

[1] *Cf*. above V, § 139.

[2] *Cf*. above V, § 85.

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 6

Dutiya Ājānīya Suttaṃ

The Thoroughbred (b)

---

[204]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a rajah's goodly thoroughbred
endowed with six points
is fit for a rajah,
is a rajah's asset,
is reckoned a rajah's portion.

What six?

Herein, monks, the goodly thoroughbred
endures forms,
sounds,
smells,
tastes,
touches,
and has strength.

Monks, a rajah's thoroughbred
with these six points
is fit for a rajah,
is a rajah's asset,
is reckoned a rajah's portion.

§

Even so monks, a monk with six qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

Herein, monks, a monk endures forms,
sounds,
smells,
tastes,
touches
and things of the mind.

Verily, monks, a monk with these six qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 7

Tatiya Ājānīya Suttaṃ

The Thoroughbred (c)

---

[204]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a rajah's goodly thoroughbred
endowed with six points
is fit for a rajah,
is a rajah's asset,
is reckoned a rajah's portion.

What six?

Herein, monks, the goodly thoroughbred
endures forms,
sounds,
smells,
tastes,
touches,
and has speed.

Monks, a rajah's thoroughbred
with theSe six points
is fit for a rajah,
is a rajah's asset,
is reckoned a rajah's portion.

§

Even so monks, a monk with six qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

Herein, monks, a monk endures forms,
sounds,
smells,
tastes,
touches
and things of the mind.

Verily, monks, a monk with these six qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 8

Anuttariya Suttaṃ

Above All

[ ]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these six are above all.[1]

What six?

The sight above all;
the sound above all;
the gain above all;
the training above all;

the service above all;
the ever minding above all.

Verily, monks, these six are above all.'

---

[1] *Anuttariyāni,* no higher states; see below, § 30, for details; *D*. iii, 250, 281; below, § 121; [? Ed.: but 152] *cf*. *M*. i, 235; *D*. iii, 219.

---

ed1 See also: [AN 5.170] Bhaddaji Suttaṃ, the Pali,
Bhaddaji, the E.M. Hare translation.

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 9

Anussatiṭṭhāna Suttaṃ

Ever Minding[1]

---

[204]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these six states of ever minding.

What-six?

The ever minding of the Buddha;
the ever minding of Dhamma;
the ever minding of the Order;
the ever minding of virtue;

the ever minding of liberality;
the ever minding of the devas.

Monks, these are the six states of ever minding.'

---

[1] *Anu-s-sati, Vism*. Ch. vii, 'Recollections'; below, § 25; *D*. iii, 250; A. i, 207 (G.S. i, 187ff.); *A*. v, 329 *ff*.

Aṇguttara Nikāya
Chakka-Nipāta
I: Āhuneyya-Vagga

Sutta 10

Mahānāma Suttaṃ

Mahānāma

---

[204]

[1] THUS have I heard:

Once, while the Exalted One was dwelling near Kapilavatthu
in Banyan Tree Park,
there came to him Mahānāma,[1] the Sakya,
who saluted
and sat down at one side.

So seated,
Mahānāma, the Sakya, said this
to the Exalted One:

[205] 'Lord,[2] the Ariyan diaeiple who has won the fruit,[3]
grasped the message,
what life lives he in abundance?'

§

'Mahānāma,[4] the Ariyan disciple who has won the fruit,
grasped the message,
lives this life in abundance:

The Ariyan disciple, Mahānāma,
is ever minding the Tathāgata:

"He is the Exalted One,
arahant,
fully enlightened,
perfected in knowledge and way of life,
one well-gone,
a knower of the worlds,
none higher,
a tamer of tamable men,
a teacher,
the awake among devas and men,
the Exalted One!"

■

Mahānāma, what time the Ariyan disciple minds the Tathāgata,
his heart is never overwhelmed[5] by passion,
never overwhelmed by hatred,
never overwhelmed by infatuation;
then, verily, is the way of his heart made straight
because of the Tathāgata.

■

And with his heart's ways straightened, Mahānāma,
the Ariyan disciple becomes zealous[6] of the goal,
zealous of Dhamma,
wins the joy that is linked to Dhamma;

and of his joy
zest is born;
when his mind is rapt in zest,
his whole[7] being becomes calm;
calm in being,
he experiences ease;
and of him that dwelleth at ease
the heart is composed.

■

Mahānāma, of this Ariyan disciple it is said:

Among uneven folk he lives evenly;[8]
among troubled folk he lives untroubled;
[206] with the ear for Dhamma won,
he makes become
the ever minding of the Buddha.

§

Again, Mahānāma, the Ariyan disciple
is ever minding Dhamma:

"Well declared by the Exalted One is Dhamma,
a view for this life,
nor for this only,[9]
bidding come and see,
a guide,
to be known by the wise
each for himself."

■

Mahānāma, what time the Ariyan disciple minds Dhamma,
his heart is never overwhelmed by passion,
never overwhelmed by hatred,
never overwhelmed by infatuation;
then, verily, is the way of his heart made straight
because of the Dhamma.

■

And with his heart's ways straightened, Mahānāma,
the Ariyan disciple becomes zealous of the goal,
zealous of Dhamma,
wins the joy that is linked to Dhamma;
and of his joy
zest is born;
when his mind is rapt in zest,
his whole being becomes calm;
calm in being,
he experiences ease;
and of him that dwelleth at ease
the heart is composed.

Of him it is said:

Among uneven folk he lives evenly;
among troubled folk he lives untroubled;
with the ear for Dhamma won,
he makes become the ever minding of the Dhamma.

§

Again, Mahānāma, the Ariyan disciple
is ever minding the Order:

"The Exalted One's Order of disciples
has rightly stepped the way,
has straightly stepped the way,
has fitly stepped the way,
has wholly stepped the way,
that is:
the four pairs among men,
the eight persons among mankind;
and this Order of disciples of the Exalted One
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit."

■

Mahānāma, what time the Ariyan disciple minds the Order
his heart is never overwhelmed by passion,
never overwhelmed by hatred,
never overwhelmed by infatuation;
then, verily, is the way of his heart made straight
because of the Order.

■

And with his heart's ways straightened, Mahānāma,
the Ariyan disciple becomes zealous of the goal,
zealous of Dhamma,
wins the joy that is linked to Dhamma;
and of his joy
zest is born;
when his mind is rapt in zest,
his whole being becomes calm;
calm in being,
he experiences ease;

and of him that dwelleth at ease
the heart is composed.

Of him it is said:

Among uneven folk he lives evenly;
among troubled folk he lives untroubled;
with the ear for Dhamma won,
he makes become the ever minding of the Order.

§

Again, Mahānāma, the Ariyan disciple
is ever minding the virtues in the self:

"They are unbroken,
without a flaw,
spotless,
without blemish;
they bring freedom
and are praised by wise men;
they are incorruptible
and lead to concentration."[10]

■

Mahānāma, what time the Ariyan disciple minds virtue in the self
his heart is never overwhelmed by passion,
never overwhelmed by hatred,
never overwhelmed by infatuation;
then, verily, is the way of his heart made straight
because of the virtues in the self.

■

And with his heart's ways straightened, Mahānāma,
the Ariyan disciple becomes zealous of the goal,
zealous of Dhamma,
wins the joy that is linked to Dhamma;
and of his joy
zest is born;
when his mind is rapt in zest,
his whole being becomes calm;
calm in being,
he experiences ease;
and of him that dwelleth at ease
the heart is composed.

[207] Of him it is said:

Among uneven folk he lives evenly;
among troubled folk he lives untroubled;
with the ear for Dhamma won,
he makes become the ever minding of virtue.

§

Again, Mahānāma, the Ariyan disciple
is ever minding liberality in the self:

"It is indeed a gain for me,
indeed I have greatly gained,
I who among folk, overwhelmed by the taint of stinginess,
live the home-life heart-free of the stingy taint,
giving freely,
open-handād,

loving bounty,
within reach of all,
finding joy in alms-distribution."

■

Mahānāma, what time the Ariyan disciple minds liberality in the self
his heart is never overwhelmed by passion,
never overwhelmed by hatred,
never overwhelmed by infatuation;
then, verily, is the way of his heart made straight
because of liberality in the self.

■

And with his heart's ways straightened, Mahānāma,
the Ariyan disciple becomes zealous of the goal,
zealous of Dhamma,
wins the joy that is linked to Dhamma;
and of his joy
zest is born;
when his mind is rapt in zest,
his whole being becomes calm;
calm in being,
he experiences ease;
and of him that dwelleth at ease
the heart is composed.

Of him it is said:

Among uneven folk he lives evenly;
among troubled folk he lives untroubled;
with the ear for Dhamma won,
he makes become the ever minding of liberality.

§

Then, Mahānāma, the Ariyan disciple
makes become the ever minding of the devas:

"There are the Four Royal devas,
there are the devas of the Thirty,
the Yama devas,
the Tusita devas,
the devas who delight in creating,
the devas who have power over others' creations,
the Brahma-world devas,[11]
and there are the devas beyond that;
because their faith was such,
those devas fared hence and arose there,
I also have such faith;
because their virtue was such,
those devas fared hence and arose there,
I also have such virtue;
because their learning was such,
those devas fared hence and arose there,
I also have such learning;
because their liberality was such,
those devas fared hence and arose there,
I also have such liberality;
because their wisdom was such,
those devas fared hence and arose there,
I also have such wisdom.'

■

Mahānāma, what time the Ariyan disciple minds
both in himself
and in those devas

faith,
virtue,
learning,
liberality
and wisdom,
his heart is never overwhelmed by passion,
never overwhelmed by hatred,
never overwhelmed by infatuation;
then, verily, is the way of his heart made straight
because of the devas.

■

And with his heart's ways straightened, Mahānāma,
the Ariyan disciple becomes zealous of the goal,
zealous of Dhamma,
wins the joy that is linked to Dhamma;
and of his joy
zest is born;
when his mind is rapt in zest,
his whole being becomes calm;
calm in being,
he experiences ease;
and of him that dwelleth at ease
the heart is composed.

Of him it is said:

Among uneven folk he lives evenly;
among troubled folk he lives untroubled;
[208] with the ear for Dhamma won,
he makes become the ever minding of the devas.

Mahānāma, the Ariyan disciple who has won the fruit,
grasped the message,
lives this life in abundance.'

[1] *Comy*. the B.'s first cousin: see *Vin*. *Texts* iii, 224 (*S.B.E*. xx).

[2] See the references to this sutta at *Vism*. *trsl*. 257 *ff*. The items in the discourse closely follow those in the talk with Visākhā, G.S. i, pp. 185-195, the three sorts of feast-day keeping there replaced here by the six *Anussatis* only.

[3] *Āgata-phalo viññāta-sāsano*. I cannot trace these compounds elsewhere in the four Nikāyas. Our - *Comy*., observes: *Ariya-phalaṃ assa agatan-ti* and *Sikkhā-ttaya-sāaamṃ etena viññātan-ti* They recur, however, at *Mhvs*. xiv, 27 (*trsl*. p. 93), and the *ṭīkā* therein (*Colombo ed*., 1895, p. 233) observes: *Ettha tatiya-phale ṭhitatta ariya-maggena āgata-anāgāmi-phalo-ti*, and *Ariya-maggen'eva suṭṭhu vijānita-sambuddha-sāsano*.

[4] According to our *Comy*., and *Vism*. M. was a Streamwinner.

[5] *Pariyuṭṭhita*.

[6] *Attha-vedaṃ, dhamma-vedaṃ*. *Comy*. says *veda* is the *pīti-pāmojjan* that arises in respect of *aṭṭha-kathā* and *Pāḷi*. See *Vism*. *trsl*. 281. We see this late scholastic interpretation in Nyanatiloka's rendering: 'understanding of exposition and of law.'

[7] *Kāya*. *Comy*. *nāma- ca karaja- ca*.

[8] With *Comy*., *S.e*. and *v.l*. we should read *sama-ppatto;* the former explains: *aamaṃ upasamaṃ patto hutvā*

[9] *Sanṇdiṭṭhiko akāliko*, etc.; *cf*. 'Everyman, I will go with thee,' etc. *Cf*. below, § 47. *Akāliko*, lit. 'not-time-ish,' means for life in other worlds reckoned by kalpa, not *kāla*. *Cf*. *Sakya*, p. 413.

[10] S.e. reads *samādhi-saṃvattanikānī-ti*.

[11] *Devā Brahma-kāyikā*.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 11

Paṭhama Sārāṇīya Suttaṃ

On Being Considerate (a)

---

[208]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are six ways of being considerate.[1]

What six?

Herein, monks, a monk's part is amity in deed
towards his fellows in the godly life,[2]
openly and in private;
verily, this is a way of being considerate.

■

Again, his part is amity in word,
towards his fellows in the godly life,
openly and in private;
verily, this also is a way of being considerate.

■

Then, those proper gains,
gotten according to rule -
be they but bowl-scraps -
he loves to share them impartially,[3]
to have them in common
with his virtuous fellows in the godly life;
this also is a way of being considerate.

■

And those virtues that are unbroken,
without flaw,
spotless,
without blemish,
bringing freedom,
praised by wise men,
incorruptible,
leading to concentration -
he dwells one in virtue with them
among his fellows in the godly life,
openly and in private;
this also is a way of being considerate.

■

And that Ariyan view,
saving,
leading him who acts accordantly

to the utter destruction of Ill -
he dwells one in view with that
among his fellows in the godly life,
openly and in private;
this also is a way of being considerate.

Verily, monks, these are the six ways of being considerate.'

---

[1] *Sārāṇīyā,* lit. 'that ought to be remembered.' *Comy. sāritabba-yuttakā*, as at *J*. iv, 99; see *D*. ii, 80; iii, 245; *M*. i, 322.

[2] *Brahma-cārīsu*.

[3] *Appaṭi-vibhatta-bhogī Comy. āmisa-, puggala-paṭivibhattañ ca*.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 12

Dutiya Sārāṇīya Suttaṃ

On Being Considerate (b)

---

[208]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are six ways of being considerate, which endear,
bring honour,
lead to concord,
banish contention,
lead to unity,
lead to singleness of heart.

What six?

Herein, monks, a monk's part is amity in deed
towards his fellows in the godly life,
openly and in private;
verily, this is a way of being considerate,
which endears,
brings honour,
leads to concord,
banishes contention,
leads to unity,
leads to singleness of heart.

■

Again, his part is amity in word,
towards his fellows in the godly life,
openly and in private;
verily, this also is a way of being considerate,
which endears,
brings honour,
leads to concord,
banishes contention,
leads to unity,
leads to singleness of heart.

■

Then, those proper gains,
gotten according to rule -
be they but böwl-scraps -
he loves to share them impartially,
to have them in common
with his virtuous fellows in the godly life;
this also is a way of being considerate,
which endears,
brings honour,
leads to concord,

banishes contention,
leads to unity,
leads to singleness of heart.

■

And those virtues that are unbroken,
without flaw,
spotless,
without blemish,
bringing freedom,
praised by wise men,
incorruptible,
leading to concentration -
he dwells one in virtue with them
among his fellows in the godly life,
openly and in private;
this also is a way of being considerate,
which endears,
brings honour,
leads to concord,
banishes contention,
leads to unity,
leads to singleness of heart.

■

And that Ariyan view,
saving,
leading him who acts accordantly
to the utter destruction of Ill -
he dwells one in view with that
among his fellows in the godly life,
openly and in private;
this also is a way of being considerate,
which endears,

brings honour,
leads to concord,
banishes contention,
leads to unity,
leads to singleness of heart.

Verily, monks, these are the six ways of being considerate, which endear,
bring honour,
lead to concord,
banish contention,
lead to unity,
lead to singleness of heart.'

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 13

Nissāraṇīya Suttaṃ

Amity

---

[209]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these six factors
whereby should be escape.[1]

What six?

Monks, suppose a monk were to say this:

Of a truth, I have made mind-emancipation become by amity,
made an increase of it,
made a vehicle of it,
made a home of it,
dwelt with it,
gathered it together,
set it well going:
yet ill-will invades my heart and stays!"

Speak to him and say:

"Go to now,
speak not so, reverend sir,
distort not the word of the Exalted One!

Ill it is
to distort his word thus.[2]

Verily, the Exalted One would never speak so;
it is not possible, sir,
nor could it happen,
that when mind-emancipation is made become by amity,
made an increase of,
made a vehicle of,
made a home of,
dwelt with,
gathered together
and set well going,
ill-will can invade one's heart and stay.

It is not possible.

Indeed, sir,[3]
this is just the escape from ill-will,
I mean,
mind-emancipation by amity."

■

Or suppose a monk were to say this:

"Of a truth, I have made mind-emancipation become by pity,
made an increase of it,
made a vehicle of it,
made a home of it,
dwelt with it,
gathered it together,
set it well going:
yet fell thoughts invade my heart and stay!"

Speak to him and say:

"Go to now,
speak not so, reverend sir,
distort not the word of the Exalted One!

Ill it is
to distort his word thus.

Verily, the Exalted One would never speak so;
it is not possible, sir,
nor could it happen,
that when mind-emancipation is made become by pity,
made an increase of,
made a vehicle of,
made a home of,
dwelt with,
gathered together
and set well going,
fell thoughts can invade one's heart and stay.

It is not possible.

Indeed, sir
this is just the escape from fell thoughts,
I mean,
mind-emancipation by pity."

■

Or suppose a monk were to say this:

"Of a truth, I have made mind-emancipation become by (kindly) joy,
made an increase of it,
made a vehicle of it,
made a home of it,
dwelt with it,
gathered it together,
set it well going:
yet enmity invades my heart and stays!"

Speak to him and say:

"Go to now,
speak not so, reverend sir,
distort not the word of the Exalted One!

Ill it is
to distort his word thus.

Verily, the Exalted One would never speak so;
it is not possible, sir,
nor could it happen,
that when mind-emancipation is made become by (kindly) joy,
made an increase of,
made a vehicle of,
made a home of,
dwelt with,
gathered together

and set well going,
enmity can invade one's heart and stay.

It is not possible.

Indeed, sir
this is just the escape from enmity,
I mean,
mind-emancipation by (kindly) joy."

■

Or suppose a monk were to say this:

"Of a truth, I have made mind-emancipation become by poise,
made an increase of it,
made a vehicle of it,
made a home of it,
dwelt with it,
gathered it together,
set it well going:
yet passion invades my heart and stays!"

Speak to him and say:

"Go to now,
speak not so, reverend sir,
distort not the word of the Exalted One!

Ill it is
to distort his word thus.

Verily, the Exalted One would never speak so;
it is not possible, sir,
nor could it happen,
that when mind-emancipation is made become by poise,
made an increase of,

made a vehicle of,
made a home of,
dwelt with,
gathered together
and set well going,
passion can invade one's heart and stay.

It is not possible.

Indeed, sir
this is just the escape from passion,
I mean,
mind-emancipation by poise."

■

Or suppose a monk were to say this:

"Of a truth, I have made mind-emancipation become by the signless[4],
made an increase of it,
made a vehicle of it,
made a home of it,
dwelt with it,
gathered it together,
set it well going:
yet my thoughts run after **[210]** signs!"[5]

Speak to him and say:

"Go to now,
speak not so, reverend sir,
distort not the word of the Exalted One!

Ill it is
to distort his word thus.

Verily, the Exalted One would never speak so;
it is not possible, sir,
nor could it happen,
that when mind-emancipation is made become by the signless,
made an increase of,
made a vehicle of,
made a home of,
dwelt with,
gathered together
and set well going,
that one's thoughts can run after signs.

It is not possible.

Indeed, sir
this is just the escape from all signs,
I mean,
mind-emancipation by the signless."

■

Or suppose a monk were to say this:

"I am free[6] of the thought 'I am,'
nor do I perceive within me
the thought 'This I am'
yet the dart[7] of doubt and questioning
'How, how?'
invades my heart and stays!"

"Go to now,
speak not so, reverend sir,
distort not the word of the Exalted One!

Ill it is
to distort his word thus.

Verily, the Exalted One would never speak so;
it is not possible, sir,
nor could it happen,
that when one is free of the thought 'I am'
and sees not within one
the thought 'This I am,'
the dart of doubt and questioning
'How, how?'
can invade the heart and stay.

It is not possible.

Indeed, sir, this is just the escape
from the dart of doubt and questioning,
I mean,
the complete rooting out of the conceit
'I am'"

Verily, monks, these are the six factors
whereby should be escape.'

---

[1] *Cf. D*. iii, 247 for all this; *Expos*. 259.

[2] This passage is stock; *cf. M*. i, 130; iii, 207.

[3] *Āvuso;* so the monk is still addressing his fellow-monk, though *-ti* is omitted. However, *D*. iii reads *āvuso* throughout for our *bhikkhave*.

[4] *A-nimitta*. *Comy*. it is so called because the passion, form and permanence signs become not; see *K.S*. i, 239 *n.;* Cpd. 211, n.

[5] *Me nimittānusāri viññāṇaṃ hoti*.

[6] *S.e*. and *Comy*. read with the text *vigataṃ; D*. iii, *vighātaṃ*.

[7] *Dial*. iii, 233 accepts the variant *sallāpaṃ,* debating; but all our readings are *sallaṃ; cf*. also *D*. ii, 283.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 14

Bhaddaka Suttaṃ

The Lucky Fate

---

[210]

[1] THUS have I heard:

Once the venerable Sāriputta was dwelling near Sāvatthī.

There the venerable Sāriputta addressed the monks, saying:

'Reverend sir!'

'Yes, friend,' they replied.

Then said the venerable Sāriputta:

'The more, reverend sirs, a monk thus fashions his life,
the more he fashions it to a luckless death,[1]
a luckless fate.[2]

And how, reverend sirs,
does a monk fashion his life
to a luckless death,
a luckless fate?

Consider, reverend sirs,
the monk who,[3]
finding delight in worldly activity,[4]
is delighted with worldly activity,
gets engrossed in the delight of worldly activity;

■

who, finding delight in talk,
is delighted with talk,
gets engrossed in the delight of talk;

■

who, finding delight in sleep,
is delighted with sleep,
gets engrossed in the delight of sleep;

■

who, finding delight in company,
is delighted with company,
gets engrossed in the delight of company;

■

who, finding delight in companionship
is delighted with companionship,
gets engrossed in the delight of companionship;

■

who, finding delight in vain fancies[5] -
is delighted with vain fancies,
gets engrossed in the delight of vain fancies;

■

[211] and thus, reverend sirs,
the more he so fashions his life,
the more he fashions it to a luckless death,
a luckless fete;
and of this monk it is said:

'With his bundle of life[6]
he is greatly delighted;
he has not got rid of his bundle
for the utter ending of Ill.'

But the more, reverend sirs,
a monk fashions his life in this manner,
the more he fashions it to a lucky death,
a lucky fate.

§

And how, reverend sirs,
does a monk fashion his life
to a lucky death,
a lucky fate?

Consider the monk who,
finding no delight in worldly activity,
is not delighted therewith,
gets not engrossed in the delight thereof;

■

who, finding no delight in talk,
is not delighted with talk,
gets not engrossed in the delight of talk;

■

who, finding no delight in sleep,
is not delighted with sleep,
gets not engrossed in the delight of sleep;

■

who, finding no delight in company,
is not delighted with company,
gets not engrossed in the delight of company;

■

who, finding no delight in companionship
is not delighted with companionship,
gets not engrossed in the delight of companionship;

■

who, finding no delight in vain fancies -
is not delighted with vain fancies,
gets not engrossed in the delight of vain fancies;

■

and thus the more he so fashions his life,
the more he fashions it to a lucky[7] death,
a lucky fate;
and of him it is said:

'With Nibbāna he is greatly delighted;
he has got rid of his bundle of life
for the utter ending of Ill.'

Fancy[8]-ensnarled, fawn-like[9] too fancy-fond,
Ne'er wins he blest Nibbāna's boundless peace:[10] But fancy-rid, intent on

freedom's way,
He wins to blest Nibbāna's boundless peace.'

---

[1] *Na bhaddakaṃ. Comy. na laddhakaṃ.*

[2] *Kāla-kiriyā; cf. A.* i, 261 (*G.S.* i, 240).

[3] *Cf.* above V, § 89; A. iv, 331.

[4] *Kamma.*

[5] *Papañca,* or obsessions, or diffuseness. See *Brethr.* 343 n.

1 Samuel (Kings) 25.29: *Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.*
K.J.V.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 15

Anutappa Suttaṃ

Without Remorse

---

[211]

[1] THUS have I heard:

Once the venerable Sāriputta was dwelling near Sāvatthī.

There the venerable Sāriputta addressed the monks, saying:

'Reverend sir!'

'Yes, friend,' they replied.

Then said the venerable Sāriputta:

'The more, reverend sirs, a monk thus fashions his life,
the more he fashions it to a remorseful fate.

And how, reverend sirs,
does a monk fashion his life
to a remorseful fate?

Consider, reverend sirs,
the monk who,
finding delight in worldly activity,
is delighted with worldly activity,
gets engrossed in the delight of worldly activity;

■

who, finding delight in talk,
is delighted with talk,
gets engrossed in the delight of talk;

■

who, finding delight in sleep,
is delighted with sleep,
gets engrossed in the delight of sleep;

■

who, finding delight in company,
is delighted with company,
gets engrossed in the delight of company;

■

who, finding delight in companionship
is delighted with companionship,
gets engrossed in the delight of companionship;

■

who, finding delight in vain fancies -
is delighted with vain fancies,
gets engrossed in the delight of vain fancies;
and thus, reverend sirs,
the more he so fashions his life,

the more he fashions it to a remorseful fate;
and of this monk it is said:

With his bundle of life
he is greatly delighted;
he has not got rid of his bundle
for the utter ending of Ill.‖ ‖

§

But the more, reverend sirs,
a monk fashions his life in this manner,
the more he fashions it to a fate without remorse.

And how, reverend sirs,
does a monk fashion his life
to a fate without remorse?

Consider the monk who,
finding no delight in worldly activity,
is not delighted therewith,
gets not engrossed in the delight thereof;

■

who, finding no delight in talk,
is not delighted with talk,
gets not engrossed in the delight of talk;

■

who, finding no delight in sleep,
is not delighted with sleep,

gets not engrossed in the delight of sleep;

■

who, finding no delight in company,
is not delighted with company,
gets not engrossed in the delight of company;

■

who, finding no delight in companionship
is not delighted with companionship,
gets not engrossed in the delight of companionship;

■

who, finding no delight in vain fancies -
is not delighted with vain fancies,
gets not engrossed in the delight of vain fancies;
and thus the more he so fashions his life,
the more he fashions it to a fate without remorse;
and of him it is said:

With Nibbāna he is greatly delighted;
he has got rid of his bundle of life
for the utter ending of Ill.

Fancy-ensnarled, fawn-like too fancy-fond,
Ne'er wins he blest Nibbāna's boundless peace:
But fancy-rid, intent on freedom's way,
He wins to blest Nibbāna's boundless peace.'

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 16

Nakula-Pitu Suttaṃ

Nakula's Parents

---

[211]

[1] THUS have I heard:

Once, while the Exalted One was dwelling among the Bhaggis on Crocodile Hill
in the Deer Park at Bhesakaḷā **[212]** Grove,
the goodman of the house,
Nakula's father,[1] lay sick sad ailing,
grievously ill.

Now his dame, Nakula's mother,[2] spoke thus to him:

'I prithee, goodman, die not fretfully;[3]
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

■

Maybe, goodman, you think:

"Alas, when I am gone,
the goodwife, Nakula's mother,
will not be able[4] to support the children,
nor keep the household together!"[5]

But think not so, goodman;
for I am deft at spinning cotton,
at carding[6] the matted wool;
and I can support the children,
keep the household,
after you have gone.

Wherefore, goodman,
die not fretfully;
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

■

Or maybe you think:

"The goodwife, when I am gone,
will go to another man!"[7]

But think not so, goodman;
for you and I know
how for sixteen years
we have lived, as housefolk,
the godly life.[8]

Wherefore, goodman,
die not fretfully;
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

■

Or maybe you think:

"The goodwife, after I am gone,
will have no desire to see the Exalted One,
no desire to see the monks of the Order!"

But think not so, goodman;
for, verily, when you are gone,
greater shall be my desire to see the Exalted One
greater shall be my desire to see the Order.[9]

Wherefore, goodman,
die not fretfully;
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

■

Or maybe you think:

"The goodwife, after I am gone,
will not keep the virtues in full!"

But thlnk not so, goodman;
[213] so long as the Exalted One shall have white-robed women lay-diaciples,
folk with homes,
who keep the virtues in full,
I shall be one of them;
and if any shall doubt or deny it,
let him go and ask the Exalted One,
that Exalted One,
arahant,
fully enlightened,

who dwells here among the Bhaggis
on Crocodile Hill
in the Deer Park at Bhesakaḷā Grove.

Wherefore, goodman,
die not fretfully;
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

■

Or maybe you think:

"The goodwife, will not gain the calm of heart within herself!"

But think not so, goodman;
for so long as the Exalted One shall have white-robed women lay-disciples
who gain the calm of heart within,
I shall be one of them;
and if any shall doubt or deny it,
let him go and ask the Exalted One,
that Exalted One,
arahant,
fully enlightened,
who dwells here among the Bhaggis
on Crocodile Hill
in the Deer Park at Bhesakaḷā Grove.

Wherefore, goodman,
die not fretfully;
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

■

Or maybe you think:

"The goodwife, Nakula's mother,
will not, in this Dhamma and discipline,
win to the firm ground,[10]
win a firm foothold,[11]
win comfort,
dissolve doubt,
be freed of uncertainty,
win confidence,
become self-reliant,[12]
live in the Teacher's word!"

But think not so, goodman;
for so long as the Exalted One shall have white-robed women lay-disciples,
folk with homes,
who, in this Dhamma and discipline,
win to the firm ground,
win a firm foothold,
win comfort,
dissolve doubt,
become freed of uncertainty,
win confidence,
become self-reliant
and live in the Teacher's word,
I shall be one of them;
and if any shall doubt or deny it,
let him go and ask the Exalted One,
that Exalted One,
arahant,
fully enlightened,
who dwells here among the Bhaggis
on Crocodile Hill
in the Deer Park at Bhesakaḷā Grove.

Wherefore, goodman,
die not fretfully;
ill is the fate of the fretful;
decried by the Exalted One
is the fate of the fretful.

§

Now while the goodman was being counselled with this counsel
by Nakula's mother,
even as he lay there,[13]
his sickness subsided;
and Nakula's father arose from that sickness.

And thus that sickness was laid aside by the goodman of the house.

§

[214] Now, not long after he had got up, Nakula's father,
on a stick,
visited the Exalted Ohe,
saluted him,
and sat down at one side.

And to him, thus seated, the Exalted One said this:

'It has been to your gain, goodman,
you have greatly gained, goodman,
in having had the goodwife, Nakula's mother,

full of compassion,
and desiring (your) weal,
as a cousellor,
as a teacher.

Verily, so long as I have white-robed women lay-disciples,
folk with homes,
who keep the virtues in full,
the goodwife, Nakula's mother,
will be one of them;

■

verily, so long as I have white-robed women lay-disciples,
folk with homes,
who gain the calm of heart within the self,
the goodwife, Nakula's mother,
will be one of them;

■

verily, so long as I have white-robed women lay-disciples,
folk with homes,
who, in this Dhamma and discipline,
win a firm foothold,
win comfort,
dissolve doubt,
become freed of uncertainty,
win confidence,
become self-reliant
and live in the Teacher's word,
the goodwife will be one of those.

It has been to your gain, goodman,
you have greatly gained, goodman,
in having had the goodwife, Nakula's mother,
full of compassion,

and desiring (your) weal,
as a cousellor,
as a teacher.

---

[1] Cf. *K.S.* iii, 1; *G.S.* i, 24; *AA.* i, 400.

[2] *G.S.* i, 25; *AA.* i, 457; *A.* iv, 268.

[3] *Sāpekho. Comy. sa-taṇho.*

[4] *Comy.* reads *sakkhati, S.e. -issati.*

[5] *Santharituṃ,* to spread; but here the *Comy. nicchiddaṃ kātuṃ, saṇṭhapetuṃ, pavattetun-ti attho. P.E.D.* omits *nicchiddaṃ.*

[6] *Veṇiṃ olikhituṃ. Comy. eḷaka-lomāni kappetvā, vijaṭetvā, veṇiṃ kātuṃ.*

[7] The text reads *gharaṃ,* but we should read, with *v.l., S.e.* and *Comy., vīraṃ.*

[8] *Brahma-cariya. Cf.* above, p. 159, n. 2.

[9] Comy. observes that with these three items 'she roared her lion-roar'; but as to the last three she called the B. to witness.

[10] *Ogādha-ppattā. Comy. ogādhaṃ anupavesaṃ pattā; cf. UdA.* 345.

[11] *Paṭigādha-. Comy. ... patiṭṭhaṃ pattā.*

[12] This is stock; *D.* i, 110; *Vin.* i, 12; *Ud.* 49.

[13] *Ṭhānaso.*

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 17

Kusala Suttaṃ

Right Things[1]

---

[214]

[1] THUS have I heard:

On one occasion, while he dwelt near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park,
the Exalted One,
rising from solitude at eventide,
approached the service hall;[2]
and, on arriving,
sat down on the seat ready there.

Then, too, the venerable Sāriputta,
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Mahā Moggallāna,
rising from solitude at eventide,
went to the service hall,

saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Mahā Kaccāna,
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Koṭṭhita,
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Mahā Cunda,
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Mahā Kappina,
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Anuruddha,
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Revata,
rising from solitude at eventide,
went to the service hall,

saluted the Exalted One,
and sat down at one side.

Then, too, the venerable Ānanda[3],
rising from solitude at eventide,
went to the service hall,
saluted the Exalted One,
and sat down at one side.

§

[215] Now, after passing much of the night thus seated,
the Exalted One rose and entered the dwelling.

And soon after he had gone,
the venerable monks also rose and went,
each to his dwelling;
but the novices,
not long gone forth,
newly come to this Dhamma-discipline,
went on snoring[4] and sleeping there,
even till sunrise.

■

And the Exalted One,
seeing with the deva eye,
surpassing the purity of man's,
those monks snoring and sleeping till sunrise,
went to the service hall and sat down;
and being seated,
addressed them,
saying:

"Monks, where is Sāriputta;
where is Maha Moggallāna;
where is Mahā Kassapa,
where is Mahā Kaccāna,
where is Mahā Koṭṭhita,
where is Mahā Cunda,
where is Mahā Kappina,
where is Anuruddha,
where is Revata,
where is Ānanda?

Where have these elder-disciples gone, monks?'

■

'Lord, they, too,
soon after the Exalted One's departure,
rose and went,
each to his dwelling.'

■

"Monks, then are you now elders,
yet novice-like
you sleep and snore till sunrise!

What think you, monks,
have you either seen or heard of a warrior rajah,
crowned and anointed,
living a life of indulgence,
given over to the pleasures bed,
indolence

and sloth
to his heart's content;
and ruling all his life,
the darling and favourite of the country-folk?

'No, indeed, lord.'

'Well, monks, neither have I seen or heard of a warrior rajah,
crowned and anointed,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
and ruling all his life,
the darling and favourite of the country-folk.

■

And have you seen or heard of a farmer,[5ed1]
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
farming all his life,
the darling and favorite of his underlings?'

'No, indeed, lord.'

'Well, monks, neither have I seen or heard of a farmer,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;

farming all his life,
the darling and favorite of his underlings.

■

And have you seen or heard of a land-owner's son[6],
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
managing his lands all his life,
the darling and favorite of his underlings?'

'No, indeed, lord.'

'Well, monks, neither have I seen or heard of a land-owner's son,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
managing his lands all his life,
the darling and favorite of his underlings.

■

And have you seen or heard of a general,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
leading an army all his life,
the darling and favorite of his underlings?'

'No, indeed, lord.'

'Well, monks, neither have I seen or heard of a general,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
leading an army all his life,
the darling and favorite of his underlings.

■

And have you seen or heard of a village headman,[7]
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
governing a village all his life,
the darling and favorite of his underlings?'

'No, indeed, lord.'

'Well, monks, neither have I seen or heard of a village headman,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
governing a village all his life,
the darling and favorite of his underlings.

■

And have you seen or heard of a guildmaster,
living a life of indulgence,
given over to the pleasures bed,

indolence
and sloth
to his heart's content;
mastering his guild all his life,
the darling and favorite of his underlings?'

'No, indeed, lord.'

'Well, monks, neither have I seen or heard of a guildmaster,
living a life of indulgence,
given over to the pleasures bed,
indolence
and sloth
to his heart's content;
mastering his guild all his life,
the darling and favorite of his underlings.

■

Then have you seen or heard
of a recluse or godly man[8]
indulging himself to his heart's content
in the pleasures of **[216]** bed,
indolence
and sloth,
with sense-doors unguarded,
knowing no moderation in eating,
not practising vigilance,
no seer of right things,
nor practising the practice -
day in day out -
of making become
things that wing to his awakening;[9]
yet, having destroyed the cankers
and being canker-free,
entering and abiding in mind-emancipation,

in insight-emaneipation
and realizing it,
here now,
by his own knowledge?'

'No indeed, lord.'

'Well, monks, neither have I seen or heard
of a recluse or godly man
indulging himself to his heart's content
in the pleasures of bed,
indolence
and sloth,
with sense-doors unguarded,
knowing no moderation in eating,
not practising vigilance,
no seer of right things,
nor practising the practice -
day in day out -
of making become
things that wing to his awakening;
yet, having destroyed the cankers
and being canker-free,
entering and abiding in mind-emancipation,
in insight-emaneipation
and realizing it,
here now,
by his own knowledge.

Wherefore, monks, train yourselves thus:

We will become guarded as to the sense-doors,
know moderation in eating,
be practised in vigilance,
seers of right things,
and dwell -

day in day out -
practising the practice of making become
things that wing to our awakening.

Verily, monks, train yourselves thus.'

---

[1] The text of the *uddāna* for both §§ 16 and 17 reads *Nakula maccha* ... ; *S.e. Nakula-kusalā macchaṃ* ...

[2] *Upaṭṭhāna-sālā,* lit. attendance-hall

[3] For all these, except Mahā Cunda, see G.S. i, 16 [and] and ref. there; for Mahā Cunda see below, § 46.

[4] *Kākacchamānā. Comy. kāka-saddaṃ karontā, dante khadantā* (gnashing teeth, as a sleeping infant often does).

[5] *Cf.* above V, § 58. *Comy.* here: *yo raṭṭhaṃ bhuñjati.*

[6] *Gāma-gāmiko. Comy. gāma-bhojako,* landlord.

[7] *Brāhmaṇa.*

[8] *Cf.* above V, § 56.

[9] *Comy.* the thirty-seven; see Buddhist Suttas, p. 62, [?] *Vism. trsl.* 832, and elsewhere. Originally, most likely thirty. *Cf. K.S.* v, Contents and Introduction.

[ed1] Hare, the PTS Pali, Bhk. Bodhi and the CSCD all abridge the following sections down to the name of the group. The BJT version I have appears to

have begun an expanded version but left it mid-way. I have expanded both the Pali and Hare's translation inventing the appropriate changes in as close an alignment with Hare's vocabulary as I could manage.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 18

Macchika Suttaṃ

The Fish[1]

---

[216]

[1] THUS have I heard:

Once, when the Exalted One
with a great company of monks
walked a walk among the Kosalese,
he saw, as he went along the highway,
a fisherman,
who had caught a haul of fish
and was selling them as a fishmonger;
and the Exalted One at the sight
stepped off the road
and sat down at the foot of a tree
on a seat made ready for him.

And, sitting there, he said to the monks:

"Monks, see you that fisherman
who has caught a haul of fish
and is selling them as a fishmonger?

'Yes, lord.'

'Then what think you, monks,
have you either seen or heard
of a fisherman fishmonger
slaughtering and selling fish;
and as a result of such deeds,
of that way of living,
going about on an elephant[2]
or on horseback
or in a chariot
or carriage
[217]or feasting at feasts[3]
or living in the abundance of great wealth?

'No, indeed, lord.'

'Well, monks, neither have I
either seen or heard
of a fisherman fishmonger
slaughtering and selling fish;
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth.

And why is that?

Verily, monks, evilly minded
he gloats on fish being slaughtered,
being brought to the slaughter;
and because of that

he goes not about on an elephant
nor on horseback
nor in a chariot
nor carriage
nor feasts at feasts
nor lives in the abundance of great wealth.

■

What think you, monks,
have you either seen or heard
of a butcher slaughtering and selling cattle;
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth?

'No, indeed, lord.'

'Well, monks, neither have I
either seen or heard
of a butcher slaughtering and selling cattle
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth.

And why is that?

Verily, monks, evilly minded
he gloats on cattle being slaughtered,
being brought to the slaughter;
and because of that
he goes not about on an elephant
nor on horseback
nor in a chariot
nor carriage
nor feasts at feasts
nor lives in the abundance of great wealth.

■

What think you, monks,
have you either seen or heard
of a butcher slaughtering and selling rams;
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth?

'No, indeed, lord.'

'Well, monks, neither have I
either seen or heard
of a butcher slaughtering and selling rams
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage

or feasting at feasts
or living in the abundance of great wealth.

And why is that?

Verily, monks, evilly minded
he gloats on rams being slaughtered,
being brought to the slaughter;
and because of that
he goes not about on an elephant
nor on horseback
nor in a chariot
nor carriage
nor feasts at feasts
nor lives in the abundance of great wealth.

■

What think you, monks,
have you either seen or heard
of a butcher slaughtering and selling pigs;
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth?

'No, indeed, lord.'

'Well, monks, neither have I
either seen or heard
of a butcher slaughtering and selling pigs
and as a result of such deeds,
of that way of living,

going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth.

And why is that?

Verily, monks, evilly minded
he gloats on pigs being slaughtered,
being brought to the slaughter;
and because of that
he goes not about on an elephant
nor on horseback
nor in a chariot
nor carriage
nor feasts at feasts
nor lives in the abundance of great wealth.

■

What think you, monks,
have you either seen or heard
of a butcher slaughtering and selling beasts of the forest[4];
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth?

'No, indeed, lord.'

'Well, monks, neither have I
either seen or heard
of a butcher slaughtering and selling beasts of the forest
and as a result of such deeds,
of that way of living,
going about on an elephant
or on horseback
or in a chariot
or carriage
or feasting at feasts
or living in the abundance of great wealth.

And why is that?

Verily, monks, evilly minded
he gloats on beasts of the forest being slaughtered,
being brought to the slaughter;
and because of that
he goes not about on an elephant
nor on horseback
nor in a chariot
nor carriage
nor feasts at feasts
nor lives in the abundance of great wealth.

■

But what shall be said
of him who gloats evilly on human beings being slaughtered,
being brought to the slaughter?

Verily, monks,
it shall be to his harm and hurt for many a day;
for, on the breaking up of the body after death,
he shall arise in the wayward way,
the ill way,

the abyss,
hell.'

---

[1] This and the following suttas are omitted in Nyāṇatiloka's translation.

"*presumably that of an after-life*" Why? Isn't Gotama asking if such trades ever resulted in such tradesmen becoming wealthy? And he is asking the bhikkhus if they have ever seen such a thing. Such a question, with such a presumption, would also entail the presumption that all his listeners had the Deva Eye.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 19

Paṭhama Maraṇa-Sati Suttaṃ

Mindfulness of Death (a)[1]

---

[217]

[1] THUS have I heard:

Once, when the Exalted One was staying in the Brick Hall at Nadika,[2]
he addressed the monks, saying:

"Monks."

'Lord,'they replied;
and the Exalted One said:

"Monks, mindfulness of death,
when made become,
made **[218]** to increase,
is very fruitful,
great in weal,
merging in the deathless,
having the deathless as consummation.[3]

Monks, make mindfulness of death become more!'

§

And when he had spoken thus, a monk said to him:

'I, lord, make mindfulness of death become.'

'How so, monk?'

'Herein, lord, such is my thought:

"Were I day and night
to abide mindful of the Exalted One's word,
much would be done by me" -

thus, lord, I make mindfulness of death become.'

■

And another said:

'I too, lord, make mindfulness become.'

'How so, monk?'

'Herein, lord, such is my thought:

"Were I day-long
to abide mindful of the Exalted One's word,
much would be done by me" -

thus, lord, I make mindfulness of death become.'

■

And another said:

'I too, lord, make mindfulness become.'

'How so, monk?'

'Such is my thought:

"Were I for just so long as I eat an alms-meal
to abide mindful of the Exalted One's word,
much would be done by me" -

thus, lord, I make mindfulness of death become.'

■

And another said:

'I too, lord, make mindfulness become.'

'How so, monk?'

'Such is my thought:

"Were I as I munch and swallow four or five morsels
to abide mindful of the Exalted One's word,
much would be done by me" -

thus, lord, I make mindfulness of death become.'

■

And another said:

'I too, lord, make mindfulness become.'

'How so, monk?'

'Such is my thought:

"Were I as I munch and swallow only one morsel
to abide mindful of the Exalted One's word,
much would be done by me" -

thus, lord, I make mindfulness of death become.'

■

And another said:

'I too, lord, make mindfulness become.'

'How so, monk?'

'Such is my thought:

"Were I for just so long as I breathe in and out or breathe out and in,
to abide mindful of the Exalted One's word,
much would be done by me" -

thus, lord, I make mindfulness of death become.'

§

Aad when he had thus spoken, the Exalted One said to the monks:

Monks, the monk who makes mindfulness of death become thus:

"Were I day and night
to abide mindful of the Exalted One's word,
much would be done by me"

■

or he who thinks thus:

"Were I day-long
to abide mindful of the Exalted One's word,
much would be done by me"

or he who thinks thus:

■

"Were I for just so long as I eat an alms-meal
to abide mindful of the Exalted One's word,
much would be done by me" -

■

or he who thinks thus:

"Were I as I munch and swallow four or five morsels
to abide mindful of the Exalted One's word,
much would be done by me" -

those monks are said live indolently;
slackly they make mindfulness of death become
for the destruction of the cankers.

■

[219] But the monk who makes mindfulness of death become thus:

"Were I as I munch and swallow only one morsel
to abide mindful of the Exalted One's word,
much would be done by me" -

■

and he who thinks thus:

"Were I for just so long as I breathe in and out
or breathe out and in,
to abide mindful of the Exalted One's word,
much would be done by me" -

those monks are said to live earnestly;
keenly they make mindfulness of death become
for the destruction of the cankers.

Wherefore, monks, train yourselves thus:

We will live earnestly;[4] keenly will we make mindfulness of death become for the destruction of the cankers.

Train yourselves thus, monks.'

---

[1] *Cf*. A. iv, 316.

[2] So our text, *S.e*. and *Comy.;* see *K.S*. ii, 51 for variants; Watters' *Chwang*, ii, 86, '*Nataka*' on the Ganges between Vesālī and Patna; possibly, therefore, the name is connected with *nadī*.

[3] *Pariyosānā*.

[4] *Cf*. the dying instruction: 'Earnestly achieve.' See above, p. 92.

Aṇguttara Nikāya
Chakka-Nipāta
II: Sārāṇīya-Vagga

Sutta 20

Dutiya Maraṇa-Sati Suttaṃ

Mindfulness of Death (b)[1]

---

[219]

[1] THUS have I heard:

Once, when the Exalted One was staying in the Brick Hall at Nadika,
he addressed the monks, saying:

"Monks."

'Lord,'they replied;
and the Exalted One said:

"Monks, mindfulness of death,
when made become,
made to increase,
is very fruitful,
great in weal,
merging in the deathless,
having the deathless as consummation.

§

How so, monks is mindfulness of death,
when made become,
made to increase,
very fruitful,
great in weal,
merging in the deathless,
having the deathless as consummation?

-°-

Consider the monk who,
when day declines and night sets in,
reflects thus:

"The chances of death for me are many.

Snake,
scorpion,
or centipede may bite me
and bring death and hinder[2] me;
I may stumble and fall,
the food I have eaten may make me ill,
bile may convulse me,
phlegm choke me,
cutting winds within rack me
and bring death and hinder me."[3]

-°-

Monks, let that monk reflect thus:

"Have I given up every evil and wicked thing which,
were I to die to-night,

would hinder me?"

-°-

Monks, if, on reflection,
he know that he has not,
let an urge in great measure be made by that monk,
an effort,
an endeavour,
an exertion,
a struggle,
let him get mindfulness
and self-possession.

-°-

Monks, just as were his cloth and hair on fire
he would make an urge in great measure,
an effort,
an endeavour,
an **[220]** exertion,
a struggle,
would get mindfulness and self-possession,
to put out the fire thereof;
even so let an urge in great measure be made by him,
an effort,
an endeavour,
an exertion,
a struggle,
let him get mindfulness and self-possession,
to give up every evil and wicked thing.

-°-

But if, monks, on reflection
he knows there is no evil or wickedness
that has not been given up by him,

which, were he to die that night,
would hinder him,
let him live with zest and delight,
training himself day and night
in the ways of right.

■

Again, monks, consider the monk who,
when night is spent
and day breaks,
reflects thus:

"The chances of death for me are many.

Snake,
scorpion,
or centipede may bite me
and bring death and hinder me;
I may stumble and fall,
the food I have eaten may make me ill,
bile may convulse me,
phlegm choke me,
cutting winds within rack me
and bring death and hinder me."

-°-

Monks, let that monk reflect thus:

"Have I given up every evil and wicked thing which,
were I to die to-day,
would hinder me?"

-°-

Monks, if, on reflection,
he know that he has not,
let an urge in great measure be made by that monk,
an effort,
an endeavour,
an exertion,
a struggle,
let him get mindfulness
and self-possession.

-°-

Monks, just as were his cloth and hair on fire
he would make an urge in great measure,
an effort,
an endeavour,
an exertion,
a struggle,
would get mindfulness and self-possession,
to put out the fire thereof;
even so let an urge in great measure be made by him,
an effort,
an endeavour,
an exertion,
a struggle,
let him get mindfulness and self-possession,
to give up every evil and wicked thing.

-°-

But if, monks, on reflection
he knows there is no evil or wickedness
that has not been given up by him,
which, were he to die that day,
would hinder him,
let him live with zest and delight,

training himself day and night
in the ways of right.

"Monks, mindfulness of death,
when made become,
mad to increase,
is very fruitful,
great in weal,
merging in the deathless,
having the deathless as consummation.

---

[1] *Cf*. *A*. iv, 320.

[2] *Comy*. death is a hindrance to life, to a recluse's duties, to the ordinary man working for heaven or to one on the Way.

[3] *Cf*. above V, § 77.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 21

Sāmagāmaka Suttaṃ

At Sāmagāmaka[1]

---

[220]

[1] THUS have I heard:

The Exalted One once dwelt among the Sakkas
at Sāmagāma[2] near the lotus-pond.

Now, when the night was far spent,
a deva of exceeding loveliness,
lighting up the whole lotus-pond,
approached him,
saluted
and stood at one side.‖ ‖

Thus standing,
the deva said to the Exalted One:

'Lord, these three things lead to a monk's failure.

What three?

Delight[3] in worldly activity,[4]
delight in talk,
delight in sleep.

Lord, these three things lead
to the falling away of a monk.'

Thus spake that deva
and the Master approved.

Then thought the deva:

'The Master is one in thought with me,'
and, saluting the Exalted One,
keeping him on his right,
vanished thence.

§

And when that night was over,
the Exalted One addressed **[221]** the monks
and told them:

When the night was far spent, monks,
a deva of exceeding loveliness,
lighting up the whole lotus-pond,
approached,
saluted
and stood at one side.

Thus standing,
the deva said:

'Lord, these three things lead to a monk's failure.

What three?

Delight in worldly activity,
delight in talk,
delight in sleep.

Lord, these three things lead
to the falling away of a monk.'

Thus spake that deva
and I approved.

Then thought the deva:

'The Master is one in thought with me,'
and, saluting,
keeping me on his right,
vanished thence.

Monks, it is to the discredit of each one of you,
it is to the loss of each one of you,[5]
that even devas know the things
that lead to your failing in righteousness.

Monks, other three things that lead to failure
I will also teach you;
listen,
pay heed
and I will speak."

'Yes, lord,' rejoined those monks;
and the Exalted One said:

"And what, monks, are the three?

Delight in company,
evil speaking
and friendship with bad men.

Verily, monks, these are the three things
that lead to failure.

Monks, all those who
in the long road of the past
have failed in righteousness,
have failed in righteousness
just because of these six things;
all those who in the long road of the future
shall fail in righteousness,
shall do so because of these six things;
yea, monks, all who now fail in righteousness,
fail therein just because of these six things.'

---

[1] In the *Uddāna: Sāmako*. *S.e*. *Samako*.

[2] *Sāmagāmake*. *Comy*. *Sāmakānaṃ ussannattā evaṃ laddha-nāme gāmake;* the name recurs at *M*. ii, 243 as *Sāmagāma;* MA. (*Aluvihāra ed*., p. 829) merely repeats our comment.

[3] *Cf*. above VI, § 14; *It*. 71; below, §§ 31 and 69

[4] *Kamma*.

[5] *S.e*. reads *tesaṃ vo dulladdhā*

Of Related Interest:

See AN 6.22 for what was probably the conclusion of this sutta.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 22

Aparihānīya-Dhamma Suttaṃ

The Unfailing

---

[221]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, six are these things
that fail not
I will teach you;
listen,
pay heed and I will speak.

And what, monks, are these six?

Delighting not in worldly activity,[1]
in talk,
in sleep,
in company;
fair speech
and friendship with good men.

Verily, monks, these are the six things
that fail not.

■

Monks, all those who
in the long road of the past
have failed not in righteousness,
have failed not in righteousness
just because of these six things;
all those who in the long road of the future
shall fail not in righteousness,
shall fail not in righteousness,
just because of these six things;
yea, monks, all who now fail not in righteousness,
fail not in righteousness
just because of these six things.'

---

[1] *Kamma*.

Of Related Interest:

See AN 6.21 for what was probably the beginning of this sutta.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 23

Bhaya Sutta

Fear[1]

---

[221]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, "fear" is a name for sense-desires;
"pain" is a name for sense-desires;
"disease" is a name for sense-desires;
"blain" is a name for sense-desires;
"bondage" is a name for sense-desires;
"bog" is a name for sense-desires.

§

[222]And wherefore, monks, is fear a name for sense-desires?

Monks, impassioned by sensuous passions,
bound by passionate desire,
neither in this world
is one free from fear,
nor in the next world
is one free from fear.

Therefore "fear" is a name for sense-desires.

■

And wherefore, monks, is "pain," a name for sense-desires?

Monks, impassioned by sensuous passions,
bound by passionate desire,
neither in this world
is one free from pain,
nor in the next world
is one free from pain.

Therefore "pain" is a name for sense-desires.

■

And wherefore, monks, is "disease" a name for sense-desires?

Monks, impassioned by sensuous passions,
bound by passionate desire,
neither in this world
is one free from disease,

nor in the next world
is one free from disease.

Therefore "disease" is a name for sense-desires.

■

And wherefore, monks, is "blain" a name for sense-desires?

Monks, impassioned by sensuous passions,
bound by passionate desire,
neither in this world
is one free from blain,
nor in the next world
is one free from blain.

Therefore "blain" is a name for sense-desires.

■

And wherefore, monks, is "bondage" a name for sense-desires?

Monks, impassioned by sensuous passions,
bound by passionate desire,
neither in this world
is one free from bondage,
nor in the next world
is one free from bondage.

Therefore "bondage" is a name for sense-desires.

■

And wherefore, monks, is "bog" a name for sense-desires?

Monks, impassioned by sensuous passions,
bound by passionate desire,
neither in this world

is one free from bog,
nor in the next world
is one free from bog.

Therefore "bog" is a name for sense-desires.

Fear,[2] pain, disease, blain, bondage, bog are, names
For sense-desires to which the worldlings cling.
They who see fear in grasping[3] - source of birth
And death - grasp not and, ending both, are freed;
Won is the peace, blissful in perfect cool[4]
They dwell here now, all fear and hate long gone,
All ill surpassed.'

---

[1] *Cf*. *A*. iv, 289 for eight; also *Sn*. 51; *SnA*. 100.

[2] For the first two lines of the text *cf*. *A*. iv, 290; for the second *pāda* of the second line see *J.P.T.S*., 1909, 342; the last four lines (text) recur at *M*. iii, 187; *A*. i, 142; with the last *pāda cf*. *It*. 4.

[3] *Upādāne*. *Comy*. the fourfold - *i.e*., *kāma, diṭṭhi, sīlabbata, attavāda*.

[4] *Abhinibbutā*.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 24

Himavanta Suttaṃ

Himalaya

---

[222]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, with six things endowed,
a monk may cleave the mountain-king, Himalaya,
but who shall say it of rude ignorance?

What six?

Herein,[1] monks, a monk is skilled in the attainment of concentration,
skilled in maintaining concentration,

skilled in emerging from concentration,
skilled in the weal[2] of concentration,
skilled in the range of concentration,
skilled in the resolve for concentration.

Verily, monks, with these six things endowed,
a monk pay cleave the mountain-king Himalaya,
but who shall say it of rude[3] ignorance?'

---

[1] *Cf*. *A*. iv, 34; *S*. iii, 263 *ff*.

[2] *Kallita-*.

[3] *Chava*. *Comy*. *lāmika*.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 25

Anussati-ṭ-Ṭhāna Suttaṃ

Ever Minding

---

[223]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these six states of ever minding.[1]

What six?

Herein, monks, the Ariyan disciple ever minds the Tathāgata:

"He is the Exalted One,
arahant,

fully enlightened,
perfected in knowledge and way of life,
one well-gone,
a knower of the worlds,
none higher,
a tamer of tamable men,
a teacher,
the awake among devas and men,
the Exalted One!"

Monks, what time the Ariyan disciple minds the Tathāgata,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures.

Verily, monks, by making this thought their object,[2]
some men thereby are purged.[3]

■

Again, the Ariyan disciple ever minds Dhamma:

"Well declared by the Exalted One is Dhamma,
a view for this life,
nor for this only,
bidding come and see,
a guide,
to be known by the wise
each for himself."

Monks, what time the Ariyan disciple minds the Dhamma,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures.

Verily, monks, by making this thought their object,
some men thereby are purged.

■

Again, the Ariyan disciple ever minds the Order:

"The Exalted One's Order of disciples
has rightly stepped the way,
has straightly stepped the way,
has fitly stepped the way,
has wholly stepped the way,
that is:
the four pairs among men,
the eight persons among mankind;
and this Order of disciples of the Exalted One
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit."

Monks, what time the Ariyan disciple minds the Order,
his heart is not lust-obsessed,
nor hate-obsessed,

nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures.

Verily, monks, by making this thought their object,
some men thereby are purged.

■

Again, the Ariyan disciple ever minds the virtues in himself:

"They are unbroken,
without a flaw,
spotless,
without blemish;
they bring freedom
and are praised by wise men;
they are incorruptible
and lead to concentration."

Monks, what time the Ariyan disciple minds virtues in himself,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures.

Verily, monks, by making this thought their object,
some men thereby are purged.

■

Again, the Ariyan disciple ever minds liberality in himself:

"It is indeed a gain for me,
indeed I have greatly gained,
I who among folk, overwhelmed by the taint of stinginess,
live the home-life heart-free of the stingy taint,
giving freely,
open-handād,
loving bounty,
within reach of all,
finding joy in alms-distribution."

Monks, what time the Ariyan disciple mindsvirtues in himself,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures.

Verily, monks, by making this thought their object,
some men thereby are purged.

■

Or the Ariyan diseiple ever minds the devas:

"There are the Four Royal devas,
there are the devas of the Thirty,
the Yama devas,
the Tusita devas,
the devas who delight in creating,

the devas who have power over others' creations,
the Brahma-world devas,
and there are the devas beyond that;
because their faith was such,
those devas fared hence and arose there,
I also have such faith;
because their virtue was such,
those devas fared hence and arose there,
I also have such virtue;
because their learning was such,
those devas fared hence and arose there,
I also have such learning;
because their liberality was such,
those devas fared hence and arose there,
I also have such liberality;
because their wisdom was such,
those devas fared hence and arose there,
I also have such wisdom.'

Monks, what time the Ariyan disciple minds
faith,
virtue,
learning,
liberality
and wisdom,
both in himself
and in those devas
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures.

Verily, monks, by making this thought their object,
some men thereby are purged.

■

Monks, these are the six states of ever minding.'

---

[1] *Cf*. above VI, §§ 9 and 10; the text is mostly in full; *Vism*. 226.

[2] *Ārammaṇaṃ karitvā*. *Comy*. *idaṃ Buddh'ānussati-kamma-ṭ-ṭhānaṃ*.

[3] *Comy*. they attain Nibbāna.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 26

Mahā Kaccāna Suttaṃ

Kaccāna[1]

---

[224]

[1] THUS have I heard:

Once the venerable Mahā Kaccāna was dwelling near Sāvatthī.

There the venerable Mahā Kaccāna addressed the monks, saying:

"Monks, reverend sirs!.'

'Reverend sir!' they rejoined;
and the venerable one said:

'It[2] is wonderful, reverend sirs;
it is amazing
how the escape from the noose[3]
was conceived by that Exalted One,
knower,
seer,
arahant,
fully awake -

to purge man,
overcome grief and woe,
clear away pain and distress,
win truth,[4]
realize Nibbāna -
I mean the six states of ever minding.

What six?

Consider, reverend sirs, the Ariyan disciple who is ever minding the Tathāgata:

'He is the Exalted One,
arahant,
fully enlightened,
perfected in knowledge and way of life,
one well-gone,
a knower of the worlds,
none higher,
a tamer of tamable men,
a teacher,
the awake among devas and men,
the Exalted One!'

When he so minds him,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures;
and, sirs, that Ariyan disciple
lives at all times

with heart spacious,
large,
lofty,
boundless,
free of hatred and ill-will.

Verily, reverend sirs,
by making this thought their object,
some men thereby become pure in nature.

■

Again, the Ariyan disciple ever minds Dhamma:

"Well declared by the Exalted One is Dhamma,
a view for this life,
nor for this only,
bidding come and see,
a guide,
to be known by the wise
each for himself."

Monks, what time the Ariyan disciple minds the Dhamma,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures;
and, sirs, that Ariyan disciple
lives at all times
with heart spacious,
large,

lofty,
boundless,
free of hatred and ill-will.

Verily, reverend sirs,
by making this thought their object,
some men thereby become pure in nature.

■

Again, the Ariyan disciple ever minds the Order:

"The Exalted One's Order of disciples
has rightly stepped the way,
has straightly stepped the way,
has fitly stepped the way,
has wholly stepped the way,
that is:
the four pairs among men,
the eight persons among mankind;
and this Order of disciples of the Exalted One
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit."

Monks, what time the Ariyan disciple minds the Order,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,

is a name for the fivefold sensuous pleasures;
and, sirs, that Ariyan disciple
lives at all times
with heart spacious,
large,
lofty,
boundless,
free of hatred and ill-will.

Verily, reverend sirs,
by making this thought their object,
some men thereby become pure in nature.

■

Again, the Ariyan disciple ever minds the virtues in himself:

"They are unbroken,
without a flaw,
spotless,
without blemish;
they bring freedom
and are praised by wise men;
they are incorruptible
and lead to concentration."

Monks, what time the Ariyan disciple mindsvirtues in himself,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures;

and, sirs, that Ariyan disciple
lives at all times
with heart spacious,
large,
lofty,
boundless,
free of hatred and ill-will.

Verily, reverend sirs,
by making this thought their object,
some men thereby become pure in nature.

■

Again, the Ariyan disciple ever minds liberality in himself:

"It is indeed a gain for me,
indeed I have greatly gained,
I who among folk, overwhelmed by the taint of stinginess,
live the home-life heart-free of the stingy taint,
giving freely,
open-handād,
loving bounty,
within reach of all,
finding joy in alms-distribution."

Monks, what time the Ariyan disciple mindsvirtues in himself,
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures;

and, sirs, that Ariyan disciple
lives at all times
with heart spacious,
large,
lofty,
boundless,
free of hatred and ill-will.

Verily, reverend sirs,
by making this thought their object,
some men thereby become pure in nature.

■

Or the Ariyan diseiple ever minds the devas:

"There are the Four Royal devas,
there are the devas of the Thirty,
the Yama devas,
the Tusita devas,
the devas who delight in creating,
the devas who have power over others' creations,
the Brahma-world devas,
and there are the devas beyond that;
because their faith was such,
those devas fared hence and arose there,
I also have such faith;
because their virtue was such,
those devas fared hence and arose there,
I also have such virtue;
because their learning was such,
those devas fared hence and arose there,
I also have such learning;
because their liberality was such,
those devas fared hence and arose there,
I also have such liberality;

because their wisdom was such,
those devas fared hence and arose there,
I also have such wisdom.'

Monks, what time the Ariyan disciple minds
faith,
virtue,
learning,
liberality
and wisdom,
both in himself
and in those devas
his heart is not lust-obsessed,
nor hate-obsessed,
nor obsessed by infatuation;
upright in heart is he at that time,
moved,
freed,
raised from greed;
and this greed, monks,
is a name for the fivefold sensuous pleasures;
and, sirs, that Ariyan disciple
lives at all times
with heart spacious,
large,
lofty,
boundless,
free of hatred and ill-will.

Verily, reverend sirs,
by making this thought their object,
some men thereby become pure in nature.

■

It is wonderful, reverend sirs;
it is amazing
how the escape from the noose
was conceived by that Exalted One,
knower,
seer,
arahant,
fully awake -
to purge man,
overcome grief and woe,
clear away pain and distress,
win truth,
realize Nibbāna -
I mean the six states of ever minding.

---

[1] See above VI, § 17.

[2] This is a stock para.; see *A*. iv, 426, where Ānanda uses it. Our *Comy*. is much the same as on *A*. iv.

[3] *Sambādha*.

[4] *Ñāya*.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 27

Paṭhama Samaya Suttaṃ

The Times (a)

---

[224]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now a certain monk visited the Exalted One,
saluted him
and sat down at one side;
and so seated,
he said to the Exalted **[225]** One:

'Lord, how often should one go and see a monk who is a student of mind?'[1]

'Monk, these six times
one should go and see a monk
who is a student of the mind.

What six?

Herein, monk, when a monk is obsessed in heart by passionate lust,
overwhelmed by passionate lust

and knows no refuge,
as there really is,
from the surge of passionate lust;
then let him visit a monk,
who has made a study of mind,
and say this to him:

"Good sir, I am indeed obsessed in heart by passionate lust,
overwhelmed thereby,
nor know I any refuge from the surge thereof.

Well were it for me,
if the venerable one would teach me Dhamma
to rid me of this lusting."

Then the monk will teach him Dhamma
to rid him of that lust.

This, monk, is the first time
to go and see a monk
who has made a study of mind.

■

Again, when in heart he is obsessed by ill-will[2]
overwhelmed by ill-will
and knows no refuge,
as there really is,
from the surge of ill-will;
then let him visit a monk,
who has made a study of mind,
and say this to him:

"Good sir, I am indeed obsessed in heart by ill-will,
overwhelmed by ill-will,
nor know I any refuge from the surge of ill-will.

Well were it for me,
if the venerable one would teach me Dhamma
to rid me of this ill-will."

Then the monk will teach him Dhamma
to rid him of that ill-will.

This, monk, is the second time
to go and see a monk
who has made a study of mind.

■

Again, when in heart he is obsessed by sloth and torpor
overwhelmed by sloth and torpor
and knows no refuge,
as there really is,
from the surge of sloth and torpor;
then let him visit a monk,
who has made a study of mind,
and say this to him:

"Good sir, I am indeed obsessed in heart by sloth and torpor,
overwhelmed by sloth and torpor,
nor know I any refuge from the surge of sloth and torpor.

Well were it for me,
if the venerable one would teach me Dhamma
to rid me of this sloth and torpor."

Then the monk will teach him Dhamma
to rid him of that sloth and torpor.

This, monk, is the third time
to go and see a monk
who has made a study of mind.

■

Again, when in heart he is obsessed by flurry and worry
overwhelmed by flurry and worry
and knows no refuge,
as there really is,
from the surge of flurry and worry;
then let him visit a monk,
who has made a study of mind,
and say this to him:

"Good sir, I am indeed obsessed in heart by flurry and worry,
overwhelmed by flurry and worry,
nor know I any refuge from the surge of flurry and worry.

Well were it for me,
if the venerable one would teach me Dhamma
to rid me of this flurry and worry."

Then the monk will teach him Dhamma
to rid him of that flurry and worry.

This, monk, is the fourth time
to go and see a monk
who has made a study of mind.

■

Again, when in heart he is obsessed by or by doubt,
overwhelmed by doubt
and knows no refuge,
as there really is,
from the surge of doubt;
then let him visit a monk,
who has made a study of mind,
and say this to him:

"Good sir, I am indeed obsessed in heart by doubt,
overwhelmed by doubt,
nor know I any refuge from the surge of doubt.

Well were it for me,
if the venerable one would teach me Dhamma
to rid me of this doubt."

Then the monk will teach him Dhamma
to rid him of that doubt.

This, monk, is the fifth time
to go and see a monk
who has made a study of mind.

■

Moreover, monk, when from some image,[3]
as he concentrates thereon,
there comes not to him at intervals
canker-destruction,
nor knows he that image
nor realizes it;
then let him visit a monk,
who has made a study of mind, and say:

"Good sir, from this image,
as I concentrate thereon,
there comes not to me at intervals
canker-destruction,
nor know I that image
nor realize it.

Well were it for me, if the venerable **[226]** one would teach me Dhamma
to the end that I may destroy the cankers."

Then the monk will teach him Dhanāna to destroy the cankers.

This, monk, is the sixth time
to go and see a monk
who has made a study of mind.'

---

[1] *Mano-bhāvanīya, Comy. ettha manaṃ vaḍḍheti. K.S.* iii, 1 and v, 320; 'worshipful'; *F. Dial,* ii, 304: 'of great intellect.'*Cf. Gotama the Man,* p. 153; *Sakya,* p. 245; *Manual,* p. 223.

[2] *Comy.* explains Dhamma in the first five as (1) *asubha-kammaṭṭhāna;* (2) *metta-;i* (3) *thīna-middha-vinodana-* or *aloka-sañña* or *viriyārambha-vatthu;* (4) *samatha-kammaiṭṭhāna;* (5) *tiṇṇaṃ ratanānaṃ guṇakathaṃ kathento.*

[3] *Nimitta,* mental reflex.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 28

Dutiya Samaya Suttaṃ

The Times (b)

---

[226]

[1] THUS have I heard:

Once, when many elders dwelt at the Deer Park in Isipatana, near Benares,
there arose by chance this talk among them,
as they sat assembled in the round hall,[1]
after breakfast,
on their return from alms-collecting:

'What's the proper time, reverend sirs,
to go and see a monk
who is a student of mind?'

■

Now having stated this,
a certain monk said to the elders:

'When, reverend sirs, a monk,
a student of mind,
has returned from alms-collecting,

breakfasted,
washed his feet,
seated himself,
crossed his legs,
straightened his body
and made mindfulness stand up,
as it were,
before him;
then is the time to go and see a monk
who is a student of mind.'

■

And after he had thus spoken, another said:

'Nay, reverend sirs,
that is not the time to go and see a monk
who is a student of mind;
for when he has returned from alms-collecting,
breakfasted,
washed his feet,
seated himself,
crossed his legs,
straightened his body
and made mindfulness stand up,
as it were,
before him;
he is languid from his walk
and is not then completely at ease;
or he is languid after his meal
and is not then completely at ease.

Wherefore that is not the time,
to go and see a monk
who is a student of mind.

But when, sirs, in the evening
he has risen from seclusion
and is seated in the shade of his lodging,
cross-legged,
with body erect,
with mindfulness set before him;
then is the time to go and see a monk
who is a student of mind.'

■

Then said another:

'Nay, verily, reverend sirs,
that is not the time to go and see a monk
who is a student of mind; for when, reverend sirs, in the evening
he has risen from seclusion
and is seated in the shade of his lodging,
cross-legged,
with body erect,
with mindfulness set before him
whatsoever concentration-image
he has by day concentrated on,
just that will then beset him.

Wherefore that is not the time
to go and see that monk.

But when, sirs, night recedes
and day dawns
and he is seated cross-legged
with body erect
with mindfulness set before him;
then is the time to go and see a monk
who is a student of mind.'

■

But another monk said:

Endue. (indue) from induce, induct. With meanings such as digest, take the form of, dress, clothe, overlay, cover, endow with an ability, talent, attribute, etc. Invest with an honour, dignity, etc. Supply with something. Bring up, educate, instruct.
O.E.D. Shorter

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 29

Udāyi Suttaṃ

Udāyin[1]

---

[227]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

And the Exalted One addressed the venerable Udāyin,
saying:

'How many states are there, Udāyin,
of ever minding?

Now when he had thus spoken,
the venerable Udāyin was silent.

■

And a second time
the Exalted One addressed the venerable Udāyin,
saying:

'How many states are there, Udāyin,
of ever minding?

And a second time,
the venerable Udāyin was silent.

■

And a third time
the Exalted One addressed the venerable Udāyin,
saying:

'How many states are there, Udāyin,
of ever minding?

And a third time,
the venerable Udāyin was silent.

■

Then said the venerable Ānanda
to the venerable Udāyin:

'Udāyin, reverend sir,
the Master addresses you.'

'I am listening to the Exalted One, Ānanda,
reverend sir!

■

Lord, a monk remembers[2] many previous existences,
that is to say:
one birth,
two births,
three births,
four, five,

ten, twenty, thirty, forty, fifty,
a hundred births,
a thousand births,
a hundred thousand births,
many an aeon of progression,
many an aeon of destruction,
many an aeon of both progression and destruction;
that in each,
such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
that faring on thence
I arose there,
when such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
faring on thence
I arose here;
thus I would call to mind
each detail and circumstance
of my many previous dwellings" -

This, lord, is a state of ever minding.'[2]

■

Then said the Exalted One:

'I knew, Ānanda,
this foolish fellow, Udāyin,

did not live intent on higher thought.[3ed1]

§

How many states of ever minding are there, Ānanda?'

'Lord, there are five states.

What five?

Herein, lord, a monk, aloof from sensuous appetites,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of joy and ease.

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to dwelling at ease here now.

■

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of joy and ease,
free from applied and sustained thought,
and there the mind becomes calm and one-pointed.

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to dwelling at ease here now.

■

Free from the zest for joy,
mindful and self-possessed,
he enters and abides in the **[228]** third musing[4],
and experiences in his being
that ease whereof the Ariyans declare:
'He that is tranquil and mindful dwells at ease'.

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to dwelling at ease here now.

■

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to dwelling at ease here now.

■

Again, lord, he concentrates
on the thought of light,[5]
fixes his mind on the thought of day -
as by day,
so by night;
as by night,
so by day -

thus with mind neither hampered nor hindered,
he makes his thought become radiant.[6]

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to the gain of knowledge and insight.[ed2]

■

Again, lord, he considers this body,[ed3]
upwards from the soles of his feet,
downwards from the hair of his head,
as skin-bound,
as full of diverse impurities:

There is in this body
the hair of the head,
the hair of the body,
nails,
teeth,
skin,
flesh,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
belly,
dung,

bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
lymph,
spittle,
snot,
synovia,
urine.[7]

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to the riddance of passionate lust.

■

Again, lord, suppose he see a body[ed4]
cast away in a cemetery,
one day dead,
two days dead
or three days dead,
bloated,
blue-black,
a mass of pus;[8]
he compares his own body thus:

This body too is subject thus;
thus it will come to be;
this is not passed.[9]

-°-

Or suppose he see such a body
being eaten by crows,[10]
ravens,
vultures,
dogs,
jackals,
vermin;
he compares **[229]** his own body thus

This body too is subject thus;
thus it will come to be;
this is not passed.

-°-

So too, a body
that is a chain of bones,
with flesh and blood,
sinew-bound;
he compares his own body thus:

This body too is subject thus;
thus it will come to be;
this is not passed.

-°-

So too, a body
that is but blood-bespattered,
sinew-bound;
he compares his own body thus:

This body too is subject thus;
thus it will come to be;
this is not passed.

-°-

So too, a body
that is without flesh or blood,
sinew-bound;
he compares his own body thus:

This body too is subject thus;
thus it will come to be;
this is not passed.

-°-

So too, a body
that is but bones
scattered here and there:
here a hand-bone,[11]
there a foot-bone,
there a leg-bone,
here a thigh-bone,
here a hip-bone,
there a back-bone,
here a skull;
he compares his own body thus:

This body too is subject thus;
thus it will come to be;
this is not passed.

-°-

Should he see a body,
cast away in a cemetery,
the bones of which
are white as a sea-shell,
a heap of bones,
a rotting,
powdering mass,

years old;
he compares his own body thus:

This body too is subject thus;
thus it will come to be;
this is not passed.

-°-

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to the rooting out of the conceit "I am."

■

Then, lord,
by putting away ease
and by putting away ill,
by the passing away of happiness and misery
he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness,
which comes of disinterestedness
and is free of ease and ill.

This state of ever minding, lord,
thus made become,
thus made to increase,
leads to the complete penetration
of the countless elements.[12]

Lord, there are these five states of ever minding.'

■

'Well done,
well done, Ānanda;
and hold, too,
this sixth to be a state of ever mindmg:

Herein, Ānanda,
a monk goes out mindful,
comes in mindful,
stands mindful,
sits mindful,
lies down mindful
and is mindful in performing action.[13]

This state of ever minding, Ānanda,
thus made become,
thus made to increase,
leads to mindfulness and self-possession.'

---

[1] *Comy. Lāḷ'Udāyin* foolish Udāyin; see *Vin*. i, 115; *Dial*. iii, 109.

[2] *Anussarati* and *anussati,* both from √smṛ.

[3] *Adhicitta*. *Comy. samādhi-vipassanā-citta*.

[4] The fourth is not included, being beyond '*sukha*.'

[5] *D*. iii, 223; *A*. ii, 45; iv, 86; *S*. v, 279.

[6] *Comy. Dibba-cakkhu-ñāṇ'atthāya sah'obhāsakaṃ cittaṃ brūheti, vaḍḍheti*.

[7] This list recurs at *D*. ii, 293; *M*. i, 57; *A*. v, 109; *S*. v. 278 (*trsl*. gives thirty-two parts in error, though at *Kh*. 2 there are thirty-two); see *Vism*. 285-303,

to which our *Comy.* refers.

[8] *M.* and *D. loc. cit.; M.* iii, 91. *Comy.* observes: swollen like a goatskin blown up; puffy, loathsome in repulsiveness; mottled, purplish; red where the flesh runs, white where the pus collects, but mostly blue (as if clad in blue robes!); and pus trickles from the broken places and from the nine orifices.

[9] With *Comy., S.e.* and other passages reading *etaṃ*.

[10] *Comy.* perched on the belly, tearing at the belly-flesh, the cheeks, the eyes.

[11] *Comy.* the bones of the hand consist of sixty-four pieces.

[12] *Dhātu*.

[13] *Kammaṃ adhiṭṭhāti S.e.* so, but *v.l. caṃkammaṃ* which is probably correct; *cf. S.* ii, 282; *UdA.* 231; *Nidd.* i, 26.

[ed1] The Pali puts in quotes the Buddha's thought "This foolish Udayi does not live intent on higher thought." The Buddha is not making a claim to have known, he is making a statement about what he knew.

[ed2] *Ñāṇa-dassana*. The 'knowing and seeing' of the Streamwinner.

[ed3] Cf. DN 22 §5 and similar passage in MN 10.

[ed4] Cf. DN 22 §7 and similar passage in MN 10.

Aṇguttara Nikāya
Chakka-Nipāta
III: Anuttariya-Vagga

Sutta 30

Anuttariya Suttaṃ

Above All

---

[229]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these six are above all.[1]

What six?

The sight above all;
the sound above all;
the gain above all;
the training above all;

the service above all;
the ever minding above all.

§

And what, monks, is the sight above all?

Herein, monks, some go to see the treasures:[2]
the elephant,
the horse,
the gem;
to see divers things;
to see some recluse **[230]** or godly man,
wrong in view,
treading the wrong path.

And is that the sight, monks?

I say it is not;
it is indeed a mean sight,
common,
vulgar,
un-Ariyan,
not wall-found,
leading not to world-weariness,
dispassion,
ending,
calm,
knowledge,
awakening,
Nibbāna.[3]

But some,
endued with faith and piety,
sure in trust,[4]
go to see the Tathāgata
or the Tathāgata's disciple.

That, monks, is the sight
above all sights
for purging man,
overcoming grief and woe,
clearing away ill and pain,
winning truth,
and realizing Nibbāna;
I mean,
going to see the Tathāgata
or his disciple,
endued with faith and piety,
sure in trust.

This, monks, is called the sight above all.

Herein is the sight above all.

■

And what, monks, is the sound above all?

Herein, monks,
some go to hear the sound of the drum,
the lute,
the sound of song;
to hear divers things;
to hear the Dhamma of some recluse or godly man,
wrong in view,
treading the wrong path.

And is that the sound, monks?

No, I say it is not;
it is indeed a mean sound,
common,
vulgar,
un-Ariyan,
not wall-found,
leading not to world-weariness,
dispassion,
ending,
calm,
knowledge,
awakening,
Nibbāna.

But some,
endued with faith and piety,
sure in trust,
go to hear the Tathāgata's Dhamma
or his disciple's.

That, monks, is the sound
above all sounds
for purging man,
overcoming grief and woe,
clearing away ill and pain,
winning truth,
and realizing Nibbāna;
I mean,
going to hear the Tathāgata's Dhamma
or his disciple's,
endued with faith and piety,
sure in trust.

This, monks, is called the sound above all.

Herein is the sight and sound above all.

■

And what, monks, is the gain above all?

Herein, monks,
some gain the gain of a son
or a wife
or wealth;
gain divers things;
gain faith in some recluse or godly man,
wrong in view,
treading the wrong path.

And is that the gain, monks?

No, I say it is not;
it is indeed a mean gain,
common,
vulgar,
un-Ariyan,
not wall-found,
leading not to world-weariness,
dispassion,
ending,
calm,
knowledge,
awakening,
Nibbāna.

But some,
endued with faith and piety,
sure in trust,
gain faith in the Tathāgata
or his disciple.

That, monks, is the gain
above all gains

for purging man,
overcoming grief and woe,
clearing away ill and pain,
winning truth,
and realizing Nibbāna;
I mean,
gaining faith in the Tathāgata
or his disciple,
endued with faith and piety,
sure in trust.

This, monks, is called the gain above all.

Herein is the sight, sound and gain above all.

■

[231] And what, monks, is the training above ail?

Herein, monks,
some train in elephant-lore,
in horsemanship,
in the use of the chariot,
the bow,
the sword;[5]
train in divers ways;
train after the way of some recluse or godly man,
wrong in view,
treading the wrong path.

And is that the training, monks?

No, I say it is not;
it is indeed a mean training,
common,
vulgar,
un-Ariyan,

not wall-found,
leading not to world-weariness,
dispassion,
ending,
calm,
knowledge,
awakening,
Nibbāna.

But some,
endued with faith and piety,
sure in trust,
train in the onward course
of virtue,
thought
and insight[6]
according to the Dhamma-discipline declared by the Tathāgata.

That, monks, is the training
above all training
for purging man,
overcoming grief and woe,
clearing away ill and pain,
winning truth,
and realizing Nibbāna;
I mean,
training in the onward course
of virtue,
thought
and insight
according to the Dhamma-discipline declared by the Tathāgata,
endued with faith and piety,
sure in trust.

This, monks, is called the training above all.

Herein is the sight, sound, gain and training above all.

■

And what, monks, is the service above all?

Herein, monks, some serve a warrior,
a brahman,
a householder;
serve divers folk;
serve some recluse or godly man,
wrong in view,
treading the wrong path.

And is that the service, monks?

No, I say it is not;
it is indeed a mean service,
common,
vulgar,
un-Ariyan,
not wall-found,
leading not to world-weariness,
dispassion,
ending,
calm,
knowledge,
awakening,
Nibbāna.

But some,
endued with faith and piety,
sure in trust,
serve the Tathāgata
or his disciple.

That, monks, is the service
above all services
for purging man,
overcoming grief and woe,
clearing away ill and pain,
winning truth,
and realizing Nibbāna;
I mean,
serving the Tathāgata
or his disciple,
endued with faith and piety,
sure in trust.

This, monks, is called the service above all.

Herein is the sight, sound, gain, training and service above all.

■

And what, monks, is the ever minding above all?

Herein, monks,
some ever mind the gain of a son
or a wife
or wealth;
ever mind divers gains;
ever mind some recluse or godly man,
wrong in view,
treading the wrong path.

And is that the ever minding, monks?

No, I say it is not;
it is indeed a mean ever minding,
common,
vulgar,
un-Ariyan,

not well-found,
leading not to world-weariness,
dispassion,
ending,
calm,
knowledge,
awakening,
Nibbāna.

But some,
endued with faith and piety,
sure in trust,
ever mind the Tathāgata
or the Tathāgata's disciple.

That, monks, is the ever minding
above all ever minding
for purging man,
over- **[232]** coming grief and woe,
clearing away ill and pain,
winning truth,
and realizing Nibbāna;
I mean, ever minding the Tathāgata
or his disciple,
endued with faith and piety,
sure in trust.

This, monks, is called the ever minding above all.

Verily, monks, these are the six above all.

They who have found the noblest sight, the sound
Above all sounds, the gain of gains; have found
Joy in the training, are on service set,
Who make the ever minding more-become:
They who have found, linked to right loneliness,

The deathless way to peace[7] - joyous in zeal,
Restrained by virtue, wise, they verily
Shall in due time know where all Ill doth end.'

---

[1] See above VI, § 8.

[2] *Dial*. ii, 204 *ff*.

[3] Clause borrowed from the First Utterance.

[4] *Niviṭṭha-saddho, niviṭṭha-pemo* (from √prī), *ekantagato abhippasanno*.

[5] *Cf*. *Vin*. ii, 10; *Mil*. 66.

[6] *Adhisīla, adhicitta, adhipaññā*.

[7] *Viveka-paṭisaṇuttaṃ khemam amata-gāminaṃ;* for the first compound see *Thag*. 589; [but?] the second half of the line recurs at *M*. i, 508 (see *Tr.'s n*. at 571); there the reading is *-gāminaṃ,* with our *v.l*. and *S.e*. Our *Comy*. is silent.

Aṇguttara Nikāya
Chakka-Nipāta
IV: Devatā-Vagga

Sutta 31

Sekha Suttaṃ

In Training

---

[232]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these six things lead to failure for a monk in training.

What six?

Delight[1] in worldly activity,[2]
delight in talk,
delight in sleep,
delight in company,

delight in being unguarded as to the doors of the senses
delight in immoderate in eating.

Monks, these are the six things that lead to failure for a monk in training.

§

Monks, these six things lead to not failing for a monk in training.

What six?

Non-delight in worldly activity,
non-delight in talk,
non-delight in sleep,
non-delight in company,
non-delight in being unguarded as to the doors of the senses
non-delight in immoderate in eating.

Monks, these are the six things that lead to failure for a monk in training.

---

[1] *Cf*. above VI, § 22.

[2] *Kamma*.

Aṇguttara Nikāya
Chakka-Nipāta
IV: Devatā-Vagga

Sutta 32

Paṭhama Aparihāna Suttaṃ

They Fail Not (a)

---

[232]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now, when night was far spent,
a deva of exceeding loveliness,
lighting up the whole of Jeta Grove,
approached the Exalted One,
saluted
and stood at one side.

Thus standing,
the deva said:

"Lord, these six things
lead not to a monk's failure.

What six?

Reverence for the Master,
reverence for Dhamma,
reverence for the Order,
reverence for the training,
reverence for earnestness
reverence for good-will.[1]

[233] Verily, lord, these six things lead not to a monk's failure."

Thus spoke the deva and the Master approved;
and seeing this,
he saluted the Exalted One and passed out on the right.

§

And when the night was over,
the Exalted One addressed the monks:

"To me, monks, when night was far spent,
a deva of exceeding loveliness,
lighting up the whole of Jeta Grove,
approached,
saluted
and stood at one side.

Thus standing,
the deva said:

'Lord, these six things
lead not to a monk's failure.

What six?

Reverence for the Master,
reverence for Dhamma,
reverence for the Oder,
reverence for the training,
reverence for earnestness
reverence for for good-will.

Verily, lord, these six things lead not to a monk's failure.'

Thus spoke the deva and I approved;
and seeing this,
he saluted
and passed out on the right."

Deep reverence for the Master, Dhamma, Order,
Reverence for earnestness and for good-will:
Not thuswise fails a monk; he's nigh Nibbāna.'

---

[1] Above VI, § 21; below, § 79; A. iv, 28, [+ §§ 32, 33] where the *gāthā* is almost the same.

Aṇguttara Nikāya
Chakka-Nipāta
IV: Devatā-Vagga

Sutta 33

Dutiya Aparihāna Suttaṃ

They Fail Not (b)

---

[233]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now, when night was far spent,
a deva of exceeding loveliness,
lighting up the whole of Jeta Grove,
approached the Exalted One,
saluted
and stood at one side.

Thus standing,
the deva said:

"Lord, these six things
lead not to a monk's failure.

What six?

Reverence for the Master,
reverence for Dhamma,
reverence for the Order,
reverence for the training,
reverence for modesty
reverence for fear of blame.

Verily, lord, these six things lead not to a monk's failure."

Thus spoke the deva and the Master approved;
and seeing this,
he saluted the Exalted One and passed out on the right.

§

And when the night was over,
the Exalted One addressed the monks:

"To me, monks, when night was far spent,
a deva of exceeding loveliness,
lighting up the whole of Jeta Grove,
approached,
saluted
and stood at one side.

Thus standing,
the deva said:

'Lord, these six things
lead not to a monk's failure.

What six?

Reverence for the Master,
reverence for Dhamma,
reverence for the Order,
reverence for the training,
reverence for modesty
reverence for fear of blame.

Verily, lord, these six things lead not to a monk's failure.'

Thus spoke the deva and I approved;
and seeing this,
he saluted
and passed out on the right."

Deep reverence for the Master, Dhamma, Order,
Reverence for modesty and fear of blame:
Not thuswise fails a monk; he's nigh Nibbāna.'

Aṇguttara Nikāya
Chakka-Nipāta
IV: Devatā-Vagga

Sutta 34

Moggallāna Suttaṃ

Mahā Moggallāna

---

[233]

[1] THUS have I heard:

Once when the Exalted One dwelt near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park
this thought came to the venerable Mahā Moggallāna,
gone apart for solitude:

'To how many devas is there this knowledge:

"We have Won to the Stream;
are no more for the abyss;
in sureness we make for the awakening beyond?"'[1]

■

Now[2] at that time
a monk named Tissa had just died
and was reborn in one of the Brahma worlds,

and they knew him even there as Tissa the mighty,
Tissa the powerful.

■

Then the venerable Mahā Moggallāna —
as a strong man might stretch out his bent arm,
might bend his stretched arm —
vanished from Jeta Grove
and appeared in that Brahma-world.

■

And deva Tissa saw the venerable one from afar,
coming along,
and on **[234]** seeing him said:

'Come, worthy[3] Moggallāna;
welcome, worthy Moggallāna!

'Tis long since you made this round,[4]
I mean, came here.

Pray be seated, good sir, here is the seat ready.'

And the venerable Mahā Moggallāna sat down;
and deva Tissa,
after saluting,
sat down also,
at one side.

Then said the venerable Mahā Moggallāna
to deva Tissa,
so seated:

'To how many devās, Tissa,
is there this knowledge:

"We have won to the Stream;
are no more for the abyss;
in sureness we make for the awakening beyond"'?

Cātum'mahārājikānaṃ devānaṃ. "Those devas of the Four Kings."

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka-Nipāta
IV: Devatā-Vagga

Sutta 35

Vijjā-Bhāgiya Suttaṃ

Parts of Wisdom

---

[235]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these six things are parts of wisdom.

What six?

The[1] idea of impermanence,
the idea of the Ill in impermanence,
the idea of not-self in Ill,
the idea of renunciation,

of dispassion,
of ending.

Monks, these six things are parts of wisdom.'

---

[1] *D*. iii, 283; *A*. iv, 24; on *vijja-bhāgiyā* see *DhS*. trsl. 338 *n*.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

Sutta 36

Vivāda-Mūla Suttaṃ

The Roots of Contention

---

[235]

[1] THUS have I heard:

the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, these six are the roots of contention.[1]

What six?

3. Monks, suppose a monk be angry, scornful.

An he be so, he lives without reverence,
respect for the Master,
Dhamma

or the Order;
he fulfils not the training.

And he who lives thus,
causes contention in the Order,
and that is to the hurt and sorrow of many folk,
to the harm of many folk,
to the hurt and ill of devas[2] and men.

Monks, if you see this root of contention among you
or among others,
strive to rid yourselves of this evil thing;
and if you see it not,
step the way to stop its future cankering.[3]

Thus is this evil root of contention rid;
and thus shall there be no future cankering.

■

4. Again, monks, suppose a monk be a hypocrite,
malicious.

An he be a hypocrite, malicious,
he lives without reverence,
respect for the Master,
Dhamma
or the Order;
he fulfils not the training.

And he who lives thus,
causes contention in the Order,
and that is to the hurt and sorrow of many folk,
to the harm of many folk,
to the hurt and ill of devas and men.

Monks, if you see this root of contention among you
or among others,
strive to rid yourselves of this evil thing;
and if you see it not,
step the way to stop its future cankering.

Thus is this evil root of contention rid;
and thus shall there be no future cankering.

■

5. Again, monks, suppose a monk be envious,
mean.

An he be envious, mean,
he lives without reverence,
respect for the Master,
Dhamma
or the Order;
he fulfils not the training.

And he who lives thus,
causes contention in the Order,
and that is to the hurt and sorrow of many folk,
to the harm of many folk,
to the hurt and ill of devas and men.

Monks, if you see this root of contention among you
or among others,
strive to rid yourselves of this evil thing;
and if you see it not,
step the way to stop its future cankering.

Thus is this evil root of contention rid;
and thus shall there be no future cankering.

■

6. Again, monks, suppose a monk be deceitful,
crafty.

An he be deceitful, crafty,
he lives without reverence,
respect for the Master,
Dhamma
or the Order;
he fulfils not the training.

And he who lives thus,
causes contention in the Order,
and that is to the hurt and sorrow of many folk,
to the harm of many folk,
to the hurt and ill of devas and men.

Monks, if you see this root of contention among you
or among others,
strive to rid yourselves of this evil thing;
and if you see it not,
step the way to stop its future cankering.

Thus is this evil root of contention rid;
and thus shall there be no future cankering.

■

7. Again, monks, suppose a monk be evil-minded,
wrong in view.

An he be evil-minded, wrong in view,
he lives without reverence,
respect for the Master,
Dhamma
or the Order;
he fulfils not the training.

And he who lives thus,
causes contention in the Order,
and that is to the hurt and sorrow of many folk,
to the harm of many folk,
to the hurt and ill of devas and men.

Monks, if you see this root of contention among you
or among others,
strive to rid yourselves of this evil thing;
and if you see it not,
step the way to stop its future cankering.

Thus is this evil root of contention rid;
and thus shall there be no future cankering.

■

8. Again, monks, suppose a monk be view-bound,
tenacious, stubborn.[4]

An he be view-bound, tenacious, stubborn,
he lives without reverence,
respect for the Master,
Dhamma
or the Order;
he fulfils not the training.

And he who lives thus,
causes contention in the Order,
and that is to the hurt and sorrow of many folk,
to the harm of many folk,
to the hurt and ill of devas and men.

Monks, if you see this root of contention among you
or among others,
strive to rid yourselves of this evil thing;

and if **[236]** you see it not,
step the way to stop its future cankering.

Thus is this evil root of contention rid;
and thus shall there be no future cankering.

Verily, monks, these six are the roots of contention.'

---

[1] This recurs at *D*. iii, 246; *M*. ii, 245; *Vin*. ii, 89. *Cf*. *Proverbs* xxii, 10: 'Cast out the scorner, and contention shall go out.'

[2] *Comy*. refers us to *Vin*. i, 252 as to how quarrelling among monks affects devas.

[3] *An-avassvāya paṭipajjeyyātha, √sru* and *√pad*.

[4] *Sandiṭṭhi-parāmāsī ādhāna-gāhī duppaṭinissaggī; cf*. *M*. i, 42; *D*. iii, 46; *A*. v, 150. All read *ādhāna-*, with *S.e*. and *Comy*. but *A*. has *v.l*. *ādāna*. *Ādāna-gāhī* is 'grasping-seizing' (*cf*. *ādāna-paṭinissagga* at *Dhp*. 89; *S*. i, 236; v, 24: 'grasping-foregoing'), and our *Comy*. glosses: *daḷha-gāhi*.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

Sutta 37

Jaḷaṇga-Dāna Suttaṃ

Alms

---

[236]

[1] THUS have I heard:

Once when the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park,
Nanda's mother, the Veḷukaṇḍakan[1] lay-disiple,
founded an offering,
sixfold-endowed,
for the Order of monks with Sāriputta and Mahā Moggllāna at the head.

Now the Exalted One, with the deva-eye,
surpassing in clarity the eye of man,
saw that Nanda's mother, the Veḷukaṇḍakan lay-disiple,
had founded an offering,
sixfold-endowed,
for the Order of monks with Sāriputtaand Mahā Moggllāna at the head,
and addressed the monks thus:

Monks, this lay-disciple of Veḷukaṇḍakan, Nanda's mother,
has founded an offering,
sixfold-endowed,
for the Order of monks
with Sāriputta and Mahā Moggllāna at the head.

■

And how, monks, is the offering[2] sixfold-endowed?

Monks, the giver's part is threefold
and the receivers' part is threefold.

■

And what is the giver's threefold part?

Herein, monks, before the gift[3]
he is glad at heart[4]
in giving the heart[4] is satisfied;
and uplifted is the heart when he has given.

This is the giver's threefold part.

■

And what is the receivers' threefold part?

Herein, monks, they are lust-freed
or stepping to cast lust out;
are hate-freed or stepping to cast hate out;
are delusion-freed or stepping to become so.

This is the receivers' threefold part.

■

Thus the giver's part is threefold
and the receivers' part is threefold;
thus verily, monks, the offering is sixfold-endowed.

§

Monks, not easy is it to grasp the measure of merit
of such a sixfold-endowed offering,
and to say:

"Thus much is the yield in merit,
the yield in goodliness,
making for a lucky hereafter,
ripening to happiness,
leading heavenward,
leading **[237]** to weal and happiness,
longed for,
loved
and lovely."

Verily, the great mass of merit is reckoned just unreckonable,
immeasurable.

■

Monks, just[5] as it is not easy to grasp the measure of water
in the great ocean, and to say:

"There are so many pailfuls,
so many hundreds of pailfuls,
so many thousands of pailfuls,
so many hundreds of thousands of pailfuls" -

for that great mass of water is reckoned unreckonable,
immeasurable;
even so, monks, it is not easy to grasp the measure of merit
in a sixfold-endowed offering,
and to say:

"Thus much is the yield in merit,
the yield in goodliness,
making for a lucky hereafter,
ripening to happiness,
leading heavenward,
leading to weal and happiness,
longed for,
loved
and lovely."

Gladsome before the gift, giving satisfied,
Uplifted having given-that's bounty's[6] fullness.[7]
Lust-freed, hate-freed, delusion-freed, stainless,
Controlled Brahma-wayfarers[8]- that's the best field for bounty.
If one but cleanse[9] himself and give by hand,
For self hereafter, [10]too, great is the fruit.
So giving-faithful, wise, heart-free, discreet -
In the sorrowless, happy world he'll rise.'[11]

---

[1] See *G.S.* i, 24; *Brethr.* 41; *A.* iv, 63; *K.S.* ii, 160 (there *-kaṇṭkī*).

[2] *Dakkhiṇā*.

[3] *Dāna*.

[4] *Mano*, then *cititaṃ*.

[5] See above, p. 43, *n*. 2.

[6] *Yaññna*.

[7] *Sampadā*. *Comy*. *paripuṇṇatā*, fulfilment.

[8] *Saññatā brahmacārayo*, restrained god-way-ers.

[9] The *Comy*. takes this literally: washing his feet and hands, rinsing his/mouth.

[10] *Parato ca*. *Comy*. is silent.

[11] The last line of the text recurs at *It*. 16 and 52.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

Sutta 38

Atta-Kāra Suttaṃ

Self-Acting

---

[237]

[1][niza] Now a certain brāhman visited the Exalted One, greeted him and, after exchanging the usual polite talk, sat down at one side.

So seated, he said to the Exalted One:

'This, Master Gotama, is my avowal, this my view:

There is no self-agency;
no other agency.'[1]

[238] 'Never, brāhman, have I seen or heard of such an avowal, such a view.

■

Pray, how can one[2] step onwards,
how can one step back,
yet say:

'There is no self-agency;
there is no other agency?'

§

What think you, brāhman, is there such a thing as initiative?'[3]

'Yes, sir.'

'That being so, are men known to initiate?'

Yes, sir.'

'Well, brāhman, since there is initiative
and men are known to initiate,
this is among men the self-agency,
this is the other agency.

■

What think you, brāhman, is there such a thing as stepping[2] away?

'Yes, sir.'

'That being so, are men known to step away?'

Yes, sir.'

'Well, brāhman, since there is stepping away,
and men are known to step away,
this is among men the self-agency,
this is the other agency.

■

What think you, brāhman, is there such a thing as stepping forth?

'Yes, sir.'

'That being so, are men known to step forth?'

Yes, sir.'

'Well, brāhman, since there is stepping forth,
and men are known to step forth,
this is among men the self-agency,
this is the other agency.

■

What think you, brāhman, is there such a thing as halting?[4]

'Yes, sir.'

'That being so, are men known to halt?'

Yes, sir.'

'Well, brāhman, since there is halting,
and men are known to halt,
this is among men the self-agency,
this is the other agency.

■

What think you, brāhman, is there such a thing as standing?

'Yes, sir.'

'That being so, are men known to stand?'

Yes, sir.'

'Well, brāhman, since there is standing,
and men are known to stand,

this is among men the self-agency,
this is the other agency.

■

What think you, brāhman, is there such a thing as stepping towards anything?

'Yes, sir.'

'That being so, are men known to stepping towards?'

Yes, sir.'

'Well, brāhman, since there is stepping towards,
and men are known to step towards,
this is among men the self-agency,
this is the other agency.

■

Never, brāhman, have I seen or heard of such an avowal,
such a view as yours.

Pray, how can one step onwards,[5] step back and say:

'There is no self-agency,
there is no other-agency?'"

§

'This, indeed, is wonderful,[5] Master Gotama!

This, indeed, is wonderful, Master Gotama!

'Tis just as if one had set upright a thing toppled over,
opened out a covered thing,
showed a blind man along the road,
brought an oil lamp into the dark,
so that those that had eyes could see objects —
it is just thus that Dhamma
has been blazed abroad by Master Gotama
in manifold ways.

'I, Master Gotama,
go to Master Gotama for refuge,
to Dhamma
and to the monk-Order;
let Master Gotama look upon me as a lay-disciple,
to that refuge gone,
henceforth as long as life lasts!'

---

[1] This is Makkhali Gosala's heresy; see *Dial*. i, 71; *K.S*. iii, 169; *P.E.D*. *s.v. atta* and *para-* seems to interpret *atta-kāra, para-* wrongly; see *DA*. i, 160. *Crit*. *Pāli Dict*. has 'own act'; so *Nyāṇatiloka*.

[2] *√kram,* to walk, with the prefixes *abhi, paṭī, nis, parā and upa*.

[3] *Ārabbhadhātu: ārabbha,* gerund of *ārādheti,* to set on foot; *dhātu,* element, property, condition. *Comy. sabhāva,* 'essence.'

[4] *Thāma and ṭhiti*, both from *√sthā;* the former is, I suppose, a causative formation.

[5] *Abhikkamanto and abhikkantaṇ,* respectively. Were the latter not 'stock,' we might see a pun here in *abhikkantaṇ,* which means equally 'going forward' *(kram)* and 'very charming' *(kānta)*.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

Sutta 39

Kamma-Nidāna Suttaṃ

The Means[1]

---

[239]

[1] THUS have I heard:

The Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, there are these three means to heap up[2] deeds.

What three?

Greed is a means to heap up deeds;
hate is a means to heap up deeds;
delusion is a means to heap up deeds.

■

Monks, not from greed
does not-greed heap up,
but from greed surely greed heaps up;
not[3] from hate
does not-hate heap up,
but from hate surely hate heaps up;
not from delusion
does non-delusion heap up,
but from delusion surely
delusion heaps up.

■

Monks, not of deeds,
greed-born,
hate-born,
delusion-born,
are devas,
are men,
nor they who fare along the happy way;
monks, of deeds born of greed,
hate,
delusion,
hell is,
brute-birth is,
the ghost-realm is,
and they who fare along the evil way.

Verify, monks, these are the three means
to heap up deeds.

§

Monks, there are these three means
to heap up deeds.

What three?

Not-greed is a means to heap up deeds;
not-hate is a means to heap up deeds;
non-delusion is a means to heap up deeds.

■

Monks, not from not-greed
does greed heap up,
but from not-greed surely not-greed heaps up;
not from not-hate does hate heap up,
but from not-hate surely not-hate heaps up;
not from non-delusion does delusion heap up,
but from nondelusion surely non-delusion heaps up.

■

Monks, not of deeds,
born of not-greed,
not-hate,
non-delusion,
is hell,
brute-birth,
the ghost-realm,
nor they who fare along the evil way;
monks, of deeds, born of not-greed,
not-hate,
non-delusion,
devas are,
men are,
and they who fare along the happy way.

Verily, monks, these are the three means
to heap up deeds.'

---

[1] *Nidāna*, binding on to, √*dā*, cause.

Ecclesiastes ii, 26:
For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.
K.J.V.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

The Book of the Sixes
The Devas

Kimbila Suttaṃ

Sutta 40

The Venerable Kimbila

---

[239]

[1]Thus have I said:

Once, when the Exalted One dwelt at Kimbilā in Bamboo Grove,[1]
the venerable Kimbila visited **[240]** him and, after saluting,
sat down at one side.

So seated, the venerable Kimbila[2] said to the Exalted One:

'Lord, what reason is there,
what cause,
whereby, when the Tathāgata has passed away,
Saddhamma shall not endure?'

■

'Consider, Kimbila, monk, nun and lay-disciple, man and woman,
how, when the Tathāgata has passed away,

they may dwell without reverence, without respect for the Master;
without reverence, without respect for Dhamma;
without reverence, without respect for the Order;
without reverence, without respect for the training;
without reverence, without respect for zeal;
without reverence, without respect for goodwill.

This, Kimbila, is a reason,
this a cause,
whereby, when the Tathāgata has passed away,
Saddhamma shall not endure.'

§

'But what reason is there, lord,
what cause,
whereby, when the Tathāgata has passed away,
Saddhamma shall endure?

■

'Kimbila, let monk and nun, lay-disciple, man and woman,
live with reverence and respect for the Master,
with reverence and respect for the Dhamma,
with reverence and respect for the Order,
with reverence and respect for the training,
with reverence and respect for zeal
and with reverence and respect for good-will;
and it shall be a reason,
a cause,
whereby, when the Tathāgata has passed away,
Saddhamma shall endure.'

[1] So text; *Comy*. and *S.e*. *Nicula; cf*. *S*. v, 322.

[2] A Sakyan who joined the Order with Ānanda (*Vin*. ii, 182); he was presumably much exercised over this matter, for *cf*. V, § 201 (*A*. iii, 247 [AN 5.201]) and *A*. iv, 84. [AN 7.56] *Cf*. also *K.S*. ii, 152; v, 151.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

Sutta 41

Dāru-k-Khandha Suttaṃ

The Log of Wood

---

[240]

[1] THUS have I heard:

Once, when the venerable Sāriputta
dwelt on Mount vulture Peak near Rājagaha,
he robed early and, taking bowl and cloak,
descended the hill
with many monks in company.

Now at a certain spot
the venerable Sāriputta saw a large log of wood;
and there he addressed the monks and said:

'See you, reverend sirs,
that large log of wood?'

'Yes, sir,' they replied.

[2] 'An adept[1] monk, reverend sirs,
won to mind-control,

can, if he wish,
view[2] it as earth.

Wherefore?

There is, sirs,
[241] in that log of wood
the earth element;
hence an adept can view it as earth.

■

[3] An adept monk, reverend sirs,
won to mind-control,
can, if he wish, view it as water.

Wherefore?

There is, sirs,
in that log of wood
the water element;
hence an adept can view it as water.

■

[4] An adept monk, reverend sirs,
won to mind-control,
can, if he wish, view it as fire.

Wherefore?

There is, sirs,
in that log of wood
the fire element;
hence an adept can view it as fire.

■

[5] An adept monk, reverend sirs,
won to mind-control,
can, if he wish, view it as air.

Wherefore?

There is, sirs,
in that log of wood
the air element;
hence an adept can view it as air.

■

[6] An adept monk, reverend sirs,
won to mind-control,
can, if he wish, view it as beautiful.

Wherefore?

There is, sirs,
in that log of wood
the element of beauty;
hence an adept can view it as beautiful.

■

[7] An adept monk, reverend sirs,
won to mind-control,
can, if he wish, view it as ugly.

Wherefore?

There is, sirs,
in that log of wood
the element of beauty;
hence an adept can view it as beautiful.

[1] *Iddhimā*.

[2] *Adhimucceyya*. *Comy*. *sallakkheyya*, ? trace therein.

Aṇguttara Nikāya
Chakka Nipāta
IV. Devatā Vagga

Sutta 42

Nāgita Suttaṃ

The Venerable Nāgita

---

[241]

[1] Thus have I said:[ed1]

Once[1] the Exalted One walked a walk
with a great company of monks
among the Kosalese
and came to a Kosalan brahman village called Icchānangala.

And there in the Icchānaṇgala grove the Exalted One dwelt.

Now the brahman householders of that place heard:

'The recluse, Master Gotama,
the Sakya,
gone forth from the Sakya clan,
has arrived at Icchānaṇgala
and stays in the grove hard by;
and of that same Master Gotama
this fair report is noised abroad:

"He is the Exalted One,
arahant,
perfectly enlightened,
endowed with wisdom and righteousness,
one well-gone,
a world-knower,
the unsurpassed,
a tamer of tamable men,
a teacher,
a Buddha of devas and men,
the Exalted One!

Having realized more-knowledge himself,
he declares it to this world
with its devas
and Māras
and Brahmas,
to this earth with its recluses and brahmans,
its devas and men;
and he teaches Dhamma,
lovely in the beginning,
lovely in.the middle
and lovely in the end;
and sets forth the godly life,
utterly pure and perfect,
both in spirit and letter.

Well indeed is it to see such arahants!"'

■

Then at dawn
those brahman householders went to the grove,
taking with them much hard and soft food;
and they stood at the gateway making a great tumult.

■

Now at that time the venerable Nāgita served the Exalted One.

Then said the Exalted One to the venerable Nāgita:

'What is this great tumult, Nāgita?

'Tis as though fisher-folk had caught a great haul!'

■

'These, lord, are the Icchānaṇgala brahman householders,
who have brought much hard and soft food
for the Exalted One
and the monks;
and they now stand without.'

■

'I have naught to do with homage, Nāgita,
nor need I homage.

■

Whosoever cannot obtain at will,
freely,
readily,
the ease of renunciation,
the ease of seclusion,
the ease of calm,
the ease of enlightenment,
as I can,
let him wallow[2] **[242]** in that dung-like[3] ease,
that clog[4] of ease,
that ease gotten of gains,

favours
and flattery.'

■

'Lord, let the Exalted One accept their offering now;
let the Well-gone accept!

Lord, now is the time to accept;
for whithersoever the Exalted One shall henceforth go,
the brahman householders of town and countryside
shall be so inclined.

Lord, just as when the rain-deva rains abundantly,
the waters flow with the incline;
evān so, lord,
whithersoever the Exalted One shall henceforth go,
the brahman householders of town and countryside
shall be so inclined.

And why?

So great, lord, is the Exalted One's virtue and wisdom.'

■

'I have naught to do with homage, Nāgita,
nor need I homage;
but whosoever cannot obtain at will,
freely,
readily,
the ease of renunciation,
seclusion,
calm,
enlightenment,
as I can,
let him wallow in that dung-like ease,

that clog of ease,
that ease gotten of gains,
favours
and flattery.

■

Suppose, Nagita, I see a monk seated,
rapt,
on the outskirts of some village;
then I think:

"Presently a park-man
or a novice
will disturb the reverend sir
and will oust him from that concentration."

So, Nāgita, I am not pleased
with that monk's abode.

-°-

Or I see one forest-gone,
seated nodding in the forest;
then I think:

"Presently he will dispel sleep and fatigue,
attend to the forest-sense[5] and solitude."

So, Nāgita, I am pleased
with his forest-abiding.

-°-

Or I see one forest-gone,
seated,

rapt;
then I think:

"Presently he will compose
the uncomposed mind
or will continue to ward
the freed mind."

So, Nāgita, I am pleased
with his forest-abiding.

-°-

Or I see one living on a village outskirts,
getting the requisites:
robe,
alms,
bed
and medicaments;
and, delighting in those gains,
favours
and flattery,
he neglects to go apart,
neglects the forest,
the woodland ways,
the lonely lodgings;
he gets his living
by visiting village,
town
and capital.

So, Nāgita, I am not pleased
with his abiding.

-°-

Or I see a monk,
forest-gone,
getting the requisites,
but staving off gains,
favours
and flattery,
neglecting not to go **[243]** apart,
neglecting not the woodland ways,
the lonely lodgings.

So, Nāgita,
I am pleased with that monk's forest-abiding.

-°-

But when walking along the highway, Nāgita,
I see nothing whatever in front nor behind,
it suits[6] me,
even over the calls of nature.'

---

[1] This sutta with two more items and some variation recurs at *A*. iv, 340; see above, Fives, § 30.

[2] *Sādiyeyya,* no doubt from √*svad,* but possibly from √*sad*.

[3] *Mīḷha*.

[4] *Middha-*

[5] *Araññа-saññaṃ*. *Cf*. *Th*. I, ver. 110.

[6] *Phāsu me;* one wonders what he would have thought modem highways suitable for!

ed1 In this single case Hare has used this translation. Otherwise he uses 'Thus have I heard'.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Nāga Suttaṃ

Sutta 43

The Elephant[1]

---

[243]

[1] THUS have I heard:

Once, when the Exalted One dwelt near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park,
he robed early and,
with cloak and bowl,
entered Sāvatthī for alms.

And having gone his round in Sāvatthī,
on his return,
after his meal,
he said to the venerable Ānanda:

'Let us go, Ānanda,
to Migāra's mother's terraced house
in East Park,
where, when we are come,
we will spend the noontide.'

'Yes, lord,'replied the venerable Ānanda;
and the Exalted One went there with him.

Then in the evening the Exalted One,
risen from solitude,
said to him:

'Come, Ānanda,
we will go to the bathing-place[2]
and bathe our limbs.'

'Yes, lord,' he replied;
and they went there together.

And when he had bathed and come out,
the Exalted One stood in a single garment,
drying himself.[3]

Now at that time Seta,
an elephant of rajah Pasenadi of Kosala,
came out of the bathing-place
to the sound of many drums
and all kinds of music;
and folk about,
marvelling[4] at the sight,
said:

'What a beauty, sirs, is the rajah's elephant;
what a picture;
what a treat for the eye;
what a body he has!

The elephant, sirs,
is indeed an elephant!'[5]

[244] And when this had been said,
the venerable Udāyin[6] spoke thus to the Exalted One:

'Lord, do folk say:

The elephant is indeed an elephant,
only on seeing the huge, gross bulk of an elephant,
or do they say it
on seeing other gross, bulky things?

Folk say it, Udāyin,
when they see the huge, gross bulk of an elephant;
they say it, too,
when they see a huge horse
or a bull
or a snake
or a tree;
they say:

The nāga,
indeed is a nāga!"

even when they see a huge man
with a gross, fat body.

But I declare, Udāyin,
that in the deva-world
with its Māras and Brahmās,
and on earth with its recluses,
godly men,
devas and men -
he who commits no enormity[7]
in deed,
word
or thought,
he is a nāga.'

It is marvellous and amazing, lord -
I mean these noble words of the Exalted One:

"I declare that in the deva-world
or on earth
he who commits no enormity
in deed,
word
or thought,
he is a nāga.

'And now, lord,
I will give thanks in verse
for the Exalted One's noble words:

A man and very[8] Buddha he, self-tamed,
Composed, who treads the deathless path, serene
In joy, transcending all; whom men adore,
Whom devas laud-thus have I heard of him,
The Arahant.[9] All fetters he hath left,
From jungle to Nibbāna[10] come, his joy
lives in renouncing worldly lusts; as gold
From quarried quartz, that naga outshines all;
As Himalay[11] o'er other crags-whose name
Is Truth o'ertops all nāgas so yclept.
[245] Lo! I will limn this naga-elephant,
Who no enormity commits; Mildness
And harmlessness his forefeet are, his hinder
Austerity and godly life; be-trunked
With faith, white-tusked with equanimity,
His neck is mindfulness, his head is insight;
Each Dhamma-thought's a test;[12] and Dhamma's garner[13]
His belly is, his tail is solitude.
Rapt muser, calm, well self-composed, whose breath
Is zest[14]-that nāga walks composed, composed

He stands, composed he lies, composed he sits,
A nāga e'er controlled - for he is perfect.
Blameless he feeds, nor feeds on foolishness;
Ration and robe he gets and shuns the hoard;
He snappeth every tie, bonds fine and coarse;
He goes where'er he will, he goes care-free.
See how the lovely lotus, water-born,
Sweet-scented, ne'er by water is defiled:[15]
The Buddha, born as very[16] man, puts by
The world and by the world is undefiled,
As lily by the water of the lake.
As blazing fire goes out thro' want of fuel,
And men, of ashes,[17] say: "The fire's gone out!" -
This is a parable of rare presage,[18]
[246] Taught by wise men-great nāgas by a nāga
Are recognized when by a nāga[19] taught -
Lust-freed, hate-freed, delusion-freed, stainless,[20]
This nāga, body-freed, shall "go out"[21] freed.'

---

[1] *Nāgo,* elephant, serpent and fairy-demon; a phenomenon, prodigy.

[2] *Pubbakoṭṭhaka;* see *n*. at K.S. v, 195; but it can hardly refer to a gateway here, but simply an enclosure (precinct).

[3] All this recurs at *M*. i, 161; *cf*. also *S*. i, 8; below, § 62.

[4] Api'ssu.

[5] *Nāgo vata bho nāgo*.

[6] *Comy. Kāl'Udāyin;* see *Brethr.* 287 (the verses recur there, Thag. 689-704); O.S. I, 20, *Comy*. explains that 500 monks accompanied the Buddha.

[7] *Āguṃ na karoti, taṃ nāgo* The poet is less crude in Th. 693; *na hi āguṃ karoti so*. *Cf*. *Sn*. 522.

[8] *Sam-buddha*.

[9] *Arahato*. *Brethr.* 'I, an arahant.'

[10] *S.e*. and *Thag*. *vanā nibbanaṃ āgataṃ*.

[11] Text *himavā'ññe, S.e*. *maññe, Comy*. so, with *v.l*. *'v'aññe* with *Thag*., which is no doubt correct; In Sinhalese script *v, c* and *m* are somewhat similar.

[12] *Vīmaṃsā dhamma-cintanā*. *Comy*. likens this to the elephant feeling with his trunk; *vīmaṃsā,* investigation, is one of the four *Iddhipādas;* see V, § 67.

[13] Text reads *samātapo, v.l*. *samācāpo;* but *Comy*. and *S.e*. *samāvāpo,* explaining: *kucchi yeva samāvāpo, samāvāpo nāma samāvāpana-ṭṭhānaṃ*. *P.E.D*. omits, but the compound seams to occur in *Skt*.*;* see Macdonell's *Dict*. *s.v*. *√vap*. At *M*. i, 451 we have *samavāpaka,* a store-room; *Thag*. reads *samāvāso*.

[14] *Assāsa-rato*. *Comy*. refers this to the assāsa-passāsa exercises; see *K.S*. v, 257 *ff*.

"The teacher said: 'My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil deed clings to one who knows it.'"
S.B.E.: Max Müller: Khāndogya Upanishad: IV: Khanda 14
"He who, casting off (all) attachment, performs actions dedicating them to Brahman, is not tainted by sin, as the lotus-leaf (is not tainted) by water."
The *Bhagavadgītā,* V., *S.B.E*. 8, pg 64.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Migasālā Suttaṃ

Sutta 44

Migasālā[1]

---

[246]

[1] THUS have I heard:

One morning the venerable Ānanda,
robing early,
took bowl and cloak
and went to the house of the lay-disiple, Migasālā,
and there sat down on seat made ready.

And Migasālā came
and saluted him
and sat down at one side.

So seated, she said to the venerable Ānanda:

'Pray, reverend sir,
how ought one to understand this Dhamma
taught by the Exalted One:
that both he who lives the godly life
and he who does not

shall become like-wayfarers
in the world to come?

My father, sir, Purāṇa,[2]
lived the godly life,
dwelling apart,
abstaining from common,
carnal things;
and when he died,
the Exalted One explained:

He's a Once-returner,
dwelling in Tusita.

My unde,[3] sir, Isidatta,
did not live the godly life
but rejoiced with a wife;
and of him also,
when dead,
the Exalted One said:

He's a Once-returaer,
dwelling in Tusita.

Reverend Ānanda, how ought one to understand this Dhamma
taught by the Exalted One:
that both he who lives the godly life
and he who does not
shall become like-wayfarers
in the world to come?

'Even, sister, as the Exalted One has said.'[4]

§

'And when the venerable Ānanda had received alms in Migasālā's house,
he rose from his seat and departed.

Now on his return from alms-gathering,
after his meal,
the venerable Ānanda visited the Exalted One,
saluted him
[247] and sat down at one side;
and so seated,
he said this to the Exalted One:

This morning, lord, robing early,
I took bowl and cloak
and went to the house of the lay-disiple, Migasālā,
and there sat down on seat made ready.

And Migasālā came
and saluted me
and sat down at one side.

So seated, she said to me:

'Pray, reverend sir,
how ought one to understand this Dhamma
taught by the Exalted One:
that both he who lives the godly life
and he who does not
shall become like-wayfarers
in the world to come?

My father, sir,
lived the godly life,
dwelling apart,
abstaining from common,
carnal things;

and when he died,
the Exalted One explained:

He's a Once-returner,
dwelling in Tusita.

My unde, sir, Isidatta,
did not live the godly life
but rejoiced with a wife;
and of him also,
when dead,
the Exalted One said:

He's a Once-returaer,
dwelling in Tusita.

Reverend Ānanda, how ought one to understand this Dhamma
taught by the Exalted One:
that both he who lives the godly life
and he who does not
shall become like-wayfarers
in the world to come?

'I told her, lord,
to understand the matter
even as the Exalted One had explained.'

■

'But, Ānanda, who is the lay-disciple, Migasālā -
a foolish,
frail,
motherly body
with but mother-wit -
to understand the diversity in the person of man?[5]

These six persons, Ānanda, are found in the world.

What six?

Consider, Ānanda, one
well restrained,
a comely person,
in whose company
his fellows in the godly life
take pleasure;
yet in whom hearing (Dhamma) is of none effect,
much learning is of none effect,[6]
in whom there is no view-penetration,
who wins not temporary release[7] -
he, on the breaking up of the body after death,
sets out to fall,
not to excel;
fares to a fall,
fares not to excellence.

■

Consider another
well restrained,
a comely person,
in whose company
his fellows in the godly life
take pleasure;
but in whom hearing (Dhamma) has effect,
much learning has effect,
in whom there is view-penetration,
who wins temporary release -
he, on the breaking up of the body after death,
sets out to excel,
not to fall;
fares to excellence,
not to a fall.

■

And the measurers measure them, saying:

"His stature[8] is just this,
the other's just that;
in what way is[9] one wanting,
one exalted?"

And that measuring, Ānanda,
is to the measurers' harm and hurt
for many a day.

■

Now the one
well restrained,
a comely person,
in whose company
his fellows in the godly life
take pleasure;
but in whom hearing (Dhamma) has effect,
much learning has effect,
in whom there is view-penetration,
who wins temporary release -
that person, Ānanda,
has marched further forward,
is more exalted than the former.

And why **[248]** is that?

The stream of Dhamma carries him forward,[10] Ānanda.

But who save the Tathāgata
can judge that difference?[11]

■

Wherefore, Ānanda,
be no measurer of persons;
measure not the measure of persons;
verily, Ānanda,
he digs[12] a pit for himself
who measures the measure of persons.

I alone, Ānanda,
can measure their measure -
or one like me.

§

Consider, Ānanda, a person
in whom wrath and pride are conquered,
but in whom greed
from time to time surges;
yet in whom hearing (Dhamma) is of none effect,
much learning is of none effect,
in whom there is no view-penetration,
who wins not temporary release -
he, on the breaking up of the body after death,
sets out to fall,
not to excel;
fares to a fall,
fares not to excellence.

■

Consider another person
in whom wrath and pride are conquered,
but in whom greed
from time to time surges;

but in whom hearing (Dhamma) has effect,
much learning has effect,
in whom there is view-penetration,
who wins temporary release -
he, on the breaking up of the body after death,
sets out to excel,
not to fall;
fares to excellence,
not to a fall.

■

And the measurers measure them, saying:

"His stature is just this,
the other's just that;
in what way is one wanting,
one exalted?"

And that measuring, Ānanda,
is to the measurers' harm and hurt
for many a day.

■

Now the one
in whom wrath and pride are conquered,
but in whom greed
from time to time surges;
but in whom hearing (Dhamma) has effect,
much learning has effect,
in whom there is view-penetration,
who wins temporary release -
that person has marched further forward,
is more exalted than the former.

And why is that?

The stream of Dhamma carries him forward, Ānanda.

But who save the Tathāgata
can judge that difference?

■

Wherefore, Ānanda,
be no measurer of persons;
measure not the measure of persons;
verily, Ānanda,
he digs a pit for himself
who measures the measure of persons.

I alone, Ānanda,
can measure their measure -
or one like me.

§

Consider one
in whom wrath and pride are conquered,
but in whom the whirl[13] of words
from time to time surges;
yet in whom hearing (Dhamma) is of none effect,
much learning is of none effect,
in whom there is no view-penetration,
who wins not temporary release -
he, on the breaking up of the body after death,
sets out to fall,
not to excel;
fares to a fall,
fares not to excellence.

■

Consider another and another
in whom wrath and pride are conquered,
but in whom the whirl of words
from time to time surges;
but in whom hearing (Dhamma) has effect,
much learning has effect,
in whom there is view-penetration,
who wins temporary release -
he, on the breaking up of the body after death,
sets out to excel,
not to fall;
fares to excellence,
not to a fall.

■

And the measurers measure them, saying:

"His stature is just this,
the other's just that;
in what way is one wanting,
one exalted?"

And that measuring, Ānanda,
is to the measurers' harm and hurt
for many a day.

■

Now the one
in whom wrath and pride are conquered,
but in whom the whirl of words
from time to time surges;
but in whom hearing (Dhamma) has effect,
much learning has effect,

in whom there is view-penetration,
who wins temporary release -,
is more exalted than the former.

And why is that?

The stream of Dhamma carries him forward, Ānanda.

But who save the Tathāgata
can judge this difference?

■

Wherefore, Ānanda,
be no measurer of persons;
measure not the measure of persons.

Verily, Ānanda,
he digs a pit for himself
who measures the measure of persons.

[249] I alone, Ānanda,
can measure their measure -
or one like me.

§

And who is the lay-disiple, Migasālā -
a foolish,
frail,
motherly body
with but mother-wit -

to understand the diversity
in the person of man?

Verily, Ānanda,
these six persons are found in the world.

§

Bhk. Bodhi [here and in AN 10.75] has made better sense of this this than either Woodward or Hare:
"*...if Isidatta had possessed the same kind of virtuous behavior that Purāṇa had, Purāṇa could not have even known his destination. And if Purāṇa had possessed the same kind of wisdom that Isidatta had, Isidatta could not have even known his destination. In this way, Ānanda, these two persons were each deficient in one respect.*"
by "not even known his destination" is meant that had the deficient quality been present, that one would have become Arahant.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Iṇa suttaṃ

Sutta 45

The Debt

---

[249]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, is poverty a woeful thing
for a worldly wanton?'

'Surely, lord.'

■

'And when a man is poor,
needy,
in straits,[1]
he gets into debt;
and is that woeful too?'

'Surely, lord.'

■

'And when he gets into debt,
he borrows;[2]
and is that woeful to?'

'Surely, lord.'

■

'And when the bill falls due,[3]
he pays not
and they press[4] him;
is that woeful too?'

'Surely, lord.'

■

'And when pressed,
he pays not
and they beset[5] him;
is that woeful to?'

'Surely, lord.'

■

'And when beset,
he pays not
and they bind him;
is that woeful too?'

'Surely, lord.'

[250] 'Thus, monks, poverty,
debt,
borrowing,
being pressed,
beset
and bound
are all woes for the worldly wanton.

§

Monks, it is just the same for anyone
who has no faith in right things,
is not conscientious about right things,
has no fear of blame about right things,
no energy for right things,
no insight into right things;
he is said to be poor,
needy,
in straits,
in the Ariyan discipline.

§

Now that very man -
poor,
needy,
in straits,
wanting in faith concerning right things,
wanting in conscientiousness concerning right things,
wanting in fear of blame concerning right things,
wanting in energy concerning right things
wanting in insight concerning right things -
works evilly in deed,
word
and thought.

I call that his getting into debt.

■

And to cloak[6] his evil deeds,
he lays hold
upon false hope.[7]

"Let none know[8] this of me,"
he hopes;

"Let none know this of me,"
he resolves;

"Let none know this of me,"
he says;

"Let none know this of me,"
he strives in act.

-°-

And to cloak his evil words,
he lays hold

upon false hope.

"Let none know this of me,"
he hopes;

"Let none know this of me,"
he resolves;

"Let none know this of me,"
he says;

"Let none know this of me,"
he strives in act.

-°-

And to cloak his evil his evil thoughts,
he lays hold
upon false hope.

"Let none know this of me,"
he hopes;

"Let none know this of me,"
he resolves;

"Let none know this of me,"
he says;

"Let none know this of me,"
he strives in act.

I call that his borrowing.

§

Then his pious fellows in the godly life say thus:

"This venerable sir
acts in this sort,
carries on in this way."

I call that his being pressed.

■

Then, gone to forest,
tree-root
or lonely place,
evil,
unrighteous thoughts
and attendant remorse
pursue him.

I call that his being beset.

■

And that man, monks -
poor,
needy,
in straits -
having worked evilly in deed,
word
and thought,
on the breaking up of the body after death,
is bound in hell's bonds
or the bonds of some beast's womb;
and I see no other single bondage, monks,[9]
so harsh,
so bitter,

such a bar
to winning the un-surpassed peace from effort -
I mean,
hell's bonds
or the bonds of a beast's womb.

Woeful i'the world is poverty and debt
'Tis said. See[10] how the poor wanton, plunged in debt,
Suffers, is then beset, e'en bound with bonds -
A woe indeed for one who pleasure craves!
So in the Ariyan discipline, who lives
Sans faith, sans shame, sans fear of blame, fashions[11]
[251] Ill deeds and, working evilly in deed,
In word and thought, hopes none shall know of it.
Wavering[12] in deed, in word, in thought, he breeds[13]
A brood of evil deeds, here, there, again -
Fool, evil-doer, who knows his own misdeeds,
He suffers as the wanton, plunged in debt!
Longings and evil thoughts in forest, town,
Beset him then, with black remorse's horde[14] -
Fool, evil-doer, who knows his own misdeeds,
For him a beast's womb waits or bonds in hell;
Those woeful bonds from which the sage is freed.

Who, gladdening, gives from plenty, justly won,
Casting a win both ways[15]-believing man,
Seeker of homely joys - for him here's weal,
Hereafter, bliss. Such is the goodman's standard,
For merit grows by generosity.[16]
So in the Ariyan discipline, who's set
In faith, wise, modest and by virtue ruled,

Is called "blythe dweller" in that discipline.
Erstwhile unsullied bliss he wins, then poise
Preserves;[17] the five bars[18] passed, with ardent zeal,
The musings enters, watchful, apt, intent;
Breaks all the bonds and knows reality;
And grasping naught, wholly his heart's released.
If in that high release, where life's[19] bonds break,
This gnosis comes: "Immutable's release!"
Then is that gnosis final, unsurpassed
That bliss, a griefiess state of passionless peace -
That (for the saint) is debtlessness supreme.'

---

[1] *S.e*. with text *anāḷiko, Comy. anāḷhiyo;* see *P.E.D. s.v.*

[2] *Vaḍḍhiṃ paṭisuṇāti*.

[3] *Kālābhataṃ vaḍḍhiṃ*. *P.E.D*. omits.

[4] *Codenti, √cud,* to urge; *cf. Sn*. 120.

[5] *Anucaranti pi nap*. *Comy*. they dog his footsteps and vex him, throwing mud at him in public or in a crowd, and do like things that cause pain *(ātapa-ṭṭhapana-)*.

[6] *Paṭicchādana-hetu*.

Hebrews vi, 18: *That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*
Proverbs xxi, 25-26: *The desire of the slothful killeth him; for his hands refuse to labour.*
He coveteth greedily all the day long: but the righteous giveth and spareth

not.
K.J.V.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Mahā Cunda Suttaṃ

Sutta 46

Mahā Cunda

---

[252]

[1] THUS have I heard:

Once the venerable Mahā Cunda[1] was staying among the Cetis[2]
at Sahajāti.[3]
and there he spoke to the monks, saying:

"Monks, reverend sirs!'

'Reverend sir!' they rejoined;
and the venerable Mahā Cunda said:

'There are some monks,
Dhamma-zealots,[4]
who blame musers, saying:

"These fellows say:

'We are musers, we are musers!'

They muse and are bemused![5]

And what do they muse about;
what good's their musing;
how muse they?"

Thereat neither the Dhamma-zealots
nor the musers are pleased;
nor have they fared onwards
for the weal of many folk,
for their happiness,
their good,
nor for the weal and happiness
of devas and men.

■

And there are some monks,
musers,
who blame Dhamma-zealots,
saying:

"These fellows say:

'We are Dhamma-zealots, we are Dhamma-zealots!'

They are puffed up,
proud,
excitable fellows,
mouthy speechifiers,
forgetful of mindfulness,
lacking self-possession
and composure,
with their thoughts a-wander
and their sense-governance rude.[6]

And what is their Dhamma zeal;
what good's their Dhamma zeal;
how are they zealous in Dhamma?"

There, too, neither the musers
nor the Dhamma-zealots are pleased;
nor have they fared onwards
for the weal of many folk,
for their happiness,
their good,
nor for the weal and happiness
of devas and men.

■

And there are some Dhamma-zealots
who just praise Dhamma-zealots;
who praise not musers.

There, too, neither Dhamma-zealots
nor musers are pleased;
nor have they fared onwards
for the weal of many folk,
for their happiness,
their good,
nor for the weal and happiness
of devas and men.

■

And there are some musers
who just praise musers;
who praise not Dhamma-zealots.

There, too, neither musers
nor Dhamma-zealots are pleased;
nor have they fared **[253]** onwards
for the weal of many folk,
for their happiness,
their good,

nor for the weal and happiness
of devas and men.

§

Wherefore, sirs, you should train yourselves thus:

"Being Dhamma-zealots,
we will praise musers.

Thus should you train yourselves, reverend sirs.

And why?

Verily, sirs, these wondrous persons
are hardly found in the world -
they who live
with their whole being
in tune with the deathless.[7]

■

And you should train yourselves thus, reverend sirs:

Being musers,
we will praise Dhamma-zealots.

Thus should you train yourselves, reverend sirs.

And why?

Verily, sirs, these wondrous persons
are hardly found in the world -
they who with insight

penetrate and see
the deep way of the goal'[8]

---

[1] Sāriputta's younger brother; see *Brethr.* 119; above IV, § 17.

[2] Buddh. India, 26. Pronounced Che-ti (Chay-tee).

[3] *Comy.* simply *nigame;* it was on the Ganges and was where Revata met the elders concerning the ten Vajjian heresies, *Vin* ii, 300 (*Vin. Texts,* iii, 396); *Mvaṇsa trsl.* 22; *C.H.I.* i, 214. *Cf. A.* v, 41 for another talk by Maha Cunda there.

[4] *Dhamma-yogā bhikkhū.*

[5] *Jhāyanti pajjhāyanti. Comy. Upasagga-vasena vaḍḍhitāni.*

[6] *Pākaṭ'indriyā.*

[7] *Ye amataṃ dhātuṃ kāyena phusitva viharanti.* Lit. 'live having touched with the body (or by act) the deathless conditions.'

[8] *Ye gambhiraṃ attha-padaṃ paññāya ativijjha passanti. Cf. A.* iv, 362. *Comy.* of course explains: *Gūḷhaṃ paṭicchannaṃ khandha-dhātu-āyatanādi-atthaṃ.*

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Paṭhama Sandiṭṭhika Suttaṃ

Sutta 47

For This Life (a)

---

[253]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now Sīvaka of the Top-knot,[1]
a wanderer,
visited the Exalted One,
greeted him
and, after exchanging the usual compliments,
sat down at one side.

So seated, he said to the Exalted One:

'They say, sir,[2]

"Dhamma's for this life,[3]
Dhamma's for this life!"

But how, sir, is Dhamma for this life,
for other worlds,[4]
bidding "Come see,"
leading onwards,
knowable to the wise by its relation to self?'[5]

'Come, Sīvaka,
I will just question you in turn about this;
answer as you please.

■

Now what think you, Sīvaka,
suppose there's greed here in the self,[6]
would you know:

"There's greed here in myself" -

or suppose there's no greed,
would you know:

"There is no greed here in myself"?'

'Surely, sir.'

'Well, when you know
"There's greed here in myself"
when you know
"There is no greed here in myself"
thus is **[254]** Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, Sīvaka,
suppose there's hatred here in the self,
would you know:

"There's hatred here in myself" -

or suppose there's no hatred,
would you know:

"There is no hatred here in myself"?'

'Surely, sir.'

'Well, when you know
"There's hatred here in myself"
when you know
"There is no hatred here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, Sīvaka,
suppose there's infatuation here in the self,
would you know:

"There's infatuation here in myself" -

or suppose there's no infatuation,
would you know:

"There is no infatuation here in myself"?'

'Surely, sir.'

'Well, when you know
"There's infatuation here in myself"
when you know
"There is no infatuation here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

§

Now what think you, Sīvaka,
suppose there's some hold[7] greed has here in the self,
would you know:

"There's some hold greed has here in myself" -

or suppose there's no hold greed has,
would you know:

"There is no hold greed has here in myself"?'

'Surely, sir.'

'Well, when you know
"There's some hold greed has here in myself"
when you know
"There is no hold greed has here in myself"
thus is Dhamma for this life,

for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, Sīvaka,
suppose there's some hold hatred has here in the self,
would you know:

"There's some hold hatred has here in myself" -

or suppose there's no hold hatred has,
would you know:

"There is no hold hatred has here in myself"?'

'Surely, sir.'

'Well, when you know
"There's some hold hatred has here in myself"
when you know
"There is no hold hatred has here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, Sīvaka,
suppose there's some hold infatuation has here in the self,
would you know:

"There's some hold infatuation has here in myself" -

or suppose there's no hold infatuation has,
would you know:

"There is no hold infatuation has here in myself"?'

'Surely, sir.'

'Well, when you know
"There's some hold infatuation has here in myself"
when you know
"There is no hold infatuation has here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

'This, indeed, is wonderful, Master Gotama!

This, indeed, is wonderful, Master Gotama!

'Tis just as if one had set upright a thing toppled over,
opened out a covered thing,
showed a blind man along the road,
brought an oil lamp into the dark,
so that those that had eyes could see objects —
it is just thus that Dhamma
has been blazed abroad by Master Gotama
in manifold ways.

'I, Master Gotama,
go to Master Gotama for refuge,

to Dhamma
and to the monk-Order;
let Master Gotama look upon me as a lay-disciple,
to that refuge gone,
henceforth as long as life lasts!'

---

[1] *Moliya-sīvaka; cf. S.* iv, 230.

[2] *Bhante.*

[3] *Saṃ-* (*sa-* or *sayan* ?) *diṭṭhi-ka. Cf.* above VI, §10.

[4] *Akāliko,* not of earthly time-measure.

[5] *Pacc-attaṃ.*

[6] *Ajjh-attaṃ. Comy. Niyakajjhatte.*

[7] *-dhammaṃ.*

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Dutiya Sandiṭṭhika Suttaṃ

Sutta 48

For This Life (b)

---

[254]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

A brāhman,
approached the Exalted One,
greeted him
and, after exchanging the usual compliments,
sat down at one side.

So seated, he said to the Exalted One:

'They say, sir,

"Dhamma's for this life,
Dhamma's for this life!"

But how, sir, is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise by its relation to self?'

'Come, brāhman,
I will just question you in turn about this;
answer as you please.

■

Now what think you, brāhman,
suppose there's passion here in the self,
would you know:

"There's passion here in myself" -

or suppose there's no passion,
would you know:

"There is no passion here in myself"?'

'Surely, sir.'

'Well, when you know
"There's passion here in myself"
when you know
"There is no passion here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, brāhman,
suppose there's hatred here in the self,
would you know:

"There's hatred here in myself" -

or suppose there's no hatred,
would you know:

"There is no hatred here in myself"?'

'Surely, sir.'

'Well, when you know
"There's hatred here in myself"
when you know
"There is no hatred here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, brāhman,
suppose there's infatuation here in the self,
would you know:

"There's infatuation here in myself" -

or suppose there's no infatuation,
would you know:

"There is no infatuation here in myself"?'

'Surely, sir.'

'Well, when you know
"There's infatuation here in myself"
when you know
"There is no infatuation here in myself"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

§

Now what think you, brāhman,
suppose there's self-defilement in deed,
would you know:

"There's self-defilement in deed" -

or suppose there's no self-defilement in deed,
would you know:

"There is no self-defilement in deed"?'

'Surely, sir.'

'Well, when you know
"There's some self-defilement in deed"
when you know
"There is no self-defilement in deed"
thus is Dhamma for this life,

for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, brāhman,
suppose there's self-defilement in word,
would you know:

"There's self-defilement in word" -

or suppose there's no self-defilement in word,
would you know:

"There is no self-defilement in word"?'

'Surely, sir.'

'Well, when you know
"There's some self-defilement in word"
when you know
"There is no self-defilement in word"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

Now what think you, brāhman,
suppose there's self-defilement in thought,
would you know:

"There's self-defilement in thought" -

or suppose there's no self-defilement in thought,
would you know:

"There is no self-defilement in thought"?'

'Surely, sir.'

'Well, when you know
"There's some self-defilement in thought"
when you know
"There is no self-defilement in thought"
thus is Dhamma for this life,
for other worlds,
bidding "Come see,"
leading onwards,
knowable to the wise
by its relation to self.

■

'This, indeed, is wonderful, Master Gotama!

This, indeed, is wonderful, Master Gotama!

'Tis just as if one had set upright a thing toppled over,
opened out a covered thing,
showed a blind man along the road,
brought an oil lamp into the dark,
so that those that had eyes could see objects —
it is just thus that Dhamma
has been blazed abroad by Master Gotama
in manifold ways.

'I, Master Gotama,
go to Master Gotama for refuge,

to Dhamma
and to the monk-Order;
let Master Gotama look upon me as a lay-disciple,
to that refuge gone,
henceforth as long as life lasts!'

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Khema Suttaṃ

Sutta 49

Khema

---

[254]

[1] THUS have I heard:

Once when the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park
the venerable Khema[1]
[255] and the venerable Sumana
dwelt in Andha[2] Grove,
near Sāvatthī.

And they went and visited the Exalted One,
saluted him,
and sat down at one side.

So seated, the venerable Khema said to him:

'Lord, whatsoever monk is arahant,
has destroyed the cankers,
lived the life,
done what ought to be done,

set down the burden,
found the highest goal,[3]
destroyed becoming's bonds,
and is in high gnosis released,
to him there comes no thought:

"There is one better than I,"[4]

nor

"There is one equal,"

nor

"There is one worse."'

Thus spoke the venerable Khema
and the Master approved;
and seeing that,
the venerable Khema got up,
saluted the Exalted One
and took his departure,
passing him by on the right.

■

Now, not long after he had gone, the venerable Sumana said this to the Exalted One:

'Lord, whatsoever monk is arahant,
has destroyed the cankers,
lived the life,
done what ought to be done,
set down the burden,
found the highest goal,
destroyed becoming's bonds,

and is in high gnosis released,
to him there comes no thought:

"There is none better than I,"

nor

"There is none equal,"

nor

"There is none worse."'

Thus spoke the venerable Sumana
and the Master approved;
and seeing that,
the venerable Sumana got up,
saluted,
and took his departure,
passing by on the right.

§

And shortly after they had gone,
the Exalted One addressed the monks, saying:

'Thus, monks, do clansmen declare gnosis;
the goal is told,
but self is not mentioned.

Yet there are some foolish fellows here
who declare gnosis
braggingly, it seems.

Afterwards they suffer remorse.[5]

---

[256] None greater, less, the same![6] - these sway them not:
Lived is the godfy life, ended the being born,[7]
And from all bonds released, they journey on.

---

[1] Khema does not seem to be mentioned elsewhere and the *Comy.* is silent; two Sumanas are mentioned in *Thag*. [ed.: Sumano and Sumano 2] *Cf. K.S.* iii, 107, 'Khemaka.'

[2] *K.S. trsl*. 'Dark Wood,' see note at i, 160 and more particularly Watters' *Chwang,* i, 397-308; Beal's 'Records,' ii, 13.

[3] *Anu-p-patta-sa-d-attho*. *Cf. D*. iii, 83; *M*. i, 4; *S*. i, 71.

[4] *Atthi me seyyo; cf. Brethr.* 366; *Dhs*. § 1116. *Comy.* calls these *mānā,* conceits.

[5] This para, recurs at *Vin*. i, 185; *cf. A*. i, 218; *G.S*. i, 198 n. There is a play on the words in the text, *attho* and *attā*. *Cf.* also Mrs. Rhys Davids' *Buddhhism,* 216; *cf. Milinda,* 396.

[6] *Cf. Sn*. 954.

[7] *Sañ-jāti*.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Indriya Saṇvara Suttaṃ

Sutta 50

The Senses

---

[256]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks,[1] when sense-control is not,
virtue perforce[2] is destroyed
in him who has fallen[3] away
from sense-control;

when virtue is not,
right concentration is perforce destroyed

in him who has fallen away
from virtue;

when concentration is not,
true knowledge and insight are perforce destroyed
in him who has fallen away
from concentration;

when true knowledge and insight are not,
aversion and dispassion are perforce destroyed
in him who has fallen away
from knowledge and insight;

when aversion and dispassion are not,
emancipated knowledge and insight are perforce destroyed
in him who has fallen away
from aversion and dispassion.

■

Monks, imagine a tree
with branches and leaves fallen away:

Its buds come not to maturity,
nor its bark,
sapwood

■

Even so, monks,
when the sense-control is not,
virtue perforce is destroyed
in him who has fallen away
from sense-control;

when virtue is not,
right concentration is perforce destroyed

in him who has fallen away
from virtue;

when concentration is not,
true knowledge and insight are perforce destroyed
in him who has fallen away
from concentration;

when true knowledge and insight are not,
aversion and dispassion are perforce destroyed
in him who has fallen away
from knowledge and insight;

when aversion and dispassion are not,
emancipated knowledge and insight are perforce destroyed
in him who has fallen away
from aversion and dispassion.

§

Monks, when there is sense-control,
virtue perforce thrives[4]
in him thriving in sense-control;

when there is virtue,
concentration perforce thrives
in him thriving in virtue;

when there is concentration,
true knowledge and insight perforce thrives
in him thriving in concentration;

when there is true knowledge and insight,
aversion and dispassion perforce thrives
in him thriving in true knowledge and insight;

when there is aversion and dispassion,
emancipated knowledge and insight perforce thrives
in him thriving in aversion and dispassion.

■

Monks, imagine a tree
with thriving branches and leaves:

Its buds,
bark,
sapwood
and heart
come to maturity.

■

Even so, monks, when there is sense-control,
virtue perforce thrives in him thriving in sense-control;

when there is virtue,
concentration perforce thrives
in him thriving in virtue;

when there is concentration,
true knowledge and insight perforce thrives
in him thriving in concentration;

when there is true knowledge and insight,
aversion and dispassion perforce thrives
in him thriving in true knowledge and insight;

when there is aversion and dispassion,
emancipated knowledge and insight perforce thrives
in him thriving in aversion and dispassion.

---

[1] See above V, § 24 and references there.

[2] *Hat'upanisaṃ. Comy. -upanissayarjṃ* On *A*. iv, 99: *chinna-paceayo*.

[3] *Vi-panna*, from √*pad*, to fall.

[4] *Sampanna*.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Ānanda Suttaṃ

Sutta 51

Ānanda

---

[256]

[1] THUS have I heard:

Once the venerable Ānanda and the venerable Sāriputta
were dwelling near Sāvatthī.

Now the venerable Ānanda visited the venerable Sāriputta
greeted him
and, after exchanging the usual polite talk,
sat down at one side.

So seated, the venerable Ānanda said this
to the venerable Sāriputta:

[257] 'How, reverend Sāriputta, may a monk
learn new[1] doctrine
and doctrines learnt remain unconfused,
and old doctrines,
to which erstwhile he was mentally attuned,[2]
remain in use
and he get to know something not known?

■

'The venerable Ānanda is very learned;[3]
let the venerable one illuminate[4] this.'

'Well then, reverend Sāriputta,
listen,
pay good heed
and I will speak."

'Yes, sir,' he rejoined;
and the venerable Ānanda said:

'Consider, reverend Sāriputta,
a monk who masters Dhamma:[5]
the sayings, psalms, catechisms, songs, solemnities, speeches, birth stories,
marvels and runes -
as learnt,
as mastered,
he teaches others Dhamma in detail;
as learnt,
as mastered,
he makes others say it in detail;
as learnt,
as mastered,
he makes others repeat it in detail;
as learnt,
as mastered,
he ever reflects,
ever ponders over it in his heart,
mindfully he pores on it.

■

Wheresoever abide elders,
learned[6] in traditional lore,

Dhamma-minders,
discipline-minders,
epitomists,
there he spends Was;[7]
and visiting them from time to time,
questions and inquires of them:

"This talk, sir,
what, verily, is its aim?"[8] -

and their reverences disclose the undisclosed,
make, as it were, a causeway[9]
where there is none,
drive away doubt
concerning many perplexing things.

■

In this Way, reverend Sāriputta,
a monk may learn new doctrine,
and doctrines learnt remain unconfused,
old doctrines,
to which erstwhile he was mentally attuned,
remain in use
and he gets to know something not known.'

■

[258] 'Excellent,
amazing,
reverend sir,
is all this that has been so well said by the venerable Ānanda;
and we will mind
that the venerable one is endowed
with these six things:

The venerable Ānanda masters Dhamma:
the sayings, psalms and the rest;
the venerable Ānanda teaches others Dhamma in detail,
as learnt,
as mastered;
the venerable Ānanda makes others say it;
the venerable Ānanda makes others repeat it;
rhe venerable Ānanda reflects,
ponders,
pores on it;
wheresoever learned elders abide,
there the venerable Ānanda spends Was,
and he questions them:

"This talk, sir,
what is its aim?'[10] -
and they disclose the undisclosed,
make a causeway where there is none,
drive away doubt
concerning many perplexing things.'

---

[1] *A-s-suta,* not heard.

[2] *Cetasā samphuṭṭha-pubbā. Comy. cittena phusita-pubbā.*

[3] Lit. 'has heard much.'

[4] *Cf.* above V, § 170,

[5] *Cf.* V, §73.

[6] *Āgatāgamā dhamma-dharā vinaya-dharā mātikā-dharā; cf. A.* i, 117. On the last *Comy.* observes: *dve pātimokkha-dharā.*

[7] *Vassam upeti,* that is the rainy season, Lent; this lasts four months, June to October, and monks then may not travel; thus it is a Retreat, but I borrow the short Sinhalese word.

[8] Or 'meaning.'

[9] *An-uttānī-kataṃ uttānī-karonti,* from √*tan* and √*kr.*

[10] Or 'meaning.'

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Khattiya Suttaṃ

Sutta 52

The Noble

---

[258]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now brahman Jānussoṇi[1] approached the Exalted One,
greeted him
and, after exchanging the usual polite talk,
sat down at one side.

So seated, he said:

'Master Gotama,
what's a noble's aim,[2]
what's his quest,
what's his resolve,
what's his want,
what's his ideal?'

'Brāhman,
wealth's a noble's aim,
wisdom's his quest,
power's his resolve,
the earth's his want,
dominion's his ideal.'

■

'And a brahman, Master Gotama,
what's his aim
what's his quest,
what's his resolve,
what's his want,
what's his ideal?'

'Wealth's his aim,
wisdom's his quest,
mantras are his resolve,
sacrifices his want,
Brahma-world is his ideal.'

■

'And a householder, Master Gotama
what's his aim
what's his quest,
what's his resolve,
what's his want,
what's his ideal?'

'Wealth's his aim,
wisdom's his quest,
craft's his resolve,
work's his want,
work's end is his ideal.'

■

'And a woman, Master Gotama
what's her aim
what's her quest,
what's her resolve,
what's her want,
what's her ideal?'

'Man's her aim,
adornment's her quest,
a son's her resolve,
to be without[3] a rival is her want,
dominion's her ideal.'

■

[259] 'And a thief, Master Gotama
what's his aim
what's his quest,
what's his resolve,
what's his want,
what's his ideal?'

'Booty's his aim,
capture's his quest,
a caravan's his resolve,
darkness is his want,
not to be seen is his ideal.'

■

'And a recluse, Master Gotama
what's his aim
what's his quest,
what's his resolve,

what's his want,
what's his ideal?'

'Patience and forbearance are his aim,
wisdom's his quest,
virtue's his resolve,
nothing's[4] his want,
Nibbāna's his ideal.'

■

'Wonderful, wonderful, Master Gotama!

Verily, Master Gotama knows the aim,
quest,
resolve,
want
and ideal of nobles
brahmans,
householders,
women,
thieves
and recluses!

■

'This, indeed, is wonderful, Master Gotama!

This, indeed, is wonderful, Master Gotama!

'Tis just as if one had set upright a thing toppled over,
opened out a covered thing,
showed a blind man along the road,
brought an oil lamp into the dark,
so that those that had eyes could see objects —
it is just thus that Dhamma

has been blazed abroad by Master Gotama
in manifold ways.

'I, Master Gotama,
go to Master Gotama for help,
to Dhamma
and to the monk-Order;
let Master Gotama look upon me as a lay-disciple,
to that refuge gone,
henceforth as long as life lasts!'

---

[1] He lived at Manasākaṭa in Kosala; see *D*. i, 235; *M*. i, 16; *A*. i, 66; *S*. ii, 76, etc.

[2] *Adhippāya, upavicāra, adhiṭṭhāna, abhinivesa, (Comy*. and *v.l*. also *vinivesa), pariyosāna*.

[3] *A-sapati-*. *Comy*. with *v.l*. *sapatti-*, but *S.e*. *-sapati-*. *Comy*. observes; she thinks *Asapattī hutvā ekikā'va ghare vaseyyan- ti*

[4] We should read *akiñcañña* with *Comy*. and *S.e*. for *a-* in text.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Appamāda Suttaṃ

Sutta 53

Earnestness[1]

---

[259]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Then another brāhman visited the Exalted One,
greeted him,
exchanged compliments
and sat down at one side.

So seated, he said:

'Master Gotama, is there one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter?

■

'There is, brāhman one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.'

■

'What, Master Gotama is that one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter?

■

'Verily, earnestness, brāhman,
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.

§

Brāhman, as the footmarks[2] of all prowling[3] creatures
are admitted in an elephant's
and the elephant's foot[4]

is counted chief;
so earnestness, brāhman
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.

■

[260] As[5] all rafters in a peaked house
reach to the peak,
slope to the peak,
unite in the peak,
and the peak is counted chief;
so earnestness, brāhman;
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.

■

As a grass-cutter,
on cutting grass,[6]
grasps it at the top
and shakes it to and fro
and beats[7] it about;
so earnestness, brāhman;
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:

weal here
and weal hereafter.

■

As[8] in cutting mango fruit by the stalk,
all the mangoes clustering thereon
come away with the stalk;
so earnestness, brāhman;
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.

■

As[9] every petty rajah
becomes a follower of the Wheel-turning rajah
and the Wheel-tumer is counted chief;
so earnestness, brāhman;
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.

■

As[10] the light of the stars
is not worth a sixteenth part
the light of the moon
and the light of the moon
is counted chief;

so earnestness, brāhman;
is the one thing
which, when made become,
made to increase,
embraces and establishes two weals:
weal here
and weal hereafter.'

§

'This, indeed, is wonderful, Master Gotama!

This, indeed, is wonderful, Master Gotama!

'Tis just as if one had set upright a thing toppled over,
opened out a covered thing,
showed a blind man along the road,
brought an oil lamp into the dark,
so that those that had eyes could see objects —
it is just thus that Dhamma
has been blazed abroad by Master Gotama
in manifold ways.

'I, Master Gotama,
go to Master Gotama for help,
to Dhamma
and to the monk-Order;
let Master Gotama look upon me as a lay-disciple,
to that refuge gone,
henceforth as long as life lasts!'

[1] *Appamāda (Appamādena sampādetha' — ayaṃ Tathāgatassa pacchimā vācā);* see *K.S.* i, 111 *n.* on this word; as *eko dhammo,* the one thing, *cf. D.* iii, 272 and ref. there; *It.* 16. There are six similes, hence this sutta's inclusion.

[2] *Pada-jātāni,* either 'characteristics' or 'footprints'; *cf. K.S.* and *F. Dial,* i, 133, also *A.* v, 21.

[3] *Jaṇgama*; see *K.S.* v, 34 *n.* from √*gam,* with intensive *ja; cf.jagat.*

[4] *S.e.* with our text omits 'in size,' other texts include.

[5] *Cf.* V, § 12; *S.* iii, 156; v, 43; *A.* v, 21.

[6] *Babbaja, balbaja: eleusine indica* (*Mcd's Skt. Dict.*), *K.S.* iii, 132.

[7] *S.e.* and *Comy. nicchedeti;* the latter gives the variant *nipphoṭeti,* observing: he beats it on his arm or on a tree.

[8] *D.* i 46; iii, 156; *cf. Vism.* 356; *DA.* i, 128.

[9] *S.* v, 44; A. v, 22; *cf. M.* iii, 173.

[10] *It.* 19; *cf. A.* iv, 151; *J.* v, 63.

Aṇguttara Nikāya
Chakka Nipāta
V. Dhammika Vagga

Dhammika Suttaṃ

Sutta 54

Dhammika[1]

---

[260]

[1] THUS have I heard:

Once, while the Exalted One was dwelling on Mount Vulture Peak near Rājagaha,
the venerable Dhammika was
a lodger in his native district.[2]

And there were there altogether seven settlements.[3]

Now the venerable Dhammika went about insulting the monks who visited,
reviling them,
annoying them,
nudging them,
vexing them with talk;
and they,
insulted,
reviled,
annoyed,
nudged,

vexed with talk;
departed,
nor settled there,
but quitted the lodging.

And the local[2] lay-disciples thought to themselves:

"We're **[261]** ready enough
with the requisites -
robe,
alms,
lodpng,
medicaments -
for the Order;
yet visiting monks depart,
nor settle here,
but quit the lodging.

What's the cause and reason for this?"

And they thought:

"It's the venerable Dhammika!

He insults the monks,
reviles them
annoys them,
nudges them,
and vexes them with talk.

Suppose we send him forth."

So they went to the venerable Dhammika
and said to him:

"Sir, let the venerable Dhammika depart,
long enough has he lodged here!"

And the venerable Dhammika left that lodging
for another.

■

There, too, the venerable Dhammika went about insulting the monks who visited,
reviling them,
annoying them,
nudging them,
vexing them with talk;
and they,
insulted,
reviled,
annoyed,
nudged,
vexed with talk;
departed,
nor settled there,
but quitted the lodging.

And the local lay-disciples thought to themselves:

"We're ready enough
with the requisites -
robe,
alms,
lodpng,
medicaments -
for the Order;
yet visiting monks depart,
nor settle here,
but quit the lodging.

What's the cause and reason for this?"

And they thought:

"It's the venerable Dhammika!

He insults the monks,
reviles them
annoys them,
nudges them,
and vexes them with talk.

Suppose we send him forth."

So they went to the venerable Dhammika
and said to him:

"Sir, let the venerable Dhammika depart,
long enough has he lodged here!"

And the venerable Dhammika left that lodging
for another.

■

There, too, the venerable Dhammika went about insulting the monks who visited,
reviling them,
annoying them,
nudging them,
vexing them with talk;
and they,
insulted,
reviled,
annoyed,
nudged,
vexed with talk;
departed,
nor settled there,
but quitted the lodging.

And the local lay-disciples thought to themselves:

"We're ready enough
with the requisites -
robe,
alms,
lodpng,
medicaments -
for the Order;
yet visiting monks depart,
nor settle here,
but quit the lodging.

What's the cause and reason for this?"

And they thought:

"It's the venerable Dhammika!

He insults the monks,
reviles them
annoys them,
nudges them,
and vexes them with talk.

Suppose we send him forth."

So they went to the venerable Dhammika
and said to him:

"Sir, let the venerable Dhammika
leave all seven local lodgings!"

Then thought the venerable Dhammika:

"I am sent forth by the local lay-disciples
from all seven lodgings of my birthplace;

where shall I go now?"

And he thought:

"What if I visit the Exalted One?"

So the venerable Dhammika,
with robe and bowl,
departed for Rājagaha,
and in due time
came to Mount Vulture Peak
near Rājagaha;
and approaching the Exalted One,
saluted
and sat down at one side.

And the Exalted One said to him,
so seated:

"Well, brāhman Dhammika,
whence come you?"

"Lord, I have been sent forth by the local lay-folk
from the seven lodgings of my native district."

"Come now, brāhman Dhammika,
what's that to you?

No matter where they have sent you forth[4] from,
you have gone forth[4]
thence to come to me!

In[5] times past, brāhman Dhammika,
when seafaring **[262]** merchants put to sea in ships,
they took with them
a bird to sight land.

When the ship was out of sight of land,
they freed the bird;
and it flew eastward
and westward,
northward
and southward,
upward
and around.

And if the bird sighted land near by,[6]
it was gone for good;[7]
but if the bird saw no land,
it returned to the ship.

Even so, brāhman Dhammika,
no matter where they have sent you forth from,
you have gone forth
thence to come to me.

Long ago, brāhman Dhammika,
rajah Koravya[8] had a king-banyan tree called Steadfast,[9]
and the shade of its widespread[10] branches
was cool and lovely.

Its shelter broadened to twelve leagues,
its roots spread to five
and the great fruit thereof was in keeping -
as big as pipkins[11]
was the sweet fruit,
clear and as sweet as the honey of bees.[12]

And the rajah and his concubines
enjoyed one portion of Steadfast,
the army another;
the town and Country folk
enjoyed one portion,

recluses and godly men
one portion,
and one portion
the beasts and birds enjoyed.

None guarded its fruit
and none hurt another
for its fruit.

Now there came a man
who ate his fill of fruit,
broke a branch
and Went his way.

Thought the deva dwelling in Steadfast:

'How amazing,
how astonishing it is,
that a man should be so evil
as to break a branch off Steadfast,
after eating his fill!

Suppose Steadfast
were to bear no more fruit!'

And Steadfast bore no more fruit.

Then, brāhman Dhammika,
rajah Koravya visited Sakka,
king of devas,
and said:

'Pray, your grace,
know you that Steadfast,
the king-banyan tree,
bears no fruit?'

[263] And Sakka, the deva-king,
worked a work of mystic power
so that there came
a mighty wind and rain
which smote Steadfast
and overturned him.

And the deva dwelling there
was full of grief and despair
and stood beside Steadfast,
weeping and lamenting.

Then brāhman Dhammika,
the deva-king, Sakka,
approached the deva of the banyan tree
and said:

'What ails thee, deva?'

'Your grace, a mighty squall has come
and overturned my home.'[13]

'Came that squall, deva,
whilst thou[14] keptest tree-Dhamma?'

'But how, your grace,
keeps a tree
tree-Dhamma?'

'Just thus, deva:

The grubber takes the roots,
the stripper the bark,
the plucker the leaves,
the picker the fruit,
nor therefore is there any cause

for the deva to mope and pine -
thus keeps a tree tree-Dhamma.'

'Your grace, I was not keeping tree-Dhamma,
when the squall came
and smote and overturned my home.'

'Yet, deva,
shouldst thou keep tree-Dhamma,
thy home would be as of yore.'

'Then I will keep tree-Dhamma, your grace;
let my home be as of yore!'

And, brāhman Dhammika,
the deva-king, Sakka,
worked a work of mystic power
and there came a mighty wind and rain
which set up Steadfast,
the king-banyan tree,
and healed[15] his roots.

Did you, even so, brāhman Dhammika,
keep recluse-Dhamma,
when the local lay-folk sent you forth
from each of the seven lodgings
of your birthplace?"

"But how, lord, keeps a recluse
recluse-Dhamma?"

"Thuswise, brāhman Dhammika:

A recluse returns not **[264]** the insult of the insulter,
the anger of the angry,
the abuse of the abuser[16] -

thus keeps a recluse
recluse-Dhamma."

"Too true, lord,
I kept not recluse-Dhamma
when the local lay-folk
sent me forth from the seven lodgings."

"Long[17] ago, brāhman Dhammika,
there was a teacher named Bright-Eyes,[18]
a course-setter,
freed of lust's passions.

And to Bright-Eyes brāhman Dhammika,
there came many hundreds of disciples;
and he taught them Dhamma
to win fellowship in Brahmā's world.

Now those whose hearts
gladdened not at the teaching,
on the breaking up of the body after death,
came to the wayward way,
the ill way,
the abyss,
hell;
but those whose hearts
gladdened at the teaching,
after death,
came to the happy heaven-world.

■

"Long ago, brāhman Dhammika,
there was a teacher named Maimed-Mute[19]
a course-setter,
freed of lust's passions.

And to Maimed-Mute brāhman Dhammika,
there came many hundreds of disciples;
and he taught them Dhamma
to win fellowship in Brahmā's world.

Now those whose hearts
gladdened not at the teaching,
on the breaking up of the body after death,
came to the wayward way,
the ill way,
the abyss,
hell;
but those whose hearts
gladdened at the teaching,
after death,
came to the happy heaven-world.

■

"Long ago, brāhman Dhammika,
there was a teacher named Spoke-Rim[20]
a course-setter,
freed of lust's passions.

And to Spoke-Rim brāhman Dhammika,
there came many hundreds of disciples;
and he taught them Dhamma
to win fellowship in Brahmā's world.

Now those whose hearts
gladdened not at the teaching,

on the breaking up of the body after death,
came to the wayward way,
the ill way,
the abyss,
hell;
but those whose hearts
gladdened at the teaching,
after death,
came to the happy heaven-world.

■

"Long ago, brāhman Dhammika,
there was a teacher named Tillei[21]
a course-setter,
freed of lust's passions.

And to Tillei brāhman Dhammika,
there came many hundreds of disciples;
and he taught them Dhamma
to win fellowship in Brahmā's world.

Now those whose hearts
gladdened not at the teaching,
on the breaking up of the body after death,
came to the wayward way,
the ill way,
the abyss,
hell;
but those whose hearts
gladdened at the teaching,
after death,
came to the happy heaven-world.

■

"Long ago, brāhman Dhammika,
there was a teacher named Mahout[22]
a course-setter,
freed of lust's passions.

And to Mahout brāhman Dhammika,
there came many hundreds of disciples;
and he taught them Dhamma
to win fellowship in Brahmā's world.

Now those whose hearts
gladdened not at the teaching,
on the breaking up of the body after death,
came to the wayward way,
the ill way,
the abyss,
hell;
but those whose hearts
gladdened at the teaching,
after death,
came to the happy heaven-world.

■

"Long ago, brāhman Dhammika,
there was a teacher named Light-Ward,[23]
a course-setter,[24]
freed of lust's passions.

And to Light-Ward brāhman Dhammika,
there came many hundreds of disciples;
and he taught them Dhamma
to win fellowship in Brahmā's world.

Now those whose hearts
gladdened not at the teaching,

on the breaking up of the body after death,
came to the wayward way,
the ill way,
the abyss,
hell;
but those whose hearts
gladdened at the teaching,
after death,
came to the happy heaven-world.

■

Now what think you, brāhman Dhammika,
would a man beget great demerit,
were he,
with ill wit,
to insult,
revile
these six teachers,
course-setters,
freed of lust's passions,
or the many hundreds of the disciples
of their orders?"

"Surely, lord."

"Indeed, brāhman Dhammika,
a man would beget great demerit,
were he,
with ill wit,
to insult,
revile
these six teachers,
course-setters,
freed of lust's passions,
or the many hundreds of the disciples

of their orders;
but he would beget greater demerit
were he,
with ill wit,
to insult,
revile a person with vision.[25]

And why?

I declare, brāhman,
that in the reviling of outsiders
there is not so great a pit[26] **[265]** dug for oneself
as in the reviling
of one's fellows in the godly life.

Wherefore, brāhman Dhammika,
train thus:

'We will think no ill of our fellows in the godly life.'

Verily, brāhman Dhammika, you should train yourself thus.

Brāhmans were Bright-Eyes, Maimed-Mute and Spoke-Rim,
A teacher Tiller and a prince[27] Mahout,
And Light-Ward, lord of bulls,[28] the seven's house-priest:
Six past-famed teachers who in harmlessness,
Not fetidness,[29] by pity freed,[30] lust's bonds
O'ercame, lust's passions purged, Brahma's world won.
So too their many hundred followers
Unfetid and by pity freed, lust's bonds
O'ercame, lust's passions purged, Brahma's world won.
Who with ill-fashioned wit revileth them,
Sages of other sects, lust-freed, composed -
That man shall great demerit thus beget:
But who with ill-fashioned wit revileth him,
The view-won monk - disciple of th'Awake -

That man by that demerit greater makes.
[266] Vex[31] not the righteous, rid of groundless views,[32]
"Best man o'th'Ariyan Order" him they Call;
Nor where lust's passions are but wholly stilled;[33] Nor where the senses'edge is blunt;[34] nor where
Faith, mindfulness, zest, calm and insight sway:
Who vexes such, firstly is hurt himself;
Who hurts himself, thereafter harms another:
But who wards self, his outward[35] too is warded.
Hence ward thyself, digging no pit,[36] e'er wise.'

---

[1] He is no doubt the Dhammika of *Thag*. 303-306; *Brethr.* 185. Dhammapāla seems to have known our story but forgotten the details; he uses '*gāmakāvāsa*' for our '*jāti-bhūmi*.' He refers to the '*rukkha-dhamma-jātaka*., See below. *Vism*. 442 refers to a lay-disciple called Dhammika.

[2] *Jāti-bhūmi* and *-bhūmika; cf. M*. i, 145. *Comy*. is silent here, but on *M*. '*jāta-ṭṭhāna,*' observing that Kapilavatthu was the B,'s '*jāti-bhūmi*.'

[3] Precursors of the monastery.

[4] *Pabbājenti* and *pabbājito;* there is a word-play; the latter means, also, gone forth into the Order, made a monk, ordained.

[5] This recurs at *D*. i, 222; *cf. J*. iii, 120, 267. *Comy*. says the bird was a 'quarter' crow. In the (possibly allied) story of Noah sending out birds from the ark, the raven did not return though it sighted no land. *A-tīra-dassin* was used of the untaught manyfolk, 'one who has not sighted the beyond'; *K.S*. iii, 140 (S. iii, 164). (J. iii, 267 at *DA*. ii, 657 is called *Dhammika-vāyasa-jātaka*.)

[6] Text *samantā,* but *Comy*. as well *sāmantā*.

[7] *Tathāgatako*.

[8] This may be the half-mythical Pañchāla king, Kraivya, *C.H.I*. i, 121.

[9] *Suppatiṭṭha, S.e*. so. Suppatiṭṭha was a shrine near Rājagaha, *Vin*. i, 38.

[10] *Pañca-sākha;* see *Mcd. Skt. Dict. s.v. √pañc*.

[11] *Āḷhaka-thālikā. Comy. taṇḍulāḷhakassa bhattapacanathālikā*.

[12] *Khuddaṃ madhuṃ. Comy. khudda-makkhikāhi kataṃ daṇḍaka-madhuṃ*.

[13] *Bhavanaṃ,* haunt.

[14] *Api nu tvaṃ ... ṭhitayā;* so also *S.e. Comy*. explains: *apt nu tava,* and we should perhaps read *tavaṃ*.

[15] *Sacchavīni. Comy. samāna-cchavīni;* the Burmese *v.l. sañchavīni; cf. M*. ii, 216, 259.

[16] *Cf. A*. ii, 215. *Comy*. and *S.e*. read, rightly, *rosentaṃ*.

[17] All this recurs at *A*. iv, 135; *cf*. also 103. The Dhamma taught is that of the Bodhisat, the *Amity-Dhamma;* see *J*. ii, 60; iv, 490; this is *Brahmavihāra* doctrine, *Exp*. 257 *ff*. Probably the six sages are rebirths of the Bodhisat. *Comy*. is silent.

[18] *Sunetta,* so *Comy*.; *J*. i, 35, 39.

[19] *Mūgapakkha, J*. i, 46; iv, 1; *Cariyāpit*., p. 96.

[20] *Aranemi;* refs, are lacking.

[21] *Kuddālaka,* J. i, 46.

[22] *Hatthipāla, J*. i, 45; iv, 473 *ff*.

[23] *Jotipāla, D*. ii, 230 *ff.; J*. i, 43; iii, 463.

[24] *Tittha-kara*.

[25] *Diṭṭhi-sampanna*. *Comy*. sotāpanna.

[26] *Evarupiṃ khantiṃ*. *Comy*. *attano guṇa-khaṇanar)ṃ;* possibly the reading is incorrect, but *S.e*. and our texts so. That *Comy*. gives the right meaning is confirmed by *akkhato; guṇa-khanaṇena* (*Comy*.) in the last line of the *gāthā*.

[27] *Māṇavo;* the *Jātakas* call him *Kumāra*.

[28] *Govinda, Dial*. ii, 266: 'Steward'; he was the chaplain, *purohita,* to rajah Reṇu and his six friends with whom he (Reṇu) shared his kingdom; our *Comy*. refers to this story.

[29] *Nir-āma-gandha*. *Comy*. *kodhāma-gandha*. However, even Light-Ward in the Digha story did not understand this word when used by Brahma, the Eternal Youth! I quote the Rhys Davids translation:

(What mean'st thou by "foul odours among men,"
O Brahmā? Here I understand thee not.
Tell what these signify, who knowest all. ...'
Anger and lies, deceit and treachery,
Selfishness, self-conceit and jealousy,
Greed, doubt, and lifting hands 'gainst fellow-men,
Lusting and hate, dullness and pride of life, -
When yoked with these man is of odour foul,
Hell-doomed, and shut out from the heay'n of Brāhm.'

[30] *Karuṇe vimuttā*. *Comy*. *karuna-jjhāna vimuttā;* this is the seoond *brahma-vihāra,* goṇdly state.

[31] *Na sādhu-rūpaṃ āsīde*. *P.E.D*. suggests *na* should be omitted, but see *s.v. āsajja;* the meaning of *āsīde* here is the same as at *A*. iii, 69.

[32] *Diṭṭhi-ṭṭhāna-* (*Comy*. says 'the 62,' *D*. i, 1 *ff*.). The arahant is referred to.

[33] The Non-returner is referred to.

[34] *Cf*. *A*. ii, 151; the Once-returner is referred to.

[35] *Tassa bāhiro*.

[36] *Ahkhato*. *Comy*. *guṇa-khaṇanena*.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 55

Soṇa Suttaṃ

Sona

---

[266]

[1] THUS have I heard:

Once, when the Exalted One was dwelling near Rājagaha,,
on Mount Vulture Peak,
the venerable Sona[1] dwelt on Cool Wood[2]
near Rājagaha.

Now the venerable Sona,
in solitude apart,
communed thus in his heart:

'The Exalted one's disciples live in active energy
and I am one of them;
yet my heart is not detached
and free of the cankers.

My family is rich
and I can enjoy riches and do good;
what if I were to forsake the training

and turn to low things,
enjoy riches and do good!'

■

And the Exalted One,
knowing in his own heart
the venerable Sona's thoughts
— as a strong man might stretch his bent arm
or bend his stretched arm —
left Mount Vulture Peak
and appeared in Cool Wood
before the venerable Sona.

And when **[267]** his seat was ready,
the Exalted One sat down;
and the venerable Sona,
after saluting,
also sat down — at one side.

And the Exalted One said to him, so seated:

'Sona, did you not thus commune in your heart:

"The Exalted one's disciples live in active energy
and I am one of them;
yet my heart is not detached
and free of the cankers.

My family is rich
and I can enjoy riches and do good;
what if I were to forsake the training
and turn to low things,
enjoy riches and do good!"

'Yes, lord.'

■

'Bethink you, Sona,
were you not, in the old days at home,
clever at the lute's stringed music?'[3]

'Yes, lord.'

■

'And bethink you, Sona,
when your lute's strings were over-strung,
was your lute then tuneful and playable?'

'No, indeed, lord.'

■

'And bethink you, Sona,
when your lute's strings were over-lax,
was your lute then tuneful and playable?'

'No, indeed, lord.'

■

'But when, Sona,
your lute's strings were neither over-strung
nor over-lax,
but keyed to the middle pitch,[4]
was your lute then tuneful and playable?'

'Surely, lord'

■

'Even so, Sona,
energy, when over-strung,
ends in flurry,
when over-lax,
in idleness.

■

Wherefore, Sona,
stand fast in the mean[5] of energy;
pierce the mean (in the use) of the faculties;
and therein grasp the real worth.'[6]

[268] 'Yes, lord.'

And the Exalted One,
after charging the venerable Sona with this counsel
— as a strong man might bend his arm to and fro —
left Cool Wood
and appeared on Mount Vulture Peak.

§

And presently[7] the venerable Sona stood fast in the mean of energy;
pierced the mean in the faculties;
and grasped therein the mark;
and living alone, secluded,
earnest, ardent, resolute,
entered and abode, not long after,
here amid things seen,
by his own power,
in the realization of that end above all
of the godly life,

for the sake of which
clansmen rightly go forth
from the home to the homeless life;
and he knew:

'Birth is ended,
the godly life lived,
done is what was to be done,
there is no more of this.'

And the venerable Sona
was numbered among the arahants.

§

Then, having won to arahantship,
the venerable Sona thought:

'Suppose I visit the Exalted One
and declare gnosis[8] near him!'

And he went to the Exalted One,
saluted him, and sat down at one side;
and so seated, he said:

'Lord, the arahant monk
who has destroyed the cankers,
lived the life,
done what was to be done,
set down the burden,
won self-weal,
shattered life's fetter
and is freed by perfect gnosis[9]

has applied himself to six things:
to dispassion,
detachment,
harmlessness,
destroying craving,
destroying grasping
and to non-delusion.

§

Perhaps, lord, some venerable person may think:

"Could it be that this venerable man
has applied himself to dispassion
relying on mere faith alone?"

Let him not think so.

Lord, the canker-freed monk,
who has lived the life,
done what was to be done,
who sees naught in himself to be done,
naught to be added to what has been done,[10]
— by the fact of being passionless,
has applied himself to dispassion
by destroying passion;
by the fact of being without hatred,
has applied himself to dispassion
by destroying hatred;
by the fact of **[269]** being without delusion,
has applied himself to dispassion
by destroying delusion.

■

Or he may think:

"Could it be that this venerable man
has applied himself to detachment
while hankering after gains, favors and flattery?"

Let him not think so.

Lord, the canker-freed monk,
who has lived the life,
done what was to be done,
who sees naught in himself to be done,
naught to be added to what has been done,
— by the fact of being passionless,
has applied himself to dispassion
by destroying passion;
by the fact of being without hatred,
has applied himself to dispassion
by destroying hatred;
by the fact of has applied himself to dispassion
by destroying delusion.

■

Or he may think:

"Could it be that this venerable man
has applied himself to harmlessness while backsliding from the true,
holding rule and rite (as sufficient)?"

Let him not think so.

Lord, the canker-freed monk,
who has lived the life,
done what was to be done,

who sees naught in himself to be done,
naught to be added to what has been done,
— by the fact of being passionless,
has applied himself to harmlessness
by destroying passion;
by the fact of being without hatred,
has applied himself to harmlessness
by destroying hatred;
by the fact of being without delusion,
has applied himself to harmlessness
by destroying delusion.

■

Or he may think:

"Could it be that this venerable man
has applied himself to destroying craving while backsliding from the true,
holding rule and rite (as sufficient)?"

Let him not think so.

Lord, the canker-freed monk,
who has lived the life,
done what was to be done,
who sees naught in himself to be done,
naught to be added to what has been done,
— by the fact of being passionless,
has applied himself to destroying craving
by destroying passion;
by the fact of being without hatred,
has applied himself to destroying craving
by destroying hatred;
by the fact of being without delusion,
has applied himself to destroying craving
by destroying delusion.

■

Or he may think:

"Could it be that this venerable man
has applied himself to destroying grasping while backsliding from the true,
holding rule and rite (as sufficient)?"

Let him not think so.

Lord, the canker-freed monk,
who has lived the life,
done what was to be done,
who sees naught in himself to be done,
naught to be added to what has been done,
— by the fact of being passionless,
has applied himself to destroying grasping
by destroying passion;
by the fact of being without hatred,
has applied himself to destroying grasping
by destroying hatred;
by the fact of being without delusion,
has applied himself to destroying grasping
by destroying delusion.

■

Or he may think:

"Could it be that this venerable man
has applied himself to non-delusion, while backsliding from the true,
holding rule and rite (as sufficient)?"

Let him not think so.

Lord, the canker-freed monk,
who has lived the life,

done what was to be done,
who sees naught in himself to be done,
naught to be added to what has been done,
— by the fact of being passionless,
has applied himself to non-delusion
by destroying passion;
by the fact of being without hatred,
has applied himself to non-delusion
by destroying hatred;
by the fact of being without delusion,
has applied himself to non-delusion
by destroying delusion.

§

Lord,[11] if objects cognizable by the eye
come very strongly into the range of vision
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If sounds cognizable by the ear
come very strongly into the range of hearing
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If smells by the nose
come very strongly into the range of smell
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If tastes by the tongue
come very strongly into the range of taste
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If contacts by the touch
come very strongly into the range of contact
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If and ideas by the mind
come very strongly into the range of ideas
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,

having won to composure;
and he marks their set.

■

Imagine, lord, a mountain crag,
cleftless, chasmless, massive;
and a squall to come very strongly from the east:
it would not shake, nor rock, nor stir that crag.

Or were a squall to come from the west:
it would not shake, nor rock, nor stir that crag.

Or were a squall to come from the north:
it would not shake, nor rock, nor stir that crag.

Or were a squall to come from the south,
it would not shake, nor rock, nor stir it.

■

Even so, lord,
if objects cognizable by the eye
come very strongly into the range of vision
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If sounds cognizable by the ear
come very strongly into the range of hearing
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,

having won to composure;
and he marks their set.

■

If smells by the nose
come very strongly into the range of smell
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If tastes by the tongue
come very strongly into the range of taste
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If contacts by the touch
come very strongly into the range of contact
of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

■

If and ideas by the mind
come very strongly into the range of ideas

of a monk, wholly freed in mind,
they obsess not his mind
and his mind is untroubled, firm,
having won to composure;
and he marks their set.

Dispassion, mind's detachment, harmlessness,
Grasping's and craving's end, mind undeluded:
Who hath applied himself to these, hath seen
Sensations' rise[12] — his mind is wholly freed;
[270] And in that monk, calmed, wholly freed, naught need
Be added to what's done, naught due is found.
As massive crag by wind is never moved,[13]
So sights, tastes, sounds, smells, touches, yea, the things
Longed for and loathed, stir[14] not a man like that;
His mind stands firm, released; he marks their set."

---

[1] This is Soṇa-Koḷivisa; See *Brethr.* 275 *ff.;* the whole sutta recurs at *Vin*. i, 179-185, where a fuller version is given; *VinA*. offers no comment on our part. Our *Comy*. explains that these thoughts arose owing to his having walked up and down (till his feet bled), without avail.

[2] *Sītavana*. *Comy*. says it was a cemetery.

[3] *Comy*. quots the following:

Satta sarā, tayo gāmā, mucchanā ekavīsati,
Ṭhānā ekūnapaññāsaṇ, icc'ete sara-maṇḍalaṃ.|| ||

(Seven notes, three scales and one and twenty tones,
Forty-nine stops, — such is the scope of music.)

P.E.D. generally omits these terms, but see *Childers s.v. sara,* quoting *Abhidhāna-p-padīpikā*.

[4] *Same guṇe patiṭṭhitā*.

[5] *Vin*. and *S.e*. read *viriya-samataṇ* with text, but *Comy*. *-samathaṇ,* explaining so; but see *Vism*. 129 (*trsl*. 150), *indriya-samatta-;* our *Comy*. refers to this passage. See note, *Brethr.* 277.

[6] *Nimittaṇ* the salient feature in anything. This has nothing to do with the term in later Jhāna technique.

[7] *Aparena samayena*.

[8] *Aññā,* but *cf*. *Thag*. 632 *ff*.

[9] Read *sammadaññā-vimutto*.

[10] *Cf*. *Vin*. ii, 74; iii, 158; *S*. iii, 168; *A*. iv, 355.

[11] *Cf*. *A*. iv, 404, with a different simile.

[12] *Āyatan'uppādaṇ*. *Comy*. *āyatanānaṇ uppādañ ca vayañ ca,* the rise and set.

[13] *Cf*. *Dhp*. 81; *Th*. i, 643 f.; *Mil*. 386 (quoting).

[14] *p-pavedhenti,* in the simile above, *sampavedheyya*.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 56

Phagguṇa Suttaṃ

Phagguna[1]

---

[270]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now[2] at that time
the venerable Phagguna was sick,
ailing,
very ill;
and the venerable Ānanda
went to the Exalted One,
saluted,
and sat down at one side.

So seated,
he said to the Exalted One:

'Lord, the venerable Phagguna is sick,
ailing,
very ill.

Good were it, lord,
if the Exalted One
were to go and see the venerable Phagguna
out of compassion.'

And the Exalted One consented by silence.

Then in the evening,
after he had come from solitude,
the Exalted One visited the venerable Phagguna.

And the venerable Phagguna saw him coming,
when he was some way off,
and stirred[3] on his bed;
but the Exalted One spoke to him and said:

'Enough, Phagguna!

Stir not on your bed.

Are there not these seats
here prepared already?

I will sit here.'

And he sat down
on the seat prepared.

So seated,
the Exalted One said:

'I hope, Phagguna, you're bearing up,
keeping going;
that vour aches and pains grow less,
not more;
that there are signs of their growing less,[4]
not more?

'Lord, I can neither bear up
nor keep going;
my aches and pains grow grievously more,
not less;
and there are signs of their growing more,
not less.

Lord,[5] the violent ache
that racks my head
is just as though some lusty fellow
chopped at it with a sharp-edged sword;
[271] lord, I can neither bear up
nor keep going;
my pains grow more,
not less;
and there are signs of their growing more,
not less.

Lord, the violent pain in my head
is just as though some lusty fellow
clapped a stout leather strap about it;
lord, I cannot bear up
nor keep going;
my pains grow more,
not less;
and there are signs of their growing more,
not less.

Lord, the violent stab
that shoots through my stomach
is just as though a skilful butcher
or his apprentice
gutted it with a carving knife;
lord, I cannot bear up
nor keep going;
my pains grow more,

not less;
and there are signs of their growing more,
not less.

Lord, the fever of my body
is just as though a couple of lusty fellows
had seized a weakling by his limbs
and toasted him
and roasted him
over a fire-pit;
lord, I cannot bear bear up
nor keep going;
my pains grow more,
not less;
and there are signs of their growing more,
not less.'

So the Exalted One instructed him,
roused him,
gladdened him
and comforted him
with Dhamma-talk,
then rose from his seat
and departed.

Now not long after the Exalted One's departure,
the venerable Phagguna died;
and at the time of his death
his faculties were completely purified.

Then went the venerable Ānanda
to the Exalted One,
saluted him,
and sat down at one side.

So seated, he said:

'Lord, not long after the Exalted One left,
the venerable Phagguna died;
and at that time
his faculties were completely purified.'

'But why, Ānanda,
should not the faculties of the monk, Phagguna,
have been completely purified?

The monk's mind, Ānanda,
had[6] not been wholly freed
from the five lower fetters;
but, when he heard that Dhamma teaching,
his mind was wholly freed.

There are these six advantages, Ānanda,
in hearing Dhamma in time,
in testing its goodness in time.

What six?

Consider, Ānanda, the monk
whose mind is not wholly freed
from the five lower fetters,
but, when dying,
is able to see the Tathāgata:
the Tathāgata teaches him Dhamma,
lovely in the beginning,
lovely in the middle,
lovely in the end,
its goodness,
its significance;
and makes known the godly life,
[272] wholly fulfilled,
perfectly pure.

When he has heard that Dhamma teaching,
his mind is wholly freed
from the five lower fetters.

This, Ānanda,
is the first advantage
in hearing Dhamma in time,
in testing its goodness in time.

■

Consider, Ānanda, the monk
whose mind is not wholly freed
from the five lower fetters,
but, when dying,
though not just able to see the Tathāgata,
sees his disciple,
who teaches him Dhamma,
lovely in the beginning,
lovely in the middle,
lovely in the end,
its goodness,
its significance;
and makes known the godly life,
wholly fulfilled,
perfectly pure.

When he has heard that Dhamma teaching,
his mind is wholly freed
from the five lower fetters.

This, Ānanda,
is the second advantage
in hearing Dhamma in time,
in testing its goodness in time.

■

Consider, Ānanda, the monk
whose mind is not wholly freed
from the five lower fetters,
but, when dying,
though not able to see the Tathāgata
or his disciple,
continues to reflect in mind on Dhamma,
as heard,
as learnt,
ponders on it,
pores over it.

Then is his mind wholly freed
from the five lower fetters.

This, Ānanda,
is the third advantage
in hearing Dhamma in time,
in testing its goodness in time.

■

Consider, Ānanda,
the monk whose mind is wholly freed
from the five lower fetters,
whose mind is not wholly freed[7]
in respect of the complete destruction
of the root (of becoming);
who, when dying,
is able to see the Tathāgata:
the Tathāgata teaches him Dhamma,
lovely in the beginning,
lovely in the middle,
lovely in the end,
its goodness,
its significance;

and makes known the godly life,
wholly fulfilled,
perfectly pure.

When he has heard that Dhamma teaching,
his mind is wholly freed
in respect of the complete destruction
of the root of becoming.

This, Ānanda,
is the fourth advantage
in hearing Dhamma in time,
in testing its goodness in time.

■

Consider, Ānanda,
the monk whose mind is wholly freed
from the five lower fetters,
whose mind is not wholly freed
in respect of the complete destruction
of the root (of becoming);
who, when dying,
though not just able to see the Tathāgata,
sees his disciple,
who teaches him Dhamma,
lovely in the beginning,
lovely in the middle,
lovely in the end,
its goodness,
its significance;
and makes known the godly life,
wholly fulfilled,
perfectly pure.

When he has heard that Dhamma teaching,
his mind is wholly freed
in respect of the complete destruction
of the root of becoming.

This, Ānanda,
is the fifth advantage
in hearing Dhamma in time,
in testing its goodness in time.

■

Consider, Ānanda,
the monk whose mind is wholly freed
from the five lower fetters,
whose mind is not wholly freed
in respect of the complete destruction
of the root (of becoming);
who, when dying,
though not just able to see the Tathāgata,
or his disciple,
ever reflects in mind on Dhamma,
as heard,
as learnt,
ponders on it,
pores over it.

And as he does so,
his mind is wholly freed
as to the complete destruction
of the root of becoming.

This, Ānanda,
is the sixth advantage
in hearing Dhamma in time,
in testing its goodness in time.

■

Verily, Ānanda,
these are the six advantages
in hearing Dhamma in time,
in testing its goodness in time.'

---

[1] *S*. iv, 52.

[2] *S*. iii, 119; iv, 46; *M*. ii, 192.

[3] We should read *samañcopi*. *Comy*. *utthānākāraṃ dassesi*.

[4] *Paṭikkamosānaṃ,* finality of receding, viz. health; see *K.S*. iii, 102 *n*.

[5] These similes recur at *M*. ii, 193; *S*. iv, 56; *cf*. also *M*. i, 243 *ff*.

[6] *Cittaṃ avimuttaṃ ahosi,* pluperfect.

[7] *Cittaṃ avimuttaṃ hoti*. *S.e*. so, but *Comy*. with *v.l*. *adhi-*, observing: *arahatta-phalena adhimuttaṃ hoti*. At *Sn*. 1149 we have *adhimutta-cittaṃ;* at *A*. iv, 239, [pg 240] *cittaṃ hīne'dhimuttaṃ* but I think the comment makes better sense if we read *avimuttaṃ*.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 57

Chaḷ-Ābhijāti Suttaṃ

The Six Breeds[1]

---

[273]

[1] THUS have I heard:

Once, when the Exalted One was dwelling on Mount Vulture Peak
near Rājagaha,,
the venerable Ānanda approached him,
saluted,
and sat down at one side.

So seated,
he said to the Exited One:

'Lord, six breeds
have been declared by Pūraṇa Kassapa:[2]
the black,
the blue,
the red,
the yellow,
the white
and the purest white.

■

Lord, here is the black breed declared by him:
mutton-butchers,
pork-butchers,
fowlers,
hunters,

Thug. It would probably be better not to use 'thug' in this case as the term originated in India, and much later, and specifically designated a religious cult of Kali-worshiping Mohamadin thieves that always strangled their victims.
Their erradication c. 1800-1840, under the direction of William Sleeman of the East India Company, might be said to be the beginning point of modern police tactics and anticipated 'big-data' methods of intelligence gathering.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 58

Āsava Suttaṃ

The Cankers[1]

---

[276]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk endowed with six qualities
is worthy of gifts,
worthy of offerings,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What six?

Herein, monks, the cankers to be got rid of by control by a monk
are got rid of by control;
the cankers to be got rid of by use by a monk,
are got rid of by use;
the cankers to be got rid of by endurance by a monk,
are got rid of by endurance;
the cankers to be got rid of by avoidance by a monk,
are got rid of by avoidance;
the cankers to be got rid of by ejection by a monk,
are got rid of by ejection;
the cankers to be got rid of by growth by a monk,
are got rid of by growth.

§

And what, monks, are
the cankers to be got rid of by control,
which are got rid of by control?

Monks, consider the monk who
with conscious purpose[2]
lives controlled
by controlling the eye-faculties.

Whereas, were he to live uncontrolled,
the cankers,
vexatious,
tormenting,
would arise;
since he lives controlled
by controlling the eye-faculties,
the cankers are not.

■

So, too, monks, consider the monk who
with conscious purpose
lives controlled
by controlling the ear-faculties.

Whereas, were he to live uncontrolled,
the cankers,
vexatious,
tormenting,
would arise;
since he lives controlled
by controlling the ear-faculties,
the cankers are not.

■

So, too, monks, consider the monk who
with conscious purpose
lives controlled
by controlling the nose-faculties.

Whereas, were he to live uncontrolled,
the cankers,
vexatious,
tormenting,
would arise;
since he lives controlled
by controlling the nose-faculties,
the cankers are not.

■

So, too, monks, consider the monk who
with conscious purpose

lives controlled
by controlling the tongue-faculties.

Whereas, were he to live uncontrolled,
the cankers,
vexatious,
tormenting,
would arise;
since he lives controlled
by controlling the tongue-faculties,
the cankers are not.

■

So, too, monks, consider the monk who
with conscious purpose
lives controlled
by controlling the body-faculties.

Whereas, were he to live uncontrolled,
the cankers,
vexatious,
tormenting,
would arise;
since he lives controlled
by controlling the body-faculties,
the cankers are not.

■

So, too, monks, consider the monk who
with conscious purpose
lives controlled
by controlling the mind-faculties.

Whereas, were he to live uncontrolled,
the cankers,

vexatious,
tormenting,
would arise;
since he lives controlled
by controlling the mind-faculties,
the cankers are not.

These, monks, are called
the cankers to be got rid of by control,
which are got rid of by control.

§

And what, monks, are
the cankers to be got rid of by use,
which are got rid of by use?

Consider, monks, the monk who
with conscious purpose
uses a robe
just to ward off cold,
heat,
the bite of gadfly,
gnat,
wind,
sun,
snake,
or just for a covering
or loin-cloth;

Whereas, were not the usage such,
the cankers,
vexatious,

tormenting,
would arise;
since the usage is such,
the cankers are not.

■

Consider, monks, the monk who
with conscious purpose
uses alms
not for sport,
enjoyment,
adorning
or beautifying himself,
but just to maintain
and keep the body **[277]** in trim,
to abate (hunger's) pangs,
to enter the godly life,
thinking:

"I'll crush out old feelings
and not allow new ones to rise,
and so blamelessness
and comfort
shall be mine!";

Whereas, were not the usage such,
the cankers,
vexatious,
tormenting,
would arise;
since the usage is such,
the cankers are not.

■

Consider, monks, the monk who
with conscious purpose
uses a lodging
just to ward off cold,
heat,
the bite of gadfly,
gnat,
wind,
sun,
snake,
to dispel the dangers of the seasons'changes,
to enjoy solitude;

Whereas, were not the usage such,
the cankers,
vexatious,
tormenting,
would arise;
since the usage is such,
the cankers are not.

■

Consider, monks, the monk who
with conscious purpose
uses medicaments for the sick
to ward off attacks of disease's pains,
or on the score of healing.

Whereas, were not the usage such,
the cankers,
vexatious,
tormenting,
would arise;
since the usage is such,
the cankers are not.

These, monks, are called the cankers to be got rid of by use,
whichare got rid of by use.

§

And what, monks, are the cankers to be got rid of by endurance,
which are got rid of by endurance?

Consider the monk who
with conscious purpose
bears cold,
heat,
hunger,
thirst,
the bite of gadfly, gnat,
wind,
sun
and snake,
the ways of speech,
irksome,
abusive;
endures the aches and pains
that surge through the body,
sharp,
rough,
piercing,
bitter,
galling,
deadly.

Whereas, were not the endurance such,
the cankers,
vexatious,

tormenting,
would arise;
since the endurance is such,
the cankers are not.

These, monks, are called the cankers to be got rid of by endurance,
which are got rid of by endurance.

§

And what, monks, are the cankers to be got rid of by avoidance,
which are got rid of by avoidance?

Consider the monk who
with conscious purpose
avoids a savage elephant,
horse,
bull
or hound,
a snake,
tree-stumps,
thorny brakes,
ravines,
cliffs,
cesspools,
middens.

Whereas, were not the avoidance such,
the cankers,
vexatious,
tormenting,
would arise;

since the avoidance is such,
the cankers are not.

■

Consider the monk who
who with conscious purpose
avoids the forbidden seat,
haunt
and evil friends -such that were he to sit there,
wander in those haunts,
associate with those evil friends,
his fellows in the godly life
might suspect him of misconduct.

Whereas, were not the avoidance such,
the cankers,
vexatious,
tormenting,
would arise;
since the avoidance is such,
the cankers are not.

These, monks, are called the cankers to be got rid of by avoidance,
which are got rid of by avoidance.

§

And what, monks, are the cankers to be got rid of by ejection,
which are got rid of by ejection?

[278] Consider the monk who
with conscious purpose

allows no halt for the surge of lustful thoughts,
rids himself of them,
ejects-them,
makes an end of them,
sends them to their eeasiitg;

Whereas, were not the ejection such
the cankers,
vexatious,
tormenting,
would arise;
since the ejection is such,
the cankers are not.

■

Consider the monk who
with conscious purpose
allows no halt for the surge of fell thoughts thoughts,
rids himself of them,
ejects-them,
makes an end of them,
sends them to their eeasiitg;

Whereas, were not the ejection such
the cankers,
vexatious,
tormenting,
would arise;
since the ejection is such,
the cankers are not.

■

Consider the monk who
with conscious purpose
allows no halt for the surge of cruel thoughts thoughts,

rids himself of them,
ejects-them,
makes an end of them,
sends them to their eeasiitg;

Whereas, were not the ejection such
the cankers,
vexatious,
tormenting,
would arise;
since the ejection is such,
the cankers are not.

■

Theses monks, are called the cankers to be got rid of by ejection,
which are got rid of by ejection.

§

And what, monks, are the cankers to be got rid of by growth,
which are got rid of by growth?

Consider, monks, the monk who
with conscious purpose
grows the limb of awakening
that is mindfulness,
through solitude,
dispassion,
ending,
to the fullness of release;[3]

■

who with conscious purpose
grows the limb of awakening
that is Dhamma-testing,
through solitude,
dispassion,
ending,
to the fullness of release;

■

who with conscious purpose
grows the limb of awakening
that is energy,
through solitude,
dispassion,
ending,
to the fullness of release;

■

who with conscious purpose
grows the limb of awakening
that is zest,
through solitude,
dispassion,
ending,
to the fullness of release;

■

who with conscious purpose
grows the limb of awakening
that is tranquillity,
through solitude,
dispassion,
ending,
to the fullness of releasev

grows the limb of awakening
that is concentration,
through solitude,
dispassion,
ending,
to the fullness of release;

■

who with conscious purpose
grows the limb of awakening
that is equanimity,
through solitude,
dispassion,
ending,
to the fullness of release.

Whereas, were not the growth such,
the cankers,
vexatious,
tormenting,
would arise;
since the growth is such,
the cankers are not.

These, monks, are called the cankers to be got rid of by growth,
which are got rid of by growth.

■

Verily, monks, endowed with these six qualities
a monk is worthy of gifts,
worthy of offerings,
worthy of oblations,
meet to be reverently saluted
the world's peerless field for merit.'

---

[1] *Cf*. the whole sutta with *M*. i, 9 *ff*. (*F. Dial*. i, 4; *S.B.E*. xi, 296); our *Comy*. is much the same as MA. i, 75 ff.; but vision, the first of seven ways of riddance, is in our sutta omitted, leaving six ('scrutiny' in the *M*. trans. does not well coincide with dassana). According to *M*. the four cankers - *kāma, bhava, ditthi, avijja* - are to be multiplied by the number of 'sense-doors' - in the first instance - making twenty-four cankers to be got rid of by control. Here 'cankers' are left unspecified: any baneful tendency in the religious life. See *DhS*. *trsl*. 292; *Expos*. 476.

Acts xi, 23: *Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord*.
K.J.V.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 59

Dāru-Kammika Suttaṃ

The Wood-Seller[1]

---

[278]

[1] THUS have I heard:

Once, when the Exalted One was staying in the Brick Hall at Nādika,
a householder,
a wood-seller,
visited him,
saluted
and sat down at one side.

So seated, the Exalted One said to him:

'Maybe, householder, alms are given by your family?'

[279] '0 yes, lord, and in this way too:
such monks as are forest-gone,
almsmen,
rag-wearers -
arahants

or men won to the arahant's Way -
to them, lord, alms are given by my family.'

■

'But surely, householder,
it's a hard thing for you -
a layman,
engrossed in pleasures,
encumbered with children,
odorous with Kāsi's sandalwood,
decked with flowers and scented oils,
merry with silver and gold[2] -
to tell which are arahants
and which have won
to the arahants' Way!

■

If a forest-gone monk, householder,
be puffed[3] up,
proud,
excitable,
a mouthy speechifier,
forgetful of mindfulness,
not self-possessed nor composed,
a scatter-brain,
rude in sense-governance -
he on that count is blameworthy;
if he be not puffed up,
proud,
excitable,
a mouthy speechifier,
but upright in mindfulness,
self-possessed,
composed,

one-pointed,
controlled in faculties -
he on that count is praiseworthy.

■

So, too, if a monk
dwelling on the village outskirts
be puffed up,
proud,
excitable,
a mouthy speechifier,
forgetful of mindfulness,
not self-possessed nor composed,
a scatter-brain,
rude in sense-governance -
he on that count is blameworthy;
if he be not puffed up,
proud,
excitable,
a mouthy speechifier,
but upright in mindfulness,
self-possessed,
composed,
one-pointed,
controlled in faculties -
he on that count is praiseworthy.

■

So, too, if a monk,
an almsman
be puffed up,
proud,
excitable,
a mouthy speechifier,

forgetful of mindfulness,
not self-possessed nor composed,
a scatter-brain,
rude in sense-governance -
he on that count is blameworthy;
if he be not puffed up,
proud,
excitable,
a mouthy speechifier,
but upright in mindfulness,
self-possessed,
composed,
one-pointed,
controlled in faculties -
he on that count is praiseworthy.

■

So, too, if a monk,
a guest[ed1]
be puffed up,
proud,
excitable,
a mouthy speechifier,
forgetful of mindfulness,
not self-possessed nor composed,
a scatter-brain,
rude in sense-governance -
he on that count is blameworthy;
if he be not puffed up,
proud,
excitable,
a mouthy speechifier,
but upright in mindfulness,
self-possessed,
composed,

one-pointed,
controlled in faculties -
he on that count is praiseworthy.

■

So, too, if a monk,
a rag-wearer
be puffed up,
proud,
excitable,
a mouthy speechifier,
forgetful of mindfulness,
not self-possessed nor composed,
a scatter-brain,
rude in sense-governance -
he on that count is blameworthy;
if he be not puffed up,
proud,
excitable,
a mouthy speechifier,
but upright in mindfulness,
self-possessed,
composed,
one-pointed,
controlled in faculties -
he on that count is praiseworthy.

■

So, too, if a monk
the wearer of the householder's robe,[4]
be puffed up,
proud,
excitable,
a mouthy speechifier,

forgetful of mindfulness,
not self-possessed nor composed,
a scatter-brain,
rude in sense-governance -
he on that count is blameworthy;
if he be not puffed up,
proud,
excitable,
a mouthy speechifier,
but upright in mindfulness,
self-possessed,
composed,
one-pointed,
controlled in faculties -
he on that count is praiseworthy.

§

Nevertheless, householder,
give alms to the Order.

An you do so,
your heart will become tranquil;
and tranquil in heart,
you will, on the breaking up of the body after death,
arise in the good way,
the heaven-world.'

'I, too, lord, henceforth from today
will give alms to the Order.'

[1] *Dāru-kammika*.

[2] *Cf*. A, iv, 281; *Ud*, 65.

[3] See above V, § 167; VI, § 46.

[4] *Gahapati-cīvara-dhara*, the robe given by a householder, not from the rag heap. *F. Dial*, i, 21, [Ed.?] 'clad in lay attire,' and so also *P.E.D*. Bu. in both places is silent.

[ed1] Hare has abridged this list such that it is possible to read it as meaning any guest, but what is intended in all cases is a bhikkhu who is of such a sort. Here one who has accepted an invitation to a meal. Bhk. Bodhi has done this more clearly with: "If a bhikkhu who accepts invitations to meals ...".

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 60

Citta Hatthisāriputta Suttaṃ

Citta Hatthisāriputta[1]

---

[279]

[1] THUS have I heard:

Once, when the Exalted One dwelt near Benares
in the Deer Park at Isipatana,
a number of elders,
[280] who had returned from alms-gathering, and fed,
sat together in the round hall
and talked a talk on Abhidhamma.[ed1]

Now from time to time the venerable Citta Hatthisariputta
broke in on their talk.

And the venerable Mahā Koṭṭhita said to him:

'Let not the venerable Citta Hatthisāriputta
constantly interrupt the elders' Abhidhamma talk;
the venerable Citta should wait
until the talk is over!'

■

And when he had thus spoken,
Citta's friends said:

'The venerable Mahā Koṭṭhita
should not censure the venerable Citta Hatthisāriputta.

A wise man is the venerable Citta
and able to talk to the elders on Abhidhamma.'

■

'Tis a hard thing,[2] sirs,
for those who know not
another person's ways of thought.

■

Consider, sirs, a person who,
so long as he lives near the Master
or a fellow-teacher in the godly life,
is the most humble[3] of the humble,
the meekest of the meek,
the quietest of the quiet;
and who,
when he leaves the Master
or his fellow-teachers,
keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters[4]
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Suppose, sirs, an ox,
a meadow-browser,
were kept tied by a rope
or closed in a byre -
would he say rightly,
who should say:

"Never now will that meadow-browser
venture again to a meadow"?'[5]

'No, indeed, sir,
such a thing does not happen,
since that ox,
used to browsing in meadows,
would, on snapping its rope
or breaking out of the byre,
venture down to the meadow again.'

■

'It is even so, sirs, where a person -
so long as he is near the Master
or a fellow-teacher -
is the most humble of the humble,
the meekest of the meek,

the quietest of the quiet;
but who, on leaving the Master
or his fellow-teachers,
keeps company **[281]** with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Consider again a person who,
aloof from sensuous appetites,
aloof from evil ideas,
enters and abides in the first musing.

Thinking:

"I've won to the first musing,"

he keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,

their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Suppose, sirs, the rain-deva
rains heavy rains
at the four cross-roads,
lays the dust
and makes mud -
would he say rightly,
who should say:

"Never now will dust again appear
at these four cross-roads"?

'No, indeed, sir,
since along those four cross-roads
men,
oxen
and cows
might pass
or the wind and heat might dry up the moisture;
and then the dust would appear again.'

■

'It is even so, sirs,
where a person who,
aloof from sensuous appetites,
aloof from evil ideas,
enters and abides in the first musing
thinking:

"I've won to the first musing,"

keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Then consider a person who,
suppressing applied and sustained thought,
enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of joy and ease.

Thinking:

"I've won to the second musing,"

he keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Suppose, sirs,[6] a great lake near some village or town
and the rain-deva were to rain great rains
and cover the mussels
and shells
and sand
and pebbles -
would he say rightly,
who should say:

"Never now in this great lake
shall the mussels,
shells,
sand

and pebbles
appear again"?'

'No, indeed, sir,
since men,
oxen
and cows might come
and drink from the great lake
or wind and heat dry up the moisture;
and then the mussels,
shells,
sand
and pebbles would appear again.'

■

'It is even so, sirs,
where a person who,
suppressing applied and sustained thought,
enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of joy and ease,
thinking:

"I've won to the second musing,"

keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Consider then the person who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
'He that is tranquil and mindful dwells at ease.

Thinking:

"I've won to the third musing,"

he keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;

and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Suppose, sirs, last[7] night's food
please **[282]** not a man
filled with good food -
would he say rightly,
who should say:

"Never now shall food please this man again"?

'No, indeed, sir,
that is not the case;
so long as the strength
of the good food remain in his body,
other food shall not please that man;
but when that strength has gone,
then shall food please him.'

■

'It is even so, sirs,
where a person who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
'He that is tranquil and mindful dwells at ease,
thinking:

"I've won to the third musing,"

keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Consider the person who,
putting away ease and ill,
by the passing away of happiness and misery
he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness,
which comes of disinterestedness
and is free of ease and ill.

Thinking:

"I've won to the fourth musing,"

he keeps company with monks,
nuns,
lay-disciples,
men and women,

rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Imagine,[8] sirs,
a mere in a mountain glen,
windless,
waveless -
would he say rightly,
who should say:

"Never now on this mere
shall waves appear again"?

'No, indeed, sir,
since were a squall to come very strongly from the east,
it would bring waves to the mere;
since were a squall to come very strongly from the west,
it would bring waves to the mere;
since were a squall to come very strongly from the north,
it would bring waves to the mere;
since were a squall to come very strongly from the south,
it would bring waves to the mere.'

■

'It is even so, sirs, where a person who,
putting away ease and ill,
by the passing away of happiness and misery
he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness,
which comes of disinterestedness
and is free of ease and ill,
thinking:

"I've won to the fourth musing,"

keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

And consider the person who,
paying no attention to the signs in things,

enters and abides
in the signless mental concentration.

Thinking:

"I have won to the signless mental concentration,"

he keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,
given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

■

Suppose, sirs, a rajah
or his minister
with the four hosts of the army
were to come up the high road
and pitch their camp for one night
in the forest
and the sound of the cricket
be drowned by the sound of elephant,
horse,
chariot

and foot-soldier,
by the sound of tabor,
drum **[283]**
and conch —
would he say rightly,
who should say:

"Never now in this forest
shall the cricket be heard again'?

'No, indeed, sir,
that is not the case,
for when the rajah and his minister have left the forest,
the cricket shall be heard again.'

■

'It is even so, sirs,
where a person,
unattentive to tho signs in things,
enters and abides in the signless mental concentration,
and, thinking:

"I've won to the signless mental concentration,"

keeps company with monks,
nuns,
lay-disciples,
men and women,
rajahs,
their ministers,
course-setters
or their disciples.

Living in company,
untrammelled,
rude,

given over to gossip,
passion corrupts his heart;
and with his heart corrupted by passion,
he disavows the training
and returns to the lower life.

§

And presently the venerable Citta Hatthisariputta
disavowed the training
and returned to the lower life.

Then Citta's friends
went to the venerable Mahā Koṭṭhita
and said:

'Did the venerable Mahā Koṭṭhita
discover Citta Hatthisāriputta
by mind compassing mind[9]
concerning the thought:

"This and that state of attainment
has Citta won to,
but he will give up the training
and return to the lower life" -

or did devas tell him this thing:

"Citta Hatthisariputta, sir,
has won this and that state of attainment,
but he'll return to the lower life"?'

'Reverend sirs,
I discovered it by mind compassing mind
concerning the thought:

"This and that state of attainment
has Citta won to,
but he will give up the training
and return to the lower life"
but devas also told me:

"Citta Hatthisariputta, sir,
has won this and that state of attainment,
but he'll return to the lower life"'[10]

■

Then the venerable Citta's friends
approached the Exalted One,
saluted him
and sat down at one side;
and so seated,
they said to him:

'Lord, Citta Hatthisāriputta
has won to this and that state of attainment,
yet he has disavowed the training
and returned to the lower life.'

■

'Citta, monks, will ere long
bethink him of renouncing
[the worldly life].'

■

And[11] not long after,
Citta Hatthisāriputta had his hair **[284]** and beard shaved off,
donned the yellow robe
and went forth from the home
to the homeless life.

And the venerable Citta Hatthisāriputta,
living alone,
secluded,
earnest,
ardent,
resolved,
not long after,
entered and abode in that aim above all
of the godly life -
realizing it here and now
by his own knowledge -
for the sake of which
clansmen rightly go forth from the home
to the homeless life;
and he knew:

'Birth is destroyed,
the godly life is lived,
done is what was to be done,
there is no more of this.'

And the venerable Citta Hatthisāriputta
was numbered among the arahants.

---

[1] See *D*. i, 190 *ff.; Dial*. i, 256 *n*. *DA*. ii, 378 says he was tho son of an elephant-driver, quick at learning, and refers to the incident in our sutta, adding that the conversation was between Moggailāna and Koṭṭhita.

[2] *Dujjānaṃ,* a hard knowing.

[3] *Soratasorato, nivātanivāto, upasant'upasanto*.

[4] See above VI, § 54.

[5] *Kiṭṭha,* a stubble-field; *cf*. *S*. iv, 196 for simile.

[6] *Cf*. *D*. i, 89; *M*. i, 279; *A*. i, 9.

[7] *Cf*. *M*. ii, 255; our text reads *abhidosikaṃ, S.e*. *ābhi-, Comy*. *ābhi-dosiyaṃ*.

[8] *Cf*. *D*. i, 84; *M*. ii, 22.

[9] *Cetasā ceto paricca*.

[10] This is admitted several times by the Founder or recorded of him (see No. 62), pointing to a tradition preceding the omniscienee-cult of him, but has so far not been found recorded of a disciple.

[11] All this recurs at *D*. i, 202 *ff*. *Comy*. observes: this elder went forth seven times. And why? Because in the time of Kassapa Buddha he praised the householder's life to a monk.

[ed1] *Abhidhammakathaṃ*. Higher-dhamma-talk; not talk on [the] Abhidhamma. Hare has capatilized the term, so he must have had this incorrect idea in mind, but that work did not exist at this time.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 61

Majjhe Suttaṃ

The Way to the Beyond[1]

---

[284]

[1] THUS have I heard:

Once, when the Exalted One dwelt near Benares in the Deer Park at Isipatana,
a number of elders,
who had returned from alms-gathering, and fed,
sat together in the round hall;
and this talk by change arose:

'This, sirs, was said by the Exalted One
in "The Way to the Beyond,"
in the questions of Metteyya.[2]

"Who knows both ends — not midst[3] that sage is soiled:
Him call I 'great man'; he here hath passed the seamstress."

And what, pray, is the first end,
what's the second,

what's in the middle
and who's the seamstress?'

§

[2] Now after this had been said,
one of the monks answered the elders and said:

'Contact, sirs, is the first end,
its arising is the second,
its ceasing is in the middle,
and craving is the seamstress;
for craving sews one
just to this ever-becoming birth.[4]

Indeed, sirs, to this extent
a monk knows the know- **[285]** able,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.

■

[3] And when he had thus spoken, another said:

'The past is the first end,
the future the second,
the present is in the middle,
and craving is the seamstress;
for craving sews one
just to this ever-becoming birth.

Indeed, sirs, to this extent
a monk knows the knowable,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.

■

[4] And another said:

'Pleasure[5] is the first end,
pain is the second,
indifference is in the middle,
and craving is the seamstress;
for craving sews one
just to this ever-becoming birth.

Indeed, sirs, to this extent
a monk knows the knowable,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.

■

[5] And another said:

'Name is the first end,
form is the second,
consciousness is in the middle,
and craving is the seamstress;
for craving sews one
just to this ever-becoming birth.

Indeed, sirs, to this extent
a monk knows the knowable,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.

■

[6] And another said:

'One's six sense-organs are the first end,
the other six outer objects are the second,
consciousness is in the middle,
and craving is the seamstress;
for craving sews one
just to this ever-becoming birth.

Indeed, sirs, to this extent
a monk knows the knowable,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.

■

[7] And another said:

'Life's bundle[6] is the first end,
its arising is the second,
its ceasing is in the middle,
and craving is the seamstress;
for craving sews one
just to this ever-becoming birth.

Indeed, sirs, to this extent
a monk knows the knowable,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.

§

[8] And when he had finished speaking,
another monk addressed the elders and said:

'We have all, reverend sirs,
replied as the matter appeared to each one of us.

Let us go and visit the Exalted One
and tell him.

As the Exalted One declares,
so will we bear in mind.'

'Very well,' rejoined the elders;
and they approached the Exalted One,
saluted and sat down at one side.

And so seated, they told him all the words and talk that had passed between them, adding:

'Lord, who spoke best?'

'Each one of you, monks,
in his own way

spoke well;
but as to what I spoke of in
"The Way to the Beyond,"
in Metteyya's questions:

[286] "Who knows both ends — not midst that sage is soiled:
Him call I 'great man'; he here hath passed the seamstress."

listen,
pay good heed,
I will speak!'

'Yes lord,' they replied;
and the Exalted One said:

'Verily, contact, monks, is the first end,
its arising is the second,
its ceasing is in the middle,
and craving is the seamstress;
for craving sews a man
just to this ever-becoming birth.

Verily, monks, it is to this extent
that a monk knows the knowable,
comprehends the comprehensible;
and knowing the knowable,
comprehending the comprehensible,
he makes an end of Ill,
here now.'

---

[1] *Pārāyana*.

[2] See *Sn*. 1042; *S.e*. with *Sn*. and our *Comy*. read *lippati*.

[3] 'Him first, him last, him midst and without end' (Milton, *Paradise Lost,* v, 165)

[4] *Tassa tass'eva bhavassa abhinibbattiyā*. The seamstress, *sibbanī,* recurs at *DhS*. § 1059; craving as *jālinī* occurs in *S*. (*K.S*. i, 134); *G.S*. ii, 225; *Dhp*. 180;*Th*. i, 162, 908.

[5] See *D*. iii, 216 and ref. there. [Ed.: ?]

[6] *Sakkāya;* see above VI, § 14.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 62

Puris'Indriya-Ñāna Suttaṃ

The Solemn Utterance[1]

---

[286]

[1] THUS have I heard:

Once, while the Exalted One
walked a walk among the Kosalese
with a great company of the Order's monks,
he came to a Kosalan town called Dandakappaka.[2]

And the Exalted One
stepped down from the road
and sat on a seat made ready
at the foot of a tree;
but the monks entered Dandakappaka
to seek a lodging.

■

Now the venerable Ānanda,
with a number of monks,
went to the river Aciravatī[3]

to bathe his limbs;
and after he had bathed
and had come out,
he stood in one garment
drying his limbs.[4]

Then a monk approached the venerable Ānanda
and said:

'Ānanda, reverend sir,
was it after concentrating his whole mind[5]
that Devadatta was declared by the Exalted One:

"Gone[6] wayward,
hell-bound for a kalpa,
unpardonable is Devadatta" -

or was it from some deva-source
(he learnt it)?'

[287] 'It was even as the Exalted One has declared.'[7]

■

Now the venerable Ānanda
approached the Exalted One,
saluted
and sat down at one side;
and so seated,
he told the Exalted One:

"Now I, bhante,
with a number of monks,
went to the river to bathe our limbs;
and after I had bathed
and had come out,

I stood in one garment
drying my limbs.

Then a monk approached me and said:

'Ānanda, reverend sir,
was it after concentrating his whole mind
that Devadatta was declared by the Exalted One:

"Gone wayward,
hell-bound for a kalpa,
unpardonable is Devadatta" -
or was it from some deva-source?'

And I responded:

'It was even as the Exalted One has declared.'

■

(Then said the Exalted One:)

'Either, Ānanda,
that monk must be new,
not long gone forth,
or if an elder,
a witless one.

How, when I have definitely declared it,
can there be an alternative?

I know not another person
of whom this was declared by me,
after full mental concentration,
save of Devadatta.

And so long, Ānanda,
as I saw a bright spot[8] in Devadatta,
even the prick-end of a horse-hair[9] in size,
I declared not:

"Gone wayward,
hell-bound for a kalpa,
unpardonable is Devadatta!"

but it was when I saw none, that I declared:

"Gone wayward,
hell-bound for a kalpa,
unpardonable is Devadatta!"

■

'Imagine,[10] Ānanda,
a cesspool,
of a man's depth,
brimful of dung
and a man fallen in,
head and all -
though a man appear,
ready to help,
to do the friendly,
to set him in safety,
to lift him out;
yet were he to go all round that cesspool,
he would not see
even the prick-end of a horse-hair of that man
unsmeared with dung
by whieh to grasp
and lift him out.

■

And it is even so with Devadatta, Ānanda,
when I saw not a bright spot in him -
not even the prick-end of a horse-hair in size -
then I declared:

"Gone wayward,
hell-bound for a kalpa,
unpardonable is Devadatta!"

§

Wouldst thou hear, Ānanda, the Tathāgata
analyzing the feelings
and thoughts of man?'

'This is the time, 0 Blessed One;
this is the time, 0 Well-gone,
for the Exalted One
to analyze men's feelings and thoughts!'

The monks having heard
will bear it in mind.'

'Well, hearken, Ānanda,
pay good heed,
I will speak.'

'Yes, lord,'
rejoined the venerable Ānanda;
and the Exalted One said;

'Suppose, Ānanda,
by mind compassing mind,

I know this **[288]** of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The good has disappeared,
the evil is uppermost;
but the root of goodness
is not cut off
and from that good will proceed.

Thus in future
he is bound not to fall."

-°-

If,[11] Ānanda, seed,
neither split,
rotten,
nor spoilt by wind and heat,
but vital,[12]
well-seasoned,
be thrown on well-tilled ground
in a goodly field;
can you say for certain:

"It will yield its growth,
increase
and abundance"?'

'Yes, surely, lord.'

-°-

'Even so, Ānanda,
by mind compassing mind,
I know of some person:

"There is good and evil in him"

and then
by mind compassing mind,
I know:

"The good has disappeared,
the evil is uppermost;
but the root of goodness
is not cut off
and from that good will proceed.

Thus in future
he is bound not to fall."

Verily, Ānanda,
thus, by mind compassing mind,
the person of man is known to the Tathāgata;
thus, by mind compassing mind,
the feelings and thoughts of man
are known to the Tathāgata;
thus, by mind comparing mind,
the future rise of things[13]
is known to the Tathāgata.

■

Or suppose, by mind compassing mind,
I know this of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The good has disappeared,
the evil is uppermost;
and the root of goodness
is cut off
and from that evil will proceed.

Thus in future
he is bound to fall."

-°-

If seed,
neither split,
rotten,
nor spoilt by wind and heat,
but vital,
well-seasoned,
be thrown on stony ground,
can you say for certain:

"It'll not yield its growth,
increase
or abundance"?'

'Yes, surely, lord.'

-°-

'Even so, Ānanda, I know of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The good has disappeared,
the evil is uppermost;
and the root of goodness
is cut off
and from that evil will proceed.

Thus in future
he is bound to fall."

Verily, Ānanda,
thus, by mind compassing mind,
the person of man is known to the Tathāgata;
thus, by mind compassing mind,
the feelings and thoughts of man
are known to the Tathāgata;
thus, by mind comparing mind,
the future rise of things
is known to the Tathāgata.

■

Or suppose, by mind compassing mind,
I know this of some person:

"There's not a bright spot
the size of a hair's prick-end in him";

and being **[289]** utterly black in his evil,
he will, on the broking up of the body after death,
arise in the wayward way,
the ill way,
the abyss,
hell.

-°-

Ānanda, if seed,
split,
rotten,
spoilt by wind and heat,
be thrown on well-tilled ground
in a goodly field;
can you say for certain:

"It'll not yield growth,
increase
or abundance"?'

'Yes, surely, lord.'

-°-

'Even so, Ānanda, by mind compassing mind,
I know this of some person:

"There's not a bright spot
the size of a hair's prick-end in him";

and being utterly black in his evil,
he will, on the broking up of the body after death,
arise in the wayward way,
the ill way,
the abyss,
hell.

Verily, Ānanda,
thus, by mind compassing mind,
the person of man is known to the Tathāgata;
thus, by mind compassing mind,
the feelings and thoughts of man
are known to the Tathāgata;

thus, by mind comparing mind,
the future rise of things
is known to the Tathāgata.

■

Now, when he had thus spoken,
the venerable Ānanda said to the Exalted One:

'Lord, is it possible to declare
other three counterparts
of these three persons?'

'It is, Ānanda,'
and the Exalted One said:

'Suppose, Ānanda,
by mind compassing mind,
I know this of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The good has disappeared,
the evil is uppermost;
but the root of goodness
is not cut off,
yet he goes about to uproot it altogether.

Thus he is bound to fall in future."

-°-

If, Ānanda, burning,
blazing,
fiery coals
are thrown on stony ground;
can you say for certain:

"They'll not grow,
increase
or spread"?'

'Yes, surely, lord.'

-°-

'Or when in the evening
the sun sets,
can you say for certain:

"Light will go,
darkness will come"?'

'Yes. surely, lord.'

-°-

'Or[14] later on,
when night is part-spent
and men eat;
can you say for certain:

"Light has gone,
darkness is come"?

'Yes, surely, lord.'

-°-

'Even so, Ānanda, I know of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The good has disappeared,
the evil is uppermost;
but the root of goodness
is not cut off,
yet he goes about to uproot it altogether.

Thus he is bound to fall in future."

Verily, Ānanda,
thus, by mind compassing mind,
the person **[290]** of man is known to the Tathāgata;
thus, by mind compassing mind,
the feelings and thoughts of man
are known to the Tathāgata;
thus, by mind comparing mind,
the future rise of things
is known to the Tathāgata.

■

Or suppose,
by mind compassing mind,
I know of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The evil has disappeared,
the good is uppermost;
and though he has not cut off the root of evil
he goes about to uproot it all together.

Thus he is bound not to fall in future."

-°-

If, Ānanda, burning,
blazing,
fiery coals
are thrown on a heap of dry grass or sticks;
can you say for certain:

"They'll grow, increase and spread"?'

'Yes, surely, lord.'

-°-

'Or when dawn faces night
and the sun mounts up,
can you say for certain:

"Darkness will go,
light will come"?'

'Yes, surely, lord.'

-°-

'Or[15] later on,
at midday,
at meal time,
can you say for certain:

"Darkness has gone,
light is come"?'

'Yes, surely, lord.'

-°-

'Even so, Ānanda, I know of some person:

"There is both good and evil in him."

Then presently,
by mind compassing mind,
I know:

"The evil has disappeared,
the good is uppermost;
and though he has not cut off the root of evil
he goes about to uproot it all together.

Thus he is bound not to fall in future."

Verily, Ānanda,
thus, by mind compassing mind,
the person of man is known to the Tathāgata;
thus, by mind compassing mind,
the feelings and thoughts of man
are known to the Tathāgata;
thus, by mind comparing mind,
the future rise of things
is known to the Tathāgata.

■

Or suppose,
by mind compassing mind,
I know of some person:

"There is good and evil in him."

Then presently,
by mind compassing mind,
I know:

"There is not in him
evil amounting to a hair's prick-end,
and being exceedingly pure in faultlessness,
he will, here now,
become completely cool."[16]

-°-

If, Ānanda,
coals,
cold and extinct,[17]
be thrown on a heap of dry grass or sticks;
can you say for certain:

"These coals will not grow,
increase
or spread"?'

'Yes, surely, lord.'

-°-

'Even so, Ānanda,
by mind compassing mind,
I know of some person:

"There is good and evil in him "-

then ptesently:

"There is not even a hair's prick-end of evil in him;
and being exceedingly pure in faultlessness,
he will, here now,
become completely cool."

-°-

Verily, Ānanda,
thus, by mind compassing mind,
the person of man is known to the Tathāgata;
thus, by mind compassing mind,
the feelings and thoughts of man
are known to the Tathāgata;
thus, by mind comparing mind,
the future rise of things
is known to the Tathāgata.

[291] There, Ānanda,
of those first three persons,
one is bound not to fall,
one is bound to fall
and one goes the wayward way,
hell-bound:
and of the last three persons,
one is bound not to fall,
one is bound to fall
and one is bound for Nibbāna.'[18]

---

[1] The text reads *udakaṃ* with *S.e.*, but one MS. udānaṃ.

[2] *Comy.* is silent; I find no mention of this town elsewhere. Daṇḍaka forest (*M.* i, 378; *Mil.* 130) was in the Dekkan, see *Chwang*, ii, 199.

[3] Sāvatthī was close to this river (? *Gandak*); see *M*. ii, 113; *Chwang*, i, 398.

[4] *Cf*. above VI, § 43.

[5] *Sabba-ceitaso samannāharitvā*.

[6] *Cf*. *Vin*. ii, 202; *A*. iv, 100; *It*. 85.

[7] See above VI, § 44, and *Comy*.'*s* remark there, *n*. 7.

[8] *Sukkaṃ dhammaṃ*.

[9] See *Dial*. ii, 151 *n*.; G.S. i, 60 n.

[10] *Cf*. *M*. i, 74; *D*. ii, 324; *Vin*. iii, 106.

Mark iv, 1: ... And he taught them many things by parables, and said unto them in his doctrine, Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth ... And he said unto them, He that hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them ... The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of

other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit ...
K.J.V.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 63

Nibbedhika Suttaṃ

A Penetrative Discourse[1]

---

[291]

[1] 'Monks, I will teach you a penetrative discourse,
a Dhamma discourse.

Listen,
pay heed,
I will speak!'

'Yes, lord,' rejoined those monks;
and the Exalted One said:

[2] 'And what, monks, is this penetrative discourse,
this Dhamma-discourse?

§

Monks, sense-desires must be discerned,
their tie-source,[2]
variety,[3]
fruit,
ending,
and the steps leading thereto.

■

Monks, feelings must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto.

■

Monks, perceptions must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto.

■

Monks, cankers must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto.

■

Monks, action must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto.

■

Monks, ill must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto.

§

[3]Monks, it is said:

"Sense-desires[ed1] must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and wherefore is this said?

■

Monks, the strands[4] of sense-desires are five:
Forms cognizable by the eye, luring, longed for, loved, enticing, lustful, impassioning;

sounds cognizable by the ear, luring, longed for, loved, enticing, lustful, impassioning;
smells by the nose, luring, longed for, loved, enticing, lustful, impassioning;
tastes by the tongue, luring, longed for, loved, enticing, lustful, impassioning;
touches by the body, luring, longed for, loved, enticing, lustful, impassioning.

Though these are not sense-desires, monks,
in the Ariyan discipline they are called
the strands of the sense-desires.

In passionate purpose lies man's sense-desire[5] —
The world's gay glitters are not sense-desires,
In passionate purpose lies man's sense-desire.
The world's gay glitters as they are abide,
But wise men hold desire therefor in check."

■

[292] [4] And what is the tie-source of sense-desires?

Contact, monks.

■

And what is sense-desires' variety?

One sense-desire is for forms,
another for sounds,
another for smells,
another for tastes,
another for touch.

This, rnonks, is called sense-desires' variety.

■

And what is sense-desires' fruit?

When desiring aught,
one engenders just that proper state of being
to partake of merit or demerit.

This, monks, is called sense-desires' fruit.

■

And what is sense-desires' ending?

Contact's ending is sense-desires' ending, monks.

■

And just in this Ariyan Eghtfold Way are the steps leading to sense-desires' ending, to wit:
right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness and
right concentration.

■

And when the Ariyan disciple thus knows sense-desires,
their tie-source,
variety,
fruit,
ending
and the steps leading thereto;
he knows this penetrative godly life
as sense-desires' ending.

■

Monks, it is said:

"Sense-desires must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and because of this it is said.

§

[5]Monks, it is said:

"Feelings must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and wherefore is this said?

■

Monks, feelings are these three:
feeling of ease,
feeling of ill,
and feeling of neither ill nor ease.

■

[6] And what is feelings' tie-source?

Contact, monks.

■

And what is feelings' variety?

There are feelings of ease that are carnal,[6]
there are feelings of ease that are not;
there are feelings of ill that are carnal,
there are feelings of ill that are not;
there are feelings of neither ill nor ease that are carnal,
there are feelings of neither ill nor ease that are not.

This, monks, is called feelings' variety.

■

And what is feelings' fruit?

When feeling aught,
one engenders just that proper state of being
to partake of merit or demerit.

This, monks, is called feelings' fruit.

■

And what is feelings' ending?

Contact's ending, monks.

■

And just in this Ariyan Eghtfold Way are the steps leading to feelings' ending, to wit:
right view,

right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness and
right concentration.

■

And when the Ariyan disciple thus knows feelings,
their tie-source,
variety,
fruit,
ending
and the steps leading thereto;
he knows this penetrative godly life
as feelings' ending.

■

[293] Monks, it is said:

"Feelings must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and because of this it is said.

§

[7]Monks, it is said:

"Perceptions must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and wherefore is this said?

■

Monks, perceptions are these six:
Perceptions of forms,
sounds,
smells,
tastes,
touches and
ideas.

■

[8] And what is perceptions' tie-source?

Contact, monks.

■

And what is perceptions' variety?

There is one perception as to forms,
another as to sounds
another as to smells,
another as to tastes,
another as to touches.

This, monks, is called perceptions' variety.

■

And what is perceptions' fruit?

I say, monks, perceptions are the result of habit.[7]

As one comes to know a thing,
so one expresses oneself:

"Thus I perceived."

This, monks, is called perceptions' fruit.

■

And what is perceptions' ending?

Contact's ending, monks.

■

And just in this Ariyan Eghtfold Way are the steps leading to perceptions' ending, to wit:
right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness and
right concentration.

■

And when the Ariyan disciple thus knows perceptions,
their tie-source,
variety,

fruit,
ending
and the steps leading thereto;
he knows this penetrative godly life
as perceptions' ending.

■

Monks, it is said:

"Perceptions must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and because of this it is said.

§

[9] Monks, it is said:

"Cankers must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and wherefore is this said?

■

Monks, cankers are these three:
canker of lust,
of becoming and
of ignorance.[8]

■

[10] And what is cankers' tie-source?

Ignorance, monks.

■

And what is cankers' variety?

There are cankers that lead to hell,
to a beast's womb,
to the realm of the departed,
to the world of man and
to the deva-world.

This, monks, is called cankers' variety.

■

And what is cankers' fruit?

When ignorant,
one engenders just that proper state of being
to partake of merit and demerit.

This, monks, is called cankers' fruit.

■

And what is cankers' ending?

Ending of ignorance, monks.

■

And just in this Ariyan Eghtfold Way are the steps leading to **[294]** cankers' ending, to wit:
right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness and
right concentration.

■

And when the Ariyan disciple thus knows cankers,
their tie-source,
variety,
fruit,
ending
and the steps leading thereto;
he knows this penetrative godly life
as cankers' ending.

■

Monks, it is said:

"Cankers must be discerned,
their tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and because of this it is said.

§

[11]Monks, it is said:

"Action must be discerned,[9]
its tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and wherefore is this said?

■

Monks, I say that
'determinate thought is action.[10]

When one determines,
one acts by deed,
word or
thought.

[12] And what is actions' tie-source?

Contact, monks.

■

And what is actions' variety?

There is action that is experience in hell,
there is action that is experience in a beast's womb
there is action that is experience in the deva-world.

This, monks, is called actions' variety.

■

And what is actions' fruit?

I say that it is threefold:

It may either rise here now
or at another time
or on the way.[11]

This, monks, is called actions' fruit.

■

And what is action's ending?

Contact's ending, monks.

■

And just in this Ariyan Eghtfold Way are the steps leading to action's ending, to wit:
right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness and
right concentration.

■

And when the Ariyan disciple thus knows action,
its tie-source,
variety,
fruit,

ending
and the steps leading thereto;
he knows this penetrative godly life
as actions' ending.

■

Monks, it is said:

"Action must be discerned,
its tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and because of this it is said.

§

[13]Monks, it is said:

"Ill must be discerned,
its tie-source,
variety,
fruit,
ending and
the steps leading thereto"
— and wherefore is this said?

■

Birth is ill,
old age is ill,

disease is ill,
death is ill;
grief, sorrow,
misery, distress,
tribulation are ill,
not to get what one wants is ill
— in short, (life's) fivefold bunch of clinging[12] is ill.

■

[295] [14] And what is ill's tie-source?

Craving, monks.

And what is ill's variety?

Ill that is above measure;
ill that is trifling;
ill that is quick to change;
and ill that is slow to change.

This, monks, is called ill's variety.

■

And what is ill's fruit?

Consider one overcome by ill,
in mind forspent
— he grieves,
mourns,
laments,
beats his breast and
becomes bewildered;
or roams[13] abroad
in search of one who knows a spell or two
to end his ill.

Ill yields bewilderment and search, I say.

This, monks, is called ill's fruit.

■

And what is ill's ending?

Craving's ending, monks.

■

And just in this Ariyan Eghtfold Way are the steps leading to ill's ending, to wit:
right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness and
right concentration.

■

And when the Ariyan disciple thus knows ill,
its tie-source,
its variety,
its fruit,
its ending and
the steps leading thereto;
then he knows this penetrative godly life
as ill's ending.

■

Monks, it is said:

"Ill must be discerned,
its tie-source,
variety,
fruit,
ending,
and the steps leading thereto."
— and because of this it is said.

Verily, monks, such is this penetrative discourse,
this Dhamma-discourse.'

---

[1]*Nidāna-sambhavo*. *Comy*. *Kāme nideti;* P.E.D. omits.

[2]*Vemattatā*.

[3]*Kāma-guṇā, Comy. Bandhanaṭṭhena guṇā, antaguṇan-ti viya*.

[4]Noteworthy here is the word *puriso* not ejected by *puggalo,* and *kāmo* in the singular; *cf*. the Upanishadic use; *Brh*. *Up*. iv. 4, 5: 'so it is said, man is wholly formed of *kāmo*.'

[5] *S*. i, 22; see *K.S*. i, 32 and *Pts*. *of Contr.* 216. 'Desire,' last line = *chanda*.

[6]*Samisā* and *nir; cf*. *D*. ii. 298.

[7]*Vohāra-vepakka; cf*. *Vism*. 602; *trsl*. 726.

[8]Note that we have here retained the three (not the four) cankers. So *Dial*. iii. p. 209.

[9]*Kamma* or *karma*, considered both objectively and subjectively; see *P.E.D*. *s.v*. and elsewhere.

[10]*Cetandhaṇ kammaṇ vadāmi;* see Mrs. Rhys Davids' *Buddh. Psych.* 93; *Pts. of Contr.* 225.

[11]*Ti-vidhāhaṇ kammānaṇ vipākaṇ vadāmi: Diṭṭh'eva dhamme upapajje vā apare vā pariyāye. S.e.* for *eva* reads *vā*. But if *tividha,* we must read *pariyāye vā* (?). *Cf.* the *fourfold effect in time* at Cpd. 144; *Vism. trsl.* 724; but I am not certain whether this is referred to.

[12] *Pānc'upādāna-kkhandhā. Cf.* Vin. Texts (S.B.E.), i, 95, etc.

[13]*Cf. D.* i, 222.

[ed1] Hare here has "Sense-desires and so forth ..." but the text only referrs to "kāmā".

Aṇguttara Nikāya
Chakka Nipāta
VI. Mahā Vagga

Sutta 64

Sīha-Nāda Suttaṃ

The Lion-Roar

---

[295]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these are the six[1] Tathāgata-powers of a Tathāgata,
possessed of which the Tathāgata claims the place of the bull,
roars the lion-roar in assemblies
and sets a-roll the Brahmā Wheel.

What six?

Herein, monks, the Tathāgata knows as fact[2]
base from base,
non-base from non-base.[3]

In that the Tathāgata knows as fact
base from base,
non-base from non-base,
it is a Tathāgata's Tathāgata-power
whereby the Tathāgata claims the place of the bull,
roars the lion-roar in assemblies
and sets a-roll the Brahmā Wheel.

■

Again, the Tathāgata knows as fact
the result,
with its base and cause,
of action's moulding[4]
in respect of the past,
future **[296]**
and present[ed1].

-°-

In that the Tathāgata knows as fact
the result,
with its base and cause,
of action's moulding
in respect of the past,
future
and present
it is a Tathāgata's Tathāgata-power
whereby the Tathāgata claims the place of the bull,
roars the lion-roar in assemblies
and sets a-roll the Brahmā Wheel.

■

"in musing, deliverance and concentration attainments" is *jhāna-vimokkha-samādhi-samāpattinaṃ*. Does this mean, in stead: "*jhāna-deliverance-samādhi-attainments*" — one compound term? ("*jhāna*-release-serenity-attainment"), a single idea, not three? The problems in attaining, clarification of, and emergence from a state of release in serenity attained through *jhāna?* If not, what is the implied distinction between '*jhāna*' and '*samādhi*'? See also in this regard: MN 12. Bhks. Ñanamoli/Bodhi have this there as here, 3 ideas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 65

Anāgāmi-Phala Suttaṃ

The Non-Returner

---

[297]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
one cannot realize the fruit of the Non-returner.

What six?

Disbelief,
shamelessness,

recklessness,
indolence,
forgetfulness in mindfulness
and foolishness.

Verily, monks, save one give up these six things,
one cannot realize the fruit of the Non-returner.'

§

But if one give up them six things,
one can realize the fruit of the Non-returner.

What six?

Disbelief,
shamelessness,
recklessness,
indolence,
forgetfulness in mindfulness
and foolishness.

Verily, monks, if one gives up these six things,
one can realize the fruit of the Non-returner.'

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 66

Arahatta Sacchi-Karoti Suttaṃ

The Arahant

---

[297]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
one cannot realize arahantship.

What six?

Sloth,
torpor,

flurry,
worry,
disbelief
and heedlessness.

Verily, monks, save one give up these six,
one cannot realize arahantship.'

§

But if one give up six things,
one can realize arahantship.

What six?

Sloth,
torpor,
flurry,
worry,
disbelief
and heedlessness.

Verily, monks, if one give up these six,
one can realize arahantship.'

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 67

Mitta Suttaṃ

Friends

---

[297]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk who is an evil friend,
an evil comrade,
an evil companion,
serving,
attending,
honouring evil friends,
emulating their ways of thought,

shall fulfil the Dhamma-fore-course[1] -
that cannot be;

and that without fulfilling the course,
he shall fulfil the Dhamma-training -
that cannot be;

and that without fulfilling the training,
he shall fulfil the virtues -
that cannot be;

and that without fulfilling the virtues,
he shall give up lustful passion,
passion for the material
or for the immaterial -
that cannot be.

§

But that a monk who is good friend,
comrade,
companion,
serving,
attending,
honouring good friends,
emulating their ways of thought,
shall fulfil the Dhamma-fore-course -
that surely shall be;

and that on the fulfilment of the fore-course,
he shall fulfil the taaining -
that surely shall be;

and that on the fulfilment of the training,
he shall fulfil the virtues[2] -
[298] that surely shall be;

and that on the fulfilment of the virtues,
he shall give up lustful passion,
passion for form
and for the formless -
that surely shall be.'

---

[1] *Abhi-sam-ācār-ika dhamma;* see above V, § 21.

[2] It seems a jumble here, that *sīlāni* should not have come first, since they must be presupposed in the foregoing. Unless the four *brahma-vihāras* are meant by *sīlāni*. Possibly a corrupt recension.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 68

Sangaṇ'ik-ā-rāma Suttaṃ

Company[1]

---

[298]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk delighting in company,
delighted by company,
absorbed in the delights of company,
delighting in gatherings,[2]
delighted by gatherings,
absorbed in the delights of gatherings,

shall find delight alone,
in seclusion -
that cannot be;

and that without finding delight in seclusion,
he shall grasp the salient fact of mind -
that cannot be;

and that without grasping the salient fact of mind,
he shall become perfect in right view -
that cannot be;

and that without becoming perfect in right view,
he shall become perfect in right concentration -
that cannot be;

and that without becoming perfect in right concentration,
he shall abandon the fetters -
that cannot be;

and that without abandoning the fetters,
he shall realize Nibbāna -
that cannot be.'

§

'But verily, monks,
that a monk not delighting in company,
not delighted by company,
not absorbed in the delights of company,
not delighting in gatherings,
not delighted by gatherings,
not absorbed in the delights of gatherings,

shall find delight alone,
in seclusion -
that can be;

and that with finding delight in seclusion,
he shall grasp the salient fact of mind -
that can be;

and that with grasping the salient fact of mind,
he shall become perfect in right view -
that can be;

and that with becoming perfect in right view,
he shall become perfect in right concentration -
that can be;

and that with becoming perfect in right concentration,
he shall abandon the fetters -
that can be;

and that with abandoning the fetters,
he shall realize Nibbāna -
that can be.'

---

[1] Both our text and *S.e*. in the *Uddāna* omit mention of this.

[2] *Comy*. says of *Suttanta*-repeaters or fellows of his own sort.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 69

Devatā Suttaṃ

The Deva

---

[298]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

Now[1] when the night was well advanced,
a deva,
shedding rays of far-reaching loveliness
over Jeta Grove,
visited the Exalted One,
saluted
and stood at one side;

and, so standing,
he spoke thus to the Exalted One:

'Lord, there are these six thüigs
that lead not to a monk's falling away.

What six?

Reverence for Teacher,
reverence for the Dhamma
reverence for the Order,
reverence for the training,
grace in speech
and good friendship.

Lord, these six things
lead not to a monk's falling away.'

Thus spoke that deva
and the Teacher approved.

And the deva,
perceiving that the Master agreed,
saluted
and disappeared thence,
keeping the Exalted One on his right.

§

Now, at the end of that night,
the Exalted One addressed the monks
and told them:

"Monks, when the night was well advanced,
a deva,
shedding rays of far-reaching loveliness
over Jeta Grove,
visited me,
saluted
and stood at one side;
and, so standing,
he spoke thus:

"Lord, there are these six thüigs
that lead not to a monk's falling away.

What six?

Reverence for Teacher,
reverence for the Dhamma
reverence for the Order,
reverence for the training,
grace in speech
and good friendship.

Lord, these six things
lead not to a monk's falling away."

Thus spoke that deva and I approved.

And the deva,
perceiving that I agreed,
saluted
and disappeared thence,
keeping me on his right.'

§

[299] And when he had spoken,
the venerable Sāriputta saluted the Exalted One
and said:

'Lord, the meaning of the Exalted One's brief words
I thus understand in full:

Suppose, lord, a monk himself
reveres the Teacher
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, lord, a monk himself
reveres Dhamma
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, lord, a monk himself
reveres the Order,

and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, lord, a monk himself
reveres the training
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, lord, a monk himself
reveres grace in speech
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, lord, a monk himself
reveres good friendship
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

It is thus I understand in full the Exalted One's brief words.'

■

'Well said, well said, Sāriputta,
it is just as you say:

Suppose, Sāriputta, a monk himself
reveres the Teacher
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, Sāriputta, a monk himself
reveres Dhamma
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it

he will speak in praise,
justly,
truly
and timely.

■

So, too, Sāriputta, a monk himself
reveres the Order
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, Sāriputta, a monk himself
reveres the training
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, Sāriputta, a monk himself
reveres grace in speech
and praises such reverence;
he will instil such reverence

in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

■

So, too, Sāriputta, a monk himself
reveres good friendship
and praises such reverence;
he will instil such reverence
in others who lack it;
and of those who possess it
he will speak in praise,
justly,
truly
and timely.

And, Sāriputta,
thus the full meaning of my brief words
ought to be understood.'

Epistle to the Colossians iv, 6: *Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man*. K.J.V.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 70

Samādhi Suttaṃ

Psychic Power[1]

---

[299]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk,
without the peace of concentration
in high degree,
without attaining to calm,
without winning one-pointedness,
shall have part in the many psychic powers:

■

That being one,
he becomes many;
being many,
he becomes one;
he becomes visible or invisible;
goes without let
through walls,
through fences,
through mountains,
as if they were but air;
he dives in and out of the earth,
as if it were but water;
he walks on water
without parting it,
as if it were earth;
he travels cross-legged through the air,
as a bird on the wing;
he handles and strokes the moon and the sun,
though they be so powerful and strong;
he scales the heights of the world
even in this body -

that cannot be;

■

That with the celestial means of hearing,
purified and surpassing that of men,
he hears sounds
both of devas and mankind,
both far and near -

that cannot be;

■

That by mind compassing mind he knows
the thoughts of other beings,
other persons;
he knows the passionate mind as such,
the mind free therefrom as such;
he knows the malignant mind as such,
the mind free therefrom as such;
he knows the infatuated mind as such,
the mind free therefrom as such;
he knows the congested mind as such,
the mind free therefrom as such;
he knows the diffuse mind as such,
the mind free therefrom as such;
he knows the lofty mind as such,
the low mind as such;
he knows the better mind as such,
the inferior mind as such;
he knows the controlled mind as such,
the uncontrolled as such;
he knows the liberated mind as such,
the mind not freed as such -

that cannot be;

■

That he remembers previous lives,
that is to say,
one birth,
two births,
three births,
four, five,
ten, twenty, thirty, forty, fifty,
a hundred births,
a thousand births,
a hundred thousand births,

many an aeon of progression,
many an aeon of destruction,
many an aeon of both progression and destruction;
that in each,
such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
that faring on thence
I arose there,
when such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
faring on thence
I arose here;
thus he calls to mind
each detail and circumstance
of my many previous dwellings -

that cannot be;

■

That with the celestial eye,
purified and surpassing that of men,
he sees beings faring on
and being reborn,
some low,
some lofty,
some beautiful,
some ugly,

some happy,
some miserable;
he sees them pass
according to their works;
thus these worthies
were given over to evil ways
in deed,
word
and thought,
defamers of the Ariyans,
holders of wrong views,
reaping the reward accordingly,
such, on the breaking up of the body after death,
were reborn in hell,
the wayward way,
the ill way,
the abyss,
hell;
or,
those acted rightly
in deed,
word
and thought,
they were no defamers of the Ariyans,
but held right vews
and reaped their reward accordingly,
such, on the breaking up of the body after death,
were reborn in heaven,
that happy place of bliss;
thus, with the celestial eye,
purified and surpassing that of men,
he sees beings faring on
and being reborn,
some low,
some lofty,
some beautiful,

some ugly,
some happy,
some miserable;
he sees them pass
according to their works -

that cannot be;

■

That by destroying the cankers
enters and abides
in the canker-free mind-emancipation,
insight-emancipation,
realizing this here and now
entirely by his own knowledge.

that cannot be.

§

But, monks, that a monk,
with the peace of concentration
in high degree,
with attaining to calm,
with winning one-pointedness,
shall have part in the many psychic powers:

■

That being one,
he becomes many;
being many,

he becomes one;
he becomes visible or invisible;
goes without let
through walls,
through fences,
through mountains,
as if they were but air;
he dives in and out of the earth,
as if it were but water;
he walks on water
without parting it,
as if it were earth;
he travels cross-legged through the air,
as a bird on the wing;
he handles and strokes the moon and the sun,
though they be so powerful and strong;
he scales the heights of the world
even in this body -

that can be;

■

That with the celestial means of hearing,
purified and surpassing that of men,
he hears sounds
both of devas and mankind,
both far and near -

that can be;

■

That by mind compassing mind he knows
the thoughts of other beings,
other persons;
he knows the passionate mind as such,

the mind free therefrom as such;
he knows the malignant mind as such,
the mind free therefrom as such;
he knows the infatuated mind as such,
the mind free therefrom as such;
he knows the congested mind as such,
the mind free therefrom as such;
he knows the diffuse mind as such,
the mind free therefrom as such;
he knows the lofty mind as such,
the low mind as such;
he knows the better mind as such,
the inferior mind as such;
he knows the controlled mind as such,
the uncontrolled as such;
he knows the liberated mind as such,
the mind not freed as such -

that can be;

■

That he remembers previous lives,
that is to say,
one birth,
two births,
three births,
four, five,
ten, twenty, thirty, forty, fifty,
a hundred births,
a thousand births,
a hundred thousand births,
many an aeon of progression,
many an aeon of destruction,
many an aeon of both progression and destruction;
that in each,

such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
that faring on thence
I arose there,
when such was my name,
such my clan,
such my caste,
such my food,
such my experience of happiness and ill,
such my span of life;
faring on thence
I arose here;
thus he calls to mind
each detail and circumstance
of my many previous dwellings -

that can be;

■

That with the celestial eye,
purified and surpassing that of men,
he sees beings faring on
and being reborn,
some low,
some lofty,
some beautiful,
some ugly,
some happy,
some miserable;
he sees them pass
according to their works;

thus these worthies
were given over to evil ways
in deed,
word
and thought,
defamers of the Ariyans,
holders of wrong views,
reaping the reward accordingly,
such, on the breaking up of the body after death,
were reborn in hell,
the wayward way,
the ill way,
the abyss,
hell;
or,
those acted rightly
in deed,
word
and thought,
they were no defamers of the Ariyans,
but held right vews
and reaped their reward accordingly,
such, on the breaking up of the body after death,
were reborn in heaven,
that happy place of bliss;
thus, with the celestial eye,
purified and surpassing that of men,
he sees beings faring on
and being reborn,
some low,
some lofty,
some beautiful,
some ugly,
some happy,
some miserable;

he sees them pass
according to their works -

that can be;

■

That by destroying the cankers
enters and abides
in the canker-free mind-emancipation,
insight-emancipation,
realizing this here and now
entirely by his own knowledge.

that can be."

---

[1] The *Uddāna* omits.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 71

Sakkhibhabba Suttaṃ

The Eyewitness

---

[299]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk be possessed of six things,
he cannot become this and that,
so as to be bound personally to attain,
given the opportunity.[1]

What six?

[300] Suppose, monks, a monk know not as a fact:

"These[2] things partake of failure,"

or,

"These things partake of stability,"

or,

"These things partake of distinction,"

or,

"These things partake of penetration,"

nor is he zealous
nor helpful.

Monks, if a monk be possessed of these six,
he cannot become this and that,
so as to be bound personally to attain,
given the opportunity.'

§

But, monks, if a monk be possessed of six things,
he can become this and that,
so as to be bound personally to attain,
given the opportunity.

What six?

Suppose, monks, a monk know as a fact:

"These things partake of failure,"

or,

"These things partake of stability,"

or,

"These things partake of distinction,"

or,

"These things partake of penetration,"

and is he zealous
and helpful.

Monks, if a monk be possessed of these six,
he can become this and that,
so as to be bound personally to attain,
given the opportunity.'

---

[1] We have here the terms hard to render of *bhabbo* and *bhabbatā*, is to, or should, become, and the abstract noun of the same. *Cf*. hereon Mrs. Rhys Davids' *Manual*, p. 128; *Sakya*, p. 324; *Khp*. vi, 11.

[2] The *Comy*. refers to *Vism*.; see *trsl*. ii, 103; *cf*. *D*. iii, 277; *A*. ii, 167.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 72

Bala Suttaṃ

Strength

---

[300]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk be possessed of six things,
he cannot win strength in concentration.

What six?

Suppose, monks, a monk be not skilled in attaining concentration,
nor skilled in maintaining concentration,

nor skilled in emerging therefrom,
nor is he zealous,
nor persevering
nor helpful.

Monks, if a monk be possessed of these six,
he cannot win strength in concentration.'

§

But, monks, if a monk be possessed of six things,
he can win strength in concentration.

What six?

Suppose, monks, a monk be skilled in attaining concentration,
skilled in maintaining concentration,
skilled in emerging therefrom,
is zealous,
persevering
helpful.

Monks, if a monk be possessed of these six,
he can win strength in concentration.'

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 73

Paṭhama Jhāna Suttaṃ

Musing

---

[300]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
one cannot enter and abide
in the first musing.

What six?

Sense-desires,
ill-will,
sloth and torpor,
flurry and worry,
doubt;
and lust's perils are not seen clearly as such
by right insight.

Monks, save one give up these six,
one cannot enter and abide
in the first musing.

§

But, monks, if one give up six things,
one can enter and abide
in the first musing.

What six?

Sense-desires,
ill-will,
sloth and torpor,
flurry and worry,
doubt;
and lust's perils are seen clearly as such
by right insight.

Monks, if one give up these six,
one can enter and abide
in the first musing.

Aṇguttara Nikāya
Chakka Nipāta
VII. Devatā Vagga

Sutta 74

Dutiya Paṭhama Jhāna Suttaṃ

Musing 2

---

[300]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
one cannot enter and abide
in the first musing.

What six?

[301] Brooding on sense-desire,
brooding on ill-will
brooding on cruelty;
conjuring up thoughts of lust,
conjuring up thoughts of ill-will
conjuring up thoughts of cruelty.

Monks, save one give up these six,
one cannot enter and abide
in the first musing.

§

But, monks, if one give up six things,
one can enter and abide
in the first musing.

What six?

Brooding on sense-desire,
brooding on ill-will
brooding on cruelty;
conjuring up thoughts of lust,
conjuring up thoughts of ill-will
conjuring up thoughts of cruelty.

Monks, if one give up these six,
one can enter and abide
in the first musing.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 75

Dukkha Suttaṃ

Ill at Ease

---

[301]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk follow six things,
he will live ill at ease here now,
vexed with himself,[1]
troubled,
fretful;
and, on the breaking up of the body after death,
an ill-faring is to be expected.

What six?

Brooding on sense-desire,
brooding on ill-will
brooding on cruelty;
conjuring up thoughts of lust,
conjuring up thoughts of ill-will
conjuring up thoughts of cruelty.

Monks, if a monk follow these six,
he will live ill at ease at ease here now,
vexed with himself,
troubled,
fretful;
and, on the breaking up of the body after death,
an ill-faring is to be expected.

§

Monks, if a monk follow six things,
he will live happily here now,
neither vexed,
troubled,
nor fretful;
and, on the breaking up of the body after death,
a well-faring may be expected.

What six?[2]

Reflecting on renunciation,
reflecting on freedom from ill-will
reflecting on freedom from cruelty;
conjuring up thoughts of renunciation,

conjuring up thoughts of freedom from ill-will
conjuring up thoughts of freedom from cruelty.

Verily, monks, if a monk follow these six things,
he will live happily here now,
neither vexed,
troubled,
nor fretful;
and, on the breaking up of the body after death,
a well-faring may be expected.'

---

[1] *Sa-vighātaṃ*.

[2] Text and *S.e*. omit.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 76

Arahatta Suttaṃ

Arahantship

---

[301]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
one cannot realize arahantship.

What six?

Conceit,[1]
underrating,

overrating,
complacency,
stubbornness,
instability.[2]

[302] Monks, save one give up these six, one cannot realize arahantship.

§

But, monks, if one give up six things,
one can realize arahantship.

What six?

Conceit,
underrating,
overrating,
complacency,
stubbornness,
instability.

Monks, if one give up these six, one can realize arahantship.

---

[1] *Mānaṃ, o-, ati-, adhi-,* from √*man,* to think (man-like). *Māna,* pride, conveys the old English idea of 'vain conceits.' See above, p. 255.

Ati-nipāta: m., self-underrating, AN III 430.$_5$ [this sutta] (*māna* + ; = *bīnassa hīno'ham asmī ti māno,* Mp).
C.P.D.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 77

UttarīManussa-Dhamma Suttaṃ

Beyond

---

[302]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
one cannot realize the excellence
of true Ariyan knowledge and insight,
beyond man's state.

What six?

Forgetfulness in mindfulness,
lack of self-possession,
unguardedness as to the sense-doors,
lack of moderation in eating,
deceit
and mealy-mouthedness.

Monks, save one give up these six,
one cannot realize the excellence
of true Ariyan knowledge and insight,
beyond man's state.

§

But, monks, if one give up six things,
one can realize the excellence
of true Ariyan knowledge and insight,
beyond man's state.

What six?

Forgetfulness in mindfulness,
lack of self-possession,
unguardedness as to the sense-doors,
lack of moderation in eating,
deceit
and mealy-mouthedness.

Monks, if one give up these six,
one can realize the excellence
of true Ariyan knowledge and insight,
beyond man's state.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 78

Sukha-Somanassa Suttaṃ

Happiness

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk follow six things,
he will live here now
in great happiness and contentment,
and for him the mould has begun to form[1]
for destroying the cankers.

What six?

Herein a monk delights in Dhamma,
in growth,
in renunciation,
in solitude,
in being free of ill-will
and in non-diffuseness.[2]

Monks, if a monk follow these six,
he will live here now
in great happiness and contentment,
and for him the mould has begun to form
for destroying the cankers.'

---

[1] *Yoni c'assa āraddhā hoti*.

[2] *Nippapañcārāmo*. *Comy*. *Nippapañca-saṇkhāte Nibbāne ramati*. *Cf*. above for *papañca* (always a difficult rendering), p. 210.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 79

Adhigama Suttaṃ

Attainment[1]

---

[302]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk possess six things,
he cannot attain unattained skill in Dhamma,
nor increase his skill attained therein.

What six?

Herein a monk is unskilled in entering,
in leaving,
in approach,
has no wish to attain unattained skill in Dhamma,
preserves not his skill attained,
nor stirs to persevere.

Verily, monks, if a monk possess these six,
he cannot attain **[303]** unattained skill in Dhamma,
nor increase his skill attained therein.

§

But, monks, if a monk possess six things,
he can attain unattained skill in Dhamma,
and increase his skill attained therein.

What six?

Herein a monk is skilled in entering,
in leaving,
in approach,
has the wish to attain unattained skill in Dhamma,
preserves his skill attained,
and stirs to persevere.

Verily, monks, if a monk possess these six things,
he can attain unattained skill in Dhamma,
and increase his skill attained therein.

[1] *Adhigama*

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 80

Mahantatta Suttaṃ

Greatness

---

[303]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, endowed with six things
a monk shall in no long time
win to greatness and growth
in right things.

What six?

Herein, monks, a monk has clear sight in much,
application in much,
zest in much,
dissatisfaction in much,
shirks not the burden of right things,
and drives across to the beyond.[1]

Verily, monks, endowed with these six,
a monk shall win to greatness and growth
in right things
in no long time.'

Unique (?) With modern computers and search tools we can confirm that this is unique to this sutta.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 81

Paṭhama Niraya Suttaṃ

Hell (1)

---

[303]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, following six things,
one is duly cast in hell.

What six?

One takes life,
takes what is not given,

lives carnally,
lies,
has evil desires
and wrong views.

Verily, monks, following these six,
one is duly cast in hell.'

§

But, monks, following six things,
one is duly cast in heaven.

What six?

One abstains from taking life,
one abstains from taking what is not given,
one abstains from living carnally,
one abstains from lies,
one has few desires
one has right views.

Verily, monks, following these six,
one is duly cast in heaven.'

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 82

Dutiya Niraya Suttaṃ

Hell (2)

---

[303]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, following six things,
one is duly cast in hell.

What six?

One lies,
is slanderous,

harsh,
a babbler,
greedy,
reckless.

Verily, monks, following these six,
one is duly cast in hell.'

§

But, monks, following six things,
one is duly cast in heaven.

What six?

One abstains from lies,
one abstains from slander,
one abstains from harshness,
one abstains from idle babble,
one is not greedy
one is not reckless.

Verily, monks, following these six,
one is duly cast in heaven.'

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 83

Agga-Dhamma Suttaṃ

The Chief Thing

---

[303]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk be possessed of six things,
he cannot become[1] one
to realize the chief thing,
arahantship.

What six?

Herein a monk
is without faith,
modesty
or fear of blame,
is indolent,
lacks insight
and hankers after action[2] and life.

Monks, if a monk be possessed of these six,
he cannot become one
to realize the chief thing,
arahantship.'

§

But, monks, if a monk be possessed of six things,
he can become one
to realize the chief thing,
arahantship.

What six?

Herein a monk
has faith,
modesty
and fear of blame,
is not indolent,
has insight
and hankers not after action and life.

Monks, if a monk be possessed of these six,
he can become one

to realize the chief thing,
arahantship.'

---

[1] *Abhabbo*. See above, p. 299, *n*. 3.

[2] Or 'body' *(kāye)*.

Aṇguttara Nikāya
Chakka Nipāta
VIII. Arahatta Vagga

Sutta 84

Ratati-Divasa Suttaṃ

Day and Night

---

[304]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk follow six things,
come day come night,
just a falling away in right things may be expected,
not a growth.

What six?

Herein, monks, a monk desires much,
is fretful,
discontented with this and that requisite:
robe,
alms,
lodging,
medicaments;
is without faith;
is without virtue;
is indolent;
is forgetful in mindfulness;
and lacks insight.

Monks, if a monk follow these six,
come day come night,
just a falling away in right things may be expected,
not a growth.'

§

But, monks, if a monk follow six things,
come day come night,
just a growth in right things may be expected,
not a falling away.

What six?

Herein[ed1], monks, a monk desires little,
is not fretful,
is contented with this and that requisite:
robe,
alms,
lodging,

medicaments;
has faith;
has virtue;
is not indolent;
is not forgetful in mindfulness;
and has insight.

Monks, if a monk follow these six,
come day come night,
just a growth in right things may be expected,
not a falling away.'

---

ed1 Hare abridged with the statement 'But the converse holds'. But the converse can be worded in several different ways. I have made a choice of one.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 85

Sīti-Bhāva Suttaṃ

The Cool

---

[304]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk follow six things,
he cannot become[1] one
who realizes the cool above all.

What six?

Herein,[2] monks, a monk
checks not the mind when it ought to be checked;
exerts not the mind when it ought to be exerted;
gladdens not the mind when it ought to be gladdened;
gives no heed to the mind when it ought to be given heed to;
is bent on low things
and finds delight in life's bundle.[3]

Verily, monks, if a monk follow these six,
he cannot become one
who realizes the cool above all.'

§

"Monks, if a monk follow six things,
he can become one
who realizes the cool above all.

What six?

Herein, monks, a monk
checks the mind when it ought to be checked;
exerts the mind when it oṃght to be exerted;
gladdens the mind when it ought to be gladdened;
gives heed to the mind when it ought to be given heed to;
is bent on excellence,
and finds delight in Nibbāana.

Verily, monks, if a monk follow these six,
he can become one
who realizes the cool above all.'

[1] *Abhabbo*.

[2] See *Vism*. *trsl*. 284.

[3] *Sakkāya*. Above VI, § 14.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 86

Āvaraṇa Suttaṃ

The Stops[1]

---

[304]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, cumbered by six conditions,
though one listen to Saddhamma,
he cannot become one
to enter the right way
of right things.[2]

What six?

He[3] is cumbered by the stop of action,
he is cumbered by the stop of vice,
[305] he is cumbered by the stop of (action's) ripening,
he is an unbeliever,
he lacks urge
he lacks insight.

Monks, cumbered by these six conditions,
though one listen to Saddhamma,
he cannot become one
to enter the right way
of right things.

§

But, monks, unencumbered by six conditions,
if one listen to Saddhamma,
he can become one
to enter the right way
of right things.'

What six?

He is unencumbered by the stop of action,
he is unencumbered by the stop of vice,
he is unencumbered by the stop of (action's) ripening,
he is a believer,
he possesses urge
he possesses insight.

Monks, unencumbered by six conditions,
if one listen to Saddhamma,
he can become one
to enter the right way
of right things.'

---

[1] *Āvaraṇatā*.

[2] *Niyāma, Pts. of Contr.* 383 *ff*.

[3] *Vism. trsl*. 203. *Cf. Vibh*. 342; *Pug*. 13; *Mil*. 154. *Comy*. explains these three thus: (1) *Pañcahi ānantariya-kammehi* (see *DhS. trsl*. 267 and next sutta); (2) *niyata-micchādiṭṭhiyā;* (3) *akusala-vipāka-patisandhiyā vā kusaia-vipākehi ahetuka-paṭisandhiyā vā*.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 87

Voropita Suttaṃ

The Stop of Action[1]

---

[305]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, cumbered by six conditions,
though one listen to Saddhamma,
he cannot become one
to enter the right way
of right things.

What six?

(By him)
his[2] mother's life has been taken,
his father's life has been taken,
an arahant's life has been taken,
the Tathāgata's blood has been drawn intentionally,
the Order embroiled,
he is weak in insight,
he is a witless dullard.

"Monks, cumbered by these six conditions,
though one listen to Saddhamma,
he cannot become one
to enter the right way
of right things.

§

But, monks, unencumbered by six conditions,
if one listen to Saddhamma,
he can become one
to enter the right way
of right things.'

What six?

(By him)
mother's life has not been taken,
his father's life has not been taken,
an arahant's life has not been taken,
the Tathāgata's blood has not been drawn intentionally,
the Order has not embroiled,
he is insightful,
he is not a witless dullard.

Monks, unencumbered by six conditions,
if one listen to Saddhamma,
he can become one
to enter the right way
of right things.'

This sutta should be read in conjunction with AN 6.86.

---

[1] The *Uddāna* omits to mention this sutta.

[2] *Cf*. above, V. § 129

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 88

Sussūsati Suttaṃ

No Desire to Listen

---

[305]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, cumbered by six conditions,
though one listen to Saddhamma,
he cannot become one
to enter the right way
of right things.

He has no desire to listen,
incline the ear,
apply a heart of understanding;
when the Dhamma-discipline declared by the Tathāgata is taught,
he grasps the profitless,
rejects the profitable
and possesses not himself in harmony and patience.[ed1]

"Monks, cumbered by these six conditions,
though one listen to Saddhamma,
he cannot become one
to enter the right way
of right things.

§

But, monks, unencumbered by six conditions,
if one listen to Saddhamma,
he can become one
to enter the right way
of right things.'

What six?

He has desire to listen,
incline the ear,
apply a heart of understanding;
when the Dhamma-discipline declared by the Tathāgata is taught,
he grasps the profitable,
rejects the profitless
and possesses himself in harmony and patience.

Monks, unencumbered by six conditions,
if one listen to Saddhamma,
he can become one
to enter the right way
of right things.'

This sutta should be read in conjunction with AN 6.86.

---

ed1 The first item in Hare's translation counts as 3.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 89

Appahāya Suttaṃ

To Be Given Up

---

[305]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he becomes one
who cannot realize
the achievement of right view.[1]

What six?

The wrong view of life's bundle,
doubt,
belief in the adequacy of rule and rite,
passion that leads to the ill way,
hate leads to the ill way,
infatuation leads to the ill way.

[306] Verily, monks, save one give up these six,
he becomes one
who cannot realize
the achievement of right view.

§

But by giving up these six things,
he becomes one
who can realize
the achievement of right view.

What six?

The wrong view of life's bundle,
doubt,
belief in the adequacy of rule and rite,
passion that leads to the ill way,
hate leads to the ill way,
infatuation leads to the ill way.

Verily, monks, by giving up these six things,
he becomes one
who can realize
the achievement of right view.

Consult *Points of Controversy* if you must, but be warned that it is an exercise in four-dimensional insanity. The Theravadan position is argued ineptly with flawed understanding, the opposing position is sometimes correct and sometimes not, the commentary is, as translated, confused and contradictory, and the translator's bias and lack of knowledge based on experience renders the whole of it suspect.

The issue is: Does the one who has *Diṭṭhisampadā-,* (achieved view, or who 'knows and sees', that is, one who sees the truth of the Four Truths), that is the Streamwinner, have exactly seven more births, or can such a one have fewer than seven more births; and does such a one still experience thirst for the sensations that would result from deeds that would lead to rebirths lower than the human state. The first proposition is answered by the fact that even the Arahant is considered a Streamwinner, so the idea is 'seven rebirths at most' but fewer if there is exertion that results in deeper insights. The second proposition is answered by understanding the difference between experience of sensations, possibly even temptations, that arise from a passing thought, and the performance of an act. The Streamwinner in the earlier stages, may still experience thoughts that if acted on would lead to a bad rebirth, but because he has seen the truth of High View, that knowledge would rise up before him and he would see the danger and abstain from the act prior to actually taking any step that would lead to such bad rebirth.

The Pali in this sutta makes the distinction clear. The term is *apāyagamaniyaṃ (rāgaṃ, dosaṃ, mohaṃ)*. 'suchas would lead to the *apāya*.' His lust, hate, or delusion does not rise to the level of taking action even to the degree of resolute 'wishing.' The nature of high view, when it is seen as it is, is of such an extent as to be said to be ever-present. In the idea '*This* is Pain', the *'This'* is everything whatsoever that can be said to exist and so comes up in relation to everything.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 90

Pahīṇa Suttaṃ

They Are Given Up

---

[306]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these six things are given up
by a person who has achieved right view.

What six?'

The wrong view of life's bundle,
doubt,

belief in the adequacy of rule and rite,
passion that leads to the ill way,
hate leads to the ill way,
infatuation leads to the ill way.

Verily, monks, these six things are given up
by a person who has achieved right view.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 91

Abhabba Suttaṃ

Cannot Be Framed

---

[306]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, a person who has achieved right view
cannot become one to frame six things.

What six?'

The wrong view of life's bundle,
doubt,

belief in the adequacy of rule and rite,
passion that leads to the ill way,
hate leads to the ill way,
infatuation leads to the ill way.

Verily, monks, a person who has achieved right view
cannot become one to frame these six things..

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 92

Abhabba-ṭ-Ṭhāna Suttaṃ

The Teacher

---

[306]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these six occasions which cannot become.

What six?

One who has achieved right view
cannot become one who will live without respect,

without regard,
for the Teacher,

■

one who has achieved right view
cannot become one who will live without respect,
without regard,
for the Dhamma,

■

one who has achieved right view
cannot become one who will live without respect,
without regard,
for the the Order,

■

one who has achieved right view
cannot become one who will live without respect,
without regard,
for the the training;

■

one who has achieved right view
cannot become one who will fall back on the view:
"Nothing matters,'[1]

■

one who has achieved right view
cannot become one who will beget the eighth state of becoming.[2]

Verily, monks, these are the six occasions which cannot become.'

[1] *Anāgamaniyaṃ vatthuṃ paccāgantuṃ*. *Comy*. guilty dread and (the sixty-two) heretical views; see above V, § 147; *A*. i, 27.

[2] *Aṭṭhamaṃ bhavaṃ*. *Comy*. *kāmāvacare aṭṭhamaṃ paṭisandhiṃ*.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 93

Dutiya Abhabba-ṭ-Ṭhāna Suttaṃ

Any Phenomenon

---

[306]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these six occasions which cannot become.

What six?

One who has achieved right view
cannot become one who will accept any phenomenon as permanent,

■

one who has achieved right view
cannot accept any phenomenon as happiness,

■

one who has achieved right view
cannot accept any thing as self,

■

one who has achieved right view
cannot do an unpardonable act,

■

one who has achieved right view
cannot fall back on curious ceremonies[1] for purification,

■

Hare's translation of the last item is misleading. In several places persons who have become streamwinners are urged to continue to give gifts to other teachers as previously, and we are told that even scraping the dinner scraps into the sewer with the idea of feeding the creatures living there will result in good kamma. The idea is 'to honor by way of a gift'. Elsewhere [see AN 6.94] this is rendered as being incapable of honoring by placing faith in some other teacher than the Buddha.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 94

Tatiya Abhabba-ṭ-Ṭhāna Suttaṃ

His Mother

---

[306]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these six occasions
which cannot become.

What six?

One who has achieved right view
cannot become one who will take his mother's life,

■

one who has achieved right view
cannot become one who will take his father's life,

■

one who has achieved right view
cannot become one who will take an arahant's life,

■

one who has achieved right view
cannot become one who with evil mind draw the blood of the Tathāgata,

■

one who has achieved right view
cannot become one to embroil the Order,

■

one who has achieved right view
cannot become one to point to another teacher.'

Verily, monks, these are the six occasions
which cannot become.'

Aṇguttara Nikāya
Chakka Nipāta
IX. Sīti Vagga

Sutta 95

Catuttha Abhabba-ṭ-Ṭhāna Suttaṃ

Self-Wrought

---

[307]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these six occasions
which cannot become.

What six?

He who has achieved right view
cannot become one

who will fall back on the view
that weal and woe
are self-wrought;[1]

■

he who has achieved right view
cannot become one
who will fall back on the view
that weal and woe
are wrought by another;

■

he who has achieved right view
cannot become one
who will fall back on the view
that weal and woe
are wrought both by oneself and another;

■

he who has achieved right view
cannot become one
who will fall back on the view
that weal and woe
arise by chance,[2]
are wrought without act of the self;

■

he who has achieved right view
cannot become one
who will fall back on the view
that weal and woe
arise by chance,
are wrought without act of another;

■

he who has achieved right view
cannot become one
who will fall back on the view
that weal and woe
arise by chance,
are wrought without act of both the self and another.

■

And what is the cause of that?

Truly, monks, to one who has achieved right view
cause and the causal origin of things
are rightly discerned.

Verily, monks, these are the six occasions
which cannot become.'

---

[1] *Sayaṃkataṃ* and *asayaṃkāraṃ; cf. kammassaka* at V. § 57, and *attakāra* VI, § 38.

[2] *Cf. D*. iii, 138; *S*. ii, 19 (K.S. ii, 15); *Ud*. 69; see *J.R.A.S.,* 1031, p. 566 *ff*.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 96

Pātu-Bhāva Suttaṃ

The Manifesting

---

[307]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, the manifesting of six
is hard to come by in the world.

What six?

The[1] manifesting of the Tathāgata,
arahant,

fully enlightened,
is hard to come by in the world;

■

a teacher of the Tathāgata-declared Dhamma-discipline,
is hard to come by in the world;

■

rebirth in the Ariyan region;[2],
is hard to come by in the world;

■

entire sense-governance,
is hard to come by in the world;

■

freedom from stupidity,
folly
and blindness,
is hard to come by in the world;

■

the desire to do right
is hard to come by in the world.

Verily, monks, the manifesting of these six
is hard to come by in the world.'

---

[1] *Cf*. above V, $ 143.

[2] *Ariyāyatane. Comy. majjhima-dese.*

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 97

Ānisaṃsa Suttaṃ

Advantages

---

[307]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these are the six advantages in realizing the fruit of Streamwinning.

What six?

There is certainty in Saddhamma,
no liableness to fall away,

none of the ill of the restricted,[1]
there is the knowledge which cannot be imparted,
cause is rightly discerned by one
and the causal origin of things.

Verily, monks, these are the six advantages in realizing the fruit of Streamwinning.'

---

[1] *Pariyanṭa-katassa dukkhaṃ na hoti*.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 98

Anicca Suttaṃ

Impermanence

---

[308]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk who perceives permanence in any phenomenon shall live in harmony and patience -
that cannot be;

■

that without harmony and patience,
he shall enter the right way -
that cannot be;

■

that without entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that cannot be.

§

But, monks, that a monk who perceives impermanence in all phenomenon
shall live in harmony and patience -
that shall surely be;

■

that with harmony and patience,
he shall enter the right way -
that shall surely be;

■

that with entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that shall surely be.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 99

Dukkha Suttaṃ

Ill

---

[308]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk who perceives happiness in any phenomenon shall live in harmony and patience -
that cannot be;

■

that without harmony and patience,
he shall enter the right way -
that cannot be;

■

that without entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that cannot be.

§

But, monks, that a monk who perceives Ill in all phenomenon
shall live in harmony and patience -
that shall surely be;

■

that with harmony and patience,
he shall enter the right way -
that shall surely be;

■

that with entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that shall surely be.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 100

Anatta Suttaṃ

Not-Self

---

[308]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk who perceives the self in any thing
shall live in harmony and patience -
that cannot be;

■

that without harmony and patience,
he shall enter the right way -
that cannot be;

■

that without entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that cannot be.

§

But, monks, that a monk who perceives not-self in all things
shall live in harmony and patience -
that shall surely be;

■

that with harmony and patience,
he shall enter the right way -
that shall surely be;

■

that with entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that shall surely be.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 101

Nibbāna Suttaṃ

Nibbāna

---

[308]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

'Verily, monks, that a monk who perceives Ill in Nibbāna
shall live in harmony and patience -
that cannot be;

■

that without harmony and patience,
he shall enter the right way -
that cannot be;

■

that without entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that cannot be.

§

But, monks, that a monk who perceives happiness in Nibbāna
shall live in harmony and patience -
that shall surely be;

■

that with harmony and patience,
he shall enter the right way -
that shall surely be;

■

that with entering the right way,
he shall realize the fruit of Streamwinning,
the fruit of Once-returning,
the fruit of Non-returning
arahantship
that shall surely be.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 102

Ānisaṃsa Suttaṃ

Without Reserve (a)[1]

---

[308]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

Anent. > O.E. on efen, on efn, on emn = on even with, on a level with, side-by side with, beside, face to face with, opposite, against; #10-11: in respect of, as regards; in respect or referece to, concerning, about.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 103

Ukkhittāsika Suttaṃ

Without Reserve (b)

---

[309]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk perceive six advantages,
it is enough to establish,
without reserve,
the thought of ill anent all phenomena.

What six?

"Amid all phenomena, the thought of Nibbāna shall be present with me,
as a slayer with drawn sword;[1]

■

my mind shall rise above every world;

■

I shall become a seer at peace in Nibbāna;

■

by me lurking tendencies shall be rooted out;

■

I shall become a doer of what ought to be done;
and I shall minister to the Teacher with loving service."

Verily, monks, if a monk perceive these six advantages,
it is enough to establish,
without reserve,
the thought of ill anent all phenomena.'

---

[1] *Cf*. *A*. iv, 52.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 104

Ukkhittāsika Suttaṃ

Without Reserve (c)

---

[309]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, if a monk perceive six advantages,
it is enough to establish,
without reserve,
the thought of not-self anent all things.

What six?

Then in any world I shall become no part of it;[1]

■

all that makes for the "I" in me shall be checked;

■

all that makes for the "mine" shall be checked;

■

mine shall be the knowledge that cannot be imparted;

■

and by me cause shall be rightly discerned
and the causal origin of things."[2]

Verily, monks, if a monk perceive these six advantages,
it is enough to establish,
without reserve,
the thought of not-self anent all things.'

---

[1] *Sabbaloke ca atammayo* (not made of that) *bhavissāmi;* see G.S. i, 133 *n*.

[2] *Buddh. Psych*. 99.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 105

Bhava Suttaṃ

Becoming[1]

---

[309]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these three spheres of becoming
must be given up,
and there must be training
in three trainings.

§

What three spheres must be given up?

[310] The sphere of sense-desire,
the form-sphere[2]
and the formless spheres of becoming.

These three spheres
must be given up.

■

And in what three
must there be training?

In further[3] virtue,
in further thought
and in further insight.

In these three trainings there must be training.

§

Verily, monks, when by a monk these three spheres of becoming
have been given up
and in these three trainings
he in training has been trained,
the monk is said[4] to have cut off craving,
rolled back the bolts,

and mastering pride completely,
has made an end of Ill.'

---

[1] *Cf*. *A*. iv, 52.

[2] *Rūpa-bhavo* = the Brahma-world.

[3] *Adhi-*

[4] *Cf*. above V, § 200.

Aṇguttara Nikāya
Chakka Nipāta
X. Ānisaṇsa Vagga

Sutta 106

Taṇhā Suttaṃ

Craving

---

[310]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these three cravings
must be given up
and these three forms of pride.

§

What three cravings?

The craving for lust,
for becoming
and for ceasing.[1]

These three cravings must be given up.

■

And what three forms of pride
must be given up?

Thinking[2] of self,
thinking lowly of self
and thinking muchly of self.

These three forms must be given up.

§

Verily, monks, when a monk has given up these three cravings
and these three forms of pride,
he is said to have cut off craving,
rolled back the bolts,
and mastering pride completely,
has made an end of Ill.'

[1] *Vi-bhava*, ? more becoming.

[2] *Cf*. above VI, § 76.

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 107

Rāga Suttaṃ

Passion

---

[310]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Passion,
hatred
and delusion.

Verily, monks, these are the three.

■

And to get rid of these three,
cultivate three.

What three?

To get rid of passion,
cultivate the foul in it;

■

to get rid of **[311]** hatred,
cultivate amity;

■

to get rid of delusion,
cultivate insight.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 108

Du-c-carita Suttaṃ

Doing Ill

---

[311]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Doing ill in deed,
doing ill in word
doing ill in thought.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of doing ill in deed,
cultivate doing well in deed;

■

to get rid of doing ill in word,
cultivate doing well in word;

■

to get rid of doing ill in thought,
cultivate doing well in thought.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 109

Vitakka Suttaṃ

Thinking[1]

---

[311]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Sense-desire-thinking,
ill-will-thinking
and harm-thinking.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of sense-desire-thinking,
cultivate renunciation-thinking;

■

to get rid of ill-will-thinking,
cultivate non-ill-will-thinking;

■

to get rid of harm-thinking,
cultivate non-harm-thinking.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

---

[1] *Vitakka,* cognition.

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 110

Saññā Suttaṃ

Thoughts[1]

---

[110]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Sense-desire-thoughts,
ill-will-thoughts
and harm-thoughts.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of sense-desire-thinking,
cultivate renunciation-thoughts;

■

to get rid of ill-will-thoughts,
cultivate non-ill-will-thoughts;

■

to get rid of harm-thoughts,
cultivate non-harm-thoughts,

Verily, monks, to get rid of these three conditions,
cultivate these three.'

---

[1] *Saññā*.

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 111

Dhātu Suttaṃ

Principles[1]

---

[311]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Sense-desire-principles,
ill-will-principles
and harm-principles.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of sense-desire-principles,
cultivate renunciation-principles;

■

to get rid of ill-will-principles,
cultivate non-ill-will-principles;

■

to get rid of harm-principles,
cultivate non-harm-principles.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

---

[1] *Dhātu*.

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 112

Assāda Suttaṃ

Complacence

---

[311]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

The complacent view,
the self-view,
the wrong view.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

[312] To get rid of the complacent view,
cultivate the thought of impermanence;

■

to get rid of the self-view,
cultivate the thought of not-aelf;

■

to get rid of the wrong view,
cultivate right view.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 113

Arati Suttaṃ

Discontent[1]

---

[312]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Discontent,
harming others
and wayfaring without Dhamma.[2]

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of discontent,
cultivate gladness[3] of heart;

■

and to get rid of harming others,
cultivate not harming others;

■

to get rid of wayfaring without Dhamma,
cultivate wayfaring with Dhamma.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

---

[1] *Arati*

[2] Or 'immoral conduct.'

[3] *Mudita* from √*mud*.

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 114

Asantuṭṭhi Suttaṃ

Being Satisfied

---

[312]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Being dissatisfied,
lacking self-possession
and wanting much.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of dissatisfaction,
cultivate satisfaction;

■

and to get rid of lack of self-possession,
cultivate self-possession;

■

to get rid of wanting much,
cultivate wanting little.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 115

Dovacassatā Suttaṃ

Unruliness

---

[312]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Unruliness,
evil friendship
and being tossed about in mind.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of unruliness,
cultivate rule;

■

and to get rid of evil friendship,
cultivate good friendship;

■

to get rid of being tossed about in mind,
cultivate mindfulness in breathing in and out.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

Aṇguttara Nikāya
Chakka Nipāta
XI. Tika Vagga

Sutta 116

Uddhacca Suttaṃ

Flurry

---

[312]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, there are these three conditions.

What three?

Flurry,
lack of restraint
and indolence.

Verily, monks, these are the three.

§

And to get rid of these three,
cultivate three.

What three?

To get rid of flurry,
cultivate calm;

■

to get rid of lack of restraint,
cultivate restraint;

■

to get rid of indolence,
cultivate earnestness.

Verily, monks, to get rid of these three conditions,
cultivate these three.'

Aṇguttara Nikāya
Chakka Nipāta
XII. Vaggāsaṇgabitā Suttanta (Sāmañña Vaggo)

[*The PTS has this numbered as 117 and 118-130 and has abridged the latter group and has either omitted to count, or intends not to include (it is not clear from the abridgment) (following the PTS text, but not the BJT text) the first case of Vedana, Citta, and Dhamma*.]

Sutta 117

Kāy-ā-nupassī Suttaṃ

Contemplation

[117.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become

one who abides in contemplation
of the body as body.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the body as body.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the body as body.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the body as body.'

§

Sutta 118

Ajjhattaṃ Kāye Kāy-ā-nupassī Suttaṃ

Contemplation (of the Body as Body in Relation to Self[1])

[118.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the body as body in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the body as body in relation to self.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the body as body in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the body as body in relation to self.'

§

Sutta 119

Bahiddhā Kāye Kāy-ā-nupassī Suttaṃ

Contemplation (of the Body as Body in Relation to Outside)

[119.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the body as body in relation to outside.

What six?

Delight in activity,
gossip,
sleep,

company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the body as body in relation to outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the body as body in relation to outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the body as body in relation to outside.'

§

Sutta 120

Ajjhatta-bhiddha Kāye Kāy-ā-nupassī Suttaṃ

Contemplation (of the Body as Body in Relation to Both Self and Outside)

[120.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the body as body in relation to both self and outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the body as body in relation to both self and outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the body as body in relation to both self and outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the body as body in relation to both self and outside.'

§

Sutta 121

Vedanāsu Vedan-ā-nupassī Suttaṃ

Contemplation (of the Feelings as Feelings)

[121.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the feelings as feelings.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the feelings as feelings.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the feelings as feelings.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the feelings as feelings.'

§

Sutta 122

Ajjhattaṃ Vedanāsu Vedan-ā-nupassī Suttaṃ

Contemplation (of the Feelings as Feelings in Relation to Self)

[122.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the feelings as feelings in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the feelings as feelings in relation to self.'

But, monks, if one give up six things,
he can become

one who abides in contemplation
of the feelings as feelings in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the feelings as feelings in relation to self.'

§

Sutta 123

Bahiddhā Vedanāsu Vedan-ā-nupassī Suttaṃ

Contemplation (of the feelings as feelings in relation to outside)

[123.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the feelings as feelings in relation to outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the feelings as feelings in relation to outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the feelings as feelings in relation to outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the feelings as feelings in relation to outside.'

§

Sutta 124

Ajjhatta-bhiddhā Vedanāsu Vedan-ā-nupassī Suttaṃ

Contemplation (of the Feelings as Feelings in Relation to Both Self and Outside)

[124.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the feelings as feelings in relation to both self and outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the feelings as feelings in relation to both self and outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the feelings as feelings in relation to both self and outside.

What six?

Delight in activity,
gossip,
sleep,

company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the feelings as feelings in relation to both self and outside.'

§

Sutta 125

Citte Citt-ā-nupassī Suttaṃ

Contemplation (of the Mind as Mind)

[125.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become

one who abides in contemplation
of the mind as mind.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the mind as mind.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the mind as mind.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the mind as mind.'

§

Sutta 126

Ajjhattaṃ Citte Citt-ā-nupassī Suttaṃ

Contemplation (of the Mind as Mind in Relation to Self)

[126.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the mind as mind in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the mind as mind in relation to self.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the mind as mind in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the mind as mind in relation to self.'

§

Sutta 127

Bahiddhā Citte Citt-ā-nupassī Suttaṃ

Contemplation (of the Mind as Mind in Relation to Outside)

[127.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the mind as mind in relation to outside.

What six?

Delight in activity,
gossip,
sleep,

company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the mind as mind in relation to outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the mind as mind in relation to outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the mind as mind in relation to outside.'

§

Sutta 128

Ajjhatta-bhiddhā Citte Citt-ā-nupassī Suttaṃ

Contemplation (of the Mind as Mind Both in Relation to Self and Outside)

[128.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the mind as mind both in relation to self and outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the mind as mind both in relation to self and outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the mind as mind both in relation to self and outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the mind as mind both in relation to self and outside.'

§

Sutta 129

Dhammesu Dhamm-ā-nupassī Suttaṃ

Contemplation (of the Thoughts as Thoughts)

[129.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the thoughts as thoughts.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the thoughts as thoughts.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the thoughts as thoughts.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the thoughts as thoughts.'

§

Sutta 130

Ajjhattaṃ Dhammesu Dhamm-ā-nupassī Suttaṃ

Contemplation (of the Thoughts as Thoughts in Relation to Self)

[130.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the thoughts as thoughts in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the thoughts as thoughts in relation to self.'

But, monks, if one give up six things,
he can become

one who abides in contemplation
of the thoughts as thoughts in relation to self.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the thoughts as thoughts in relation to self.'

§

Sutta 131

Bahiddhā Dhammesu Dhamm-ā-nupassī Suttaṃ

Contemplation (of the Thoughts as Thoughts in Relation to Outside)

[131.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the thoughts as thoughts in relation to outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the thoughts as thoughts in relation to outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the thoughts as thoughts in relation to outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the thoughts as thoughts in relation to outside.'

§

Sutta 132

Ajjhatta-bhiddhā Dhammesu Dhamm-ā-nupassī Suttaṃ

Contemplation (of the Thoughts as Thoughts in Relation to both Self and Outside)

[132.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, save one give up six things,
he cannot become
one who abides in contemplation
of the thoughts as thoughts in relation to both self and outside.

What six?

Delight in activity,
gossip,
sleep,
company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, save one give up these six,
he cannot become one
who abides in contemplation
of the thoughts as thoughts in relation to both self and outside.'

But, monks, if one give up six things,
he can become
one who abides in contemplation
of the thoughts as thoughts in relation to both self and outside.

What six?

Delight in activity,
gossip,
sleep,

company,
being without a guard on the sense-doors
and immoderate in eating.

Verily, monks, if one give up these six,
he can become one
who abides in contemplation
of the thoughts as thoughts in relation to both self and outside.'

---

[1] *Ajjhattaṃ*

Aṇguttara Nikāya
Chakka Nipāta
Paṇṇāsakāsaṇgahitā Vaggā
Vaggāsaṇgahitā suttantā

Suttas 131-151
[PTS Pali #119-120]

---

[313]

Sutta 131

He Sees The Deathless

[119.1] 'Monks, by having followed six things,
the goodman Tapussa,
because of the Tathāgata,[1]
has gone to the end,[2]
seen the deathless
and has his being[3] in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman **[314]** Tapussa,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

He sees the Deathless[4]

132

Bhallika

[120.1] 'Monks, by having followed six things,
the goodman Bhallika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Bhallika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

133

Sudatta Anāthapiṇḍika

[120.2] 'Monks, by having followed six things,
the goodman Sudatta Anāthapiṇḍika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Sudatta Anāthapiṇḍika,
because of the Tathāgata,

has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

134

Citta Macchikāsaṇḍika

[120.3] 'Monks, by having followed six things,
the goodman Citta Macchikāsaṇḍika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Citta Macchikāsaṇḍika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

135

Hatthaka Āḷavaka

[120.4] 'Monks, by having followed six things,
the goodman Hatthaka Āḷavaka,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Hatthaka Āḷavaka,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

136

Mahānāma Sakka

[120.5] 'Monks, by having followed six things,
the goodman Mahānāma Sakka,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Mahānāma Sakka,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

137

Ugga Vesālika

[120.6] 'Monks, by having followed six things,
the goodman Ugga Vesālika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Ugga Vesālika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

138

Uggata

[120.7] 'Monks, by having followed six things,
the goodman Uggata,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Uggata,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

139

Sūra Ambaṭṭha

[120.8] 'Monks, by having followed six things,
the goodman Sūra Ambaṭṭha,
because of the Tathāgata,

has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Sūra Ambaṭṭha,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

140

Jīvaka Komārabhacca

[120.9] 'Monks, by having followed six things,
the goodman Jīvaka Komārabhacca,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Jīvaka Komārabhacca,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

141

Nakulapitā

[120.10] 'Monks, by having followed six things,
the goodman Nakulapitā,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma

unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Nakulapitā,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

142

Tavakaṇṇika

[120.11] 'Monks, by having followed six things,
the goodman Tavakaṇṇika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,

Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Tavakaṇṇika,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

143

Pūraṇa

[120.12] 'Monks, by having followed six things,
the goodman Pūraṇa,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Pūraṇa,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

144

Isidatta

[120.13] 'Monks, by having followed six things,
the goodman Isidatta,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Isidatta,
because of the Tathāgata,

has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

145

Sandhāna

[120.14] 'Monks, by having followed six things,
the goodman Sandhāna,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Sandhāna,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

146

Vijaya

[120.15] 'Monks, by having followed six things,
the goodman Vijaya,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Vijaya,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

147

Vajiyamāhita

[120.16] 'Monks, by having followed six things,
the goodman Vajiyamāhita,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Vajiyamāhita,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

148

Meṇḍaka

[120.17] 'Monks, by having followed six things,
the goodman Meṇḍaka,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Meṇḍaka,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

149

Vāseṭṭha

[120.18] 'Monks, by having followed six things,
the goodman Vāseṭṭha,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Vāseṭṭha,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

150

Ariṭṭha

[120.19] 'Monks, by having followed six things,
the goodman Ariṭṭha,
because of the Tathāgata,

has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Ariṭṭha,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

§

151

Sārangga

[120.20] 'Monks, by having followed six things,
the goodman Sārangga,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

What six?

Unwavering faith in the Buddha,
unwavering faith in the Dhamma
unwavering faith in the Order,
Ariyan virtue,
Ariyan knowledge
and Ariyan release.

Verily; monks, by having followed these six,
the goodman Sārangga,
because of the Tathāgata,
has gone to the end,
seen the deathless
and has his being in the realization of the deathless.

---

[1] *Tathāgate*. Is Tapussa he of *Vin., Mhv.* i, 4 and *A*. iv, 438?

[2] *Niṭṭhaṃ gato;* a monkish gloss, quoted by *P.E.D.,* observes: *pabbajitānaṃ arahattaṃ patta;* but here all are home-folk who are said have won to Nibbāna, the deathless. For some not otherwise noted here see G.S. i, 22 ff.

[3] *Iriyati*.

[4] I number differently from the text. For Pūraṇa and Isidatta, see above VI, § 44; Menṇḍaka at V, § 33; Ariṭṭha at K.S. v. 278, is a monk; for Vāseṭṭha see *D*. iii, 80; *M*. ii, 169; but these must be different; for Sandhāna see DA. i, 45; for Bhallika see p. 313, *A*. 3. Our *Comy*. mentions Tavakañññika only, observing *'evan nāmako gahupati'* which we already knew from the text! Is he connected with Tikñña of *G.S*. i, 145?

Aṇguttara Nikāya
Chakka Nipāta
XII. Vaggāsaṇgabitā Suttanta (Sāmañña Vaggo)
Chakkanipāte Rāgādipeyyāla Sūttāni

---

[314]

Sutta 152

(Understanding of) Passion 1

[152.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of passion
six things ought to be made to become.

What six?

The[1] sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of passion
these six things ought to be made to become.'

§

Sutta 153

(Understanding of) Passion 2

[153.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of passion
six things ought to be made to become.

What six?

The[2] ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of passion
these six things ought to be made to become.'

§

Sutta 154

(Understanding of) Passion 3

[154.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of passion
these six things ought to be made to become.'

---

[1] Above VI, § 8.

[2] Above VI, § 9.

---

[315]

Sutta 155

(Comprehension of) Passion 1

[155.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of passion
these six things ought to be made to become.'

■

Sutta 156

(Comprehension of) Passion 2

[156.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of passion
these six things ought to be made to become.'

■

Sutta 157

(Comprehension of) Passion 3

[157.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of passion
these six things ought to be made to become.'

§

Sutta 158

(Exhaustion of) Passion 1

[158.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of passion
these six things ought to be made to become.'

■

Sutta 159

(Exhaustion of) Passion 2

[159.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of passion
these six things ought to be made to become.'

■

Sutta 160

(Exhaustion of) Passion 3

[160.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of passion
these six things ought to be made to become.'

§

Sutta 161

(Abandoning of) Passion 1

[161.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of passion
these six things ought to be made to become.'

■

Sutta 162

(Abandoning of) Passion 2

[162.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of passion
these six things ought to be made to become.'

■

Sutta 163

(Abandoning of) Passion 3

[163.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of passion
these six things ought to be made to become.'

§

Sutta 164

(Destruction of) Passion 1

[164.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of passion
these six things ought to be made to become.'

■

Sutta 165

(Destruction of) Passion 2

[165.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of passion
these six things ought to be made to become.'

■

Sutta 166

(Destruction of) Passion 3

[166.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of passion
these six things ought to be made to become.'

§

Sutta 167

(Decay of) Passion 1

[167.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of passion
these six things ought to be made to become.'

■

Sutta 168

(Decay of) Passion 2

[168.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of passion
these six things ought to be made to become.'

■

Sutta 169

(Decay of) Passion 3

[169.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of passion
these six things ought to be made to become.'

§

Sutta 170

(Freedom From) Passion 1

[170.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from passion
these six things ought to be made to become.'

■

Sutta 171

(Freedom From) Passion 2

[171.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from passion
these six things ought to be made to become.'

■

Sutta 172

(Freedom From) Passion 3

[172.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from passion
these six things ought to be made to become.'

§

Sutta 173

(Ending of) Passion 1

[173.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of passion
these six things ought to be made to become.'

■

Sutta 174

(Ending of) Passion 2

[174.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of passion
these six things ought to be made to become.'

■

Sutta 175

(Ending of) Passion 3

[175.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of passion
these six things ought to be made to become.'

§

Sutta 176

(Quittance of) Passion 1

[176.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of passion
these six things ought to be made to become.'

■

Sutta 177

(Quittance of) Passion 2

[177.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of passion
these six things ought to be made to become.'

■

Sutta 178

(Quittance of) Passion 3

[178.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the ending of passion
these six things ought to be made to become.'

§

Sutta 179

(Renunciation of) Passion 1

[179.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of passion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of passion
these six things ought to be made to become.'

■

Sutta 180

(Renunciation of) Passion 2

[180.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of passion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of passion
these six things ought to be made to become.'

■

Sutta 181

(Renunciation of) Passion 3

[181.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of passion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of passion
these six things ought to be made to become.'

Aṇguttara Nikāya
Chakka Nipāta
XII. Vaggāsaṇgabitā Suttanta (Sāmañña Vaggo)
Chakkanipāte Rāgādipeyyāla Sūttāni

---

[315]

Sutta 182

(Understanding of) Hatred 1

[182.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of hatred
these six things ought to be made to become.'

■

Sutta 183

(Understanding of) Hatred 2

[183.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of hatred
these six things ought to be made to become.'

■

Sutta 184

(Understanding of) Hatred 3

[184.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of hatred
these six things ought to be made to become.'

§

Sutta 185

(Comprehension of) Hatred 1

[185.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of hatred
these six things ought to be made to become.'

■

Sutta 186

(Comprehension of) Hatred 2

[186.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of hatred
these six things ought to be made to become.'

■

Sutta 187

(Comprehension of) Hatred 3

[187.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of hatred
these six things ought to be made to become.'

§

Sutta 188

(Exhaustion of) Hatred 1

[188.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of hatred
these six things ought to be made to become.'

■

Sutta 189

(Exhaustion of) Hatred 2

[189.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of hatred
these six things ought to be made to become.'

■

Sutta 190

(Exhaustion of) Hatred 3

[190.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of hatred
these six things ought to be made to become.'

§

Sutta 191

(Abandoning of) Hatred 1

[191.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of hatred
these six things ought to be made to become.'

■

Sutta 192

(Abandoning of) Hatred 2

[192.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of hatred
these six things ought to be made to become.'

■

Sutta 193

(Abandoning of) Hatred 3

[193.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of hatred
these six things ought to be made to become.'

§

Sutta 194

(Destruction of) Hatred 1

[194.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of hatred
these six things ought to be made to become.'

■

Sutta 195

(Destruction of) Hatred 2

[195.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of hatred
these six things ought to be made to become.'

■

Sutta 196

(Destruction of) Hatred 3

[196.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of hatred
these six things ought to be made to become.'

§

Sutta 197

(Decay of) Hatred 1

[197.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of hatred
these six things ought to be made to become.'

■

Sutta 198

(Decay of) Hatred 2

[198.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of hatred
these six things ought to be made to become.'

■

Sutta 199

(Decay of) Hatred 3

[199.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of hatred
these six things ought to be made to become.'

§

Sutta 200

(Freedom From) Hatred 1

[200.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from hatred
these six things ought to be made to become.'

■

Sutta 201

(Freedom From) Hatred 2

[201.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from hatred
these six things ought to be made to become.'

■

Sutta 202

(Freedom From) Hatred 3

[202.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from hatred
these six things ought to be made to become.'

§

Sutta 203

(Ending of) Hatred 1

[203.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of hatred
these six things ought to be made to become.'

■

Sutta 204

(Ending of) Hatred 2

[204.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of hatred
these six things ought to be made to become.'

■

Sutta 205

(Ending of) Hatred 3

[205.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the ending of hatred
these six things ought to be made to become.'

§

Sutta 206

(Quittance of) Hatred 1

[206.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of hatred
these six things ought to be made to become.'

■

Sutta 207

(Quittance of) Hatred 2

[207.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of hatred
these six things ought to be made to become.'

■

Sutta 208

(Quittance of) Hatred 3

[208.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of hatred
these six things ought to be made to become.'

§

Sutta 209

(Renunciation of) Hatred 1

[209.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of hatred
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of hatred
these six things ought to be made to become.'

■

Sutta 210

(Renunciation of) Hatred 2

[210.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of hatred
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of hatred
these six things ought to be made to become.'

■

Sutta 211

(Renunciation of) Hatred 3

[211.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of hatred
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of hatred
these six things ought to be made to become.'

Sutta 212

(Understanding of) Illusion 1

[212.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of illusion
these six things ought to be made to become.'

■

Sutta 213

(Understanding of) Illusion 2

[213.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of illusion
these six things ought to be made to become.'

■

Sutta 214

(Understanding of) Illusion 3

[214.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of illusion
these six things ought to be made to become.'

§

Sutta 215

(Comprehension of) Illusion 1

[215.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of illusion
these six things ought to be made to become.'

■

Sutta 216

(Comprehension of) Illusion 2

[216.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of illusion
these six things ought to be made to become.'

■

Sutta 217

(Comprehension of) Illusion 3

[217.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of illusion
these six things ought to be made to become.'

§

Sutta 218

(Exhaustion of) Illusion 1

[218.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of illusion
these six things ought to be made to become.'

■

Sutta 219

(Exhaustion of) Illusion 2

[219.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of illusion
these six things ought to be made to become.'

■

Sutta 220

(Exhaustion of) Illusion 3

[220.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of illusion
these six things ought to be made to become.'

§

Sutta 221

(Abandoning of) Illusion 1

[221.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of illusion
these six things ought to be made to become.'

■

Sutta 222

(Abandoning of) Illusion 2

[222.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of illusion
these six things ought to be made to become.'

■

Sutta 223

(Abandoning of) Illusion 3

[223.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of illusion
these six things ought to be made to become.'

§

Sutta 224

(Destruction of) Illusion 1

[224.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of illusion
these six things ought to be made to become.'

■

Sutta 225

(Destruction of) Illusion 2

[225.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of illusion
these six things ought to be made to become.'

■

Sutta 226

(Destruction of) Illusion 3

[226.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of illusion
these six things ought to be made to become.'

§

Sutta 227

(Decay of) Illusion 1

[227.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of illusion
these six things ought to be made to become.'

■

Sutta 228

(Decay of) Illusion 2

[228.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of illusion
these six things ought to be made to become.'

■

Sutta 229

(Decay of) Illusion 3

[229.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the decay of illusion
these six things ought to be made to become.'

§

Sutta 230

(Freedom From) Illusion 1

[230.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from illusion
these six things ought to be made to become.'

■

Sutta 231

(Freedom From) Illusion 2

[231.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from illusion
these six things ought to be made to become.'

■

Sutta 232

(Freedom From) Illusion 3

[232.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from illusion
these six things ought to be made to become.'

§

Sutta 233

(Ending of) Illusion 1

[233.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of illusion
these six things ought to be made to become.'

■

Sutta 234

(Ending of) Illusion 2

[234.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of illusion
these six things ought to be made to become.'

■

Sutta 235

(Ending of) Illusion 3

[235.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of illusion
these six things ought to be made to become.'

§

Sutta 236

(Quittance of) Illusion 1

[236.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of illusion
these six things ought to be made to become.'

■

Sutta 237

(Quittance of) Illusion 2

[237.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of illusion
these six things ought to be made to become.'

■

Sutta 238

(Quittance of) Illusion 3

[238.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of illusion
these six things ought to be made to become.'

§

Sutta 239

(Renunciation of) Illusion 1

[239.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of illusion
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of illusion
these six things ought to be made to become.'

■

Sutta 240

(Renunciation of) Illusion 2

[240.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of illusion
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of illusion
these six things ought to be made to become.'

■

Sutta 241

(Renunciation of) Illusion 3

[241.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of illusion
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of illusion
these six things ought to be made to become.'

Sutta 242

(Understanding of) Anger 1

[242.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of anger
these six things ought to be made to become.'

■

Sutta 243

(Understanding of) Anger 2

[243.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of anger
these six things ought to be made to become.'

■

Sutta 244

(Understanding of) Anger 3

[244.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of anger
these six things ought to be made to become.'

§

Sutta 245

(Comprehension of) Anger 1

[245.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of anger
these six things ought to be made to become.'

■

Sutta 246

(Comprehension of) Anger 2

[246.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of anger
these six things ought to be made to become.'

■

Sutta 247

(Comprehension of) Anger 3

[247.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of anger
these six things ought to be made to become.'

§

Sutta 248

(Exhaustion of) Anger 1

[248.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of anger
these six things ought to be made to become.'

■

Sutta 249

(Exhaustion of) Anger 2

[249.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of anger
these six things ought to be made to become.'

■

Sutta 250

(Exhaustion of) Anger 3

[250.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of anger
these six things ought to be made to become.'

§

Sutta 251

(Abandoning of) Anger 1

[251.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of anger
these six things ought to be made to become.'

■

Sutta 252

(Abandoning of) Anger 2

[252.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of anger
these six things ought to be made to become.'

■

Sutta 253

(Abandoning of) Anger 3

[253.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the abandoning of anger
these six things ought to be made to become.'

§

Sutta 254

(Destruction of) Anger 1

[254.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of anger
these six things ought to be made to become.'

■

Sutta 255

(Destruction of) Anger 2

[255.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of anger
these six things ought to be made to become.'

■

Sutta 256

(Destruction of) Anger 3

[256.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of anger
these six things ought to be made to become.'

§

Sutta 257

(Decay of) Anger 1

[257.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of anger
these six things ought to be made to become.'

■

Sutta 258

(Decay of) Anger 2

[258.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of anger
these six things ought to be made to become.'

■

Sutta 259

(Decay of) Anger 3

[259.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of anger
these six things ought to be made to become.'

§

Sutta 260

(Freedom From) Anger 1

[260.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from anger
these six things ought to be made to become.'

■

Sutta 261

(Freedom From) Anger 2

[261.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from anger
these six things ought to be made to become.'

■

Sutta 262

(Freedom From) Anger 3

[262.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from anger
these six things ought to be made to become.'

§

Sutta 263

(Ending of) Anger 1

[263.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of anger
these six things ought to be made to become.'

■

Sutta 264

(Ending of) Anger 2

[264.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of anger
these six things ought to be made to become.'

■

Sutta 265

(Ending of) Anger 3

[265.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of anger
these six things ought to be made to become.'

§

Sutta 266

(Quittance of) Anger 1

[266.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of anger
these six things ought to be made to become.'

■

Sutta 267

(Quittance of) Anger 2

[267.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of anger
these six things ought to be made to become.'

■

Sutta 268

(Quittance of) Anger 3

[268.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of anger
these six things ought to be made to become.'

§

Sutta 269

(Renunciation of) Anger 1

[269.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of anger
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of anger
these six things ought to be made to become.'

■

Sutta 270

(Renunciation of) Anger 2

[270.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of anger
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of anger
these six things ought to be made to become.'

■

Sutta 271

(Renunciation of) Anger 3

[271.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of anger
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of anger
these six things ought to be made to become.'

Sutta 272

(Understanding of) Enmity 1

[272.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of enmity
these six things ought to be made to become.'

■

Sutta 273

(Understanding of) Enmity 2

[273.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of enmity
these six things ought to be made to become.'

■

Sutta 274

(Understanding of) Enmity 3

[274.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of enmity
these six things ought to be made to become.'

§

Sutta 275

(Comprehension of) Enmity 1

[275.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of enmity
these six things ought to be made to become.'

■

Sutta 276

(Comprehension of) Enmity 2

[276.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of enmity
these six things ought to be made to become.'

■

Sutta 277

(Comprehension of) Enmity 3

[277.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the comprehension of enmity
these six things ought to be made to become.'

§

Sutta 278

(Exhaustion of) Enmity 1

[278.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of enmity
these six things ought to be made to become.'

■

Sutta 279

(Exhaustion of) Enmity 2

[279.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of enmity
these six things ought to be made to become.'

■

Sutta 280

(Exhaustion of) Enmity 3

[280.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of enmity
these six things ought to be made to become.'

§

Sutta 281

(Abandoning of) Enmity 1

[281.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of enmity
these six things ought to be made to become.'

■

Sutta 282

(Abandoning of) Enmity 2

[282.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of enmity
these six things ought to be made to become.'

■

Sutta 283

(Abandoning of) Enmity 3

[283.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of enmity
these six things ought to be made to become.'

§

Sutta 284

(Destruction of) Enmity 1

[284.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of enmity
these six things ought to be made to become.'

■

Sutta 285

(Destruction of) Enmity 2

[285.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of enmity
these six things ought to be made to become.'

■

Sutta 286

(Destruction of) Enmity 3

[286.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of enmity
these six things ought to be made to become.'

§

Sutta 287

(Decay of) Enmity 1

[287.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of enmity
these six things ought to be made to become.'

■

Sutta 288

(Decay of) Enmity 2

[288.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of enmity
these six things ought to be made to become.'

■

Sutta 289

(Decay of) Enmity 3

[289.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of enmity
these six things ought to be made to become.'

§

Sutta 290

(Freedom From) Enmity 1

[290.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from enmity
these six things ought to be made to become.'

■

Sutta 291

(Freedom From) Enmity 2

[291.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from enmity
these six things ought to be made to become.'

■

Sutta 292

(Freedom From) Enmity 3

[292.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from enmity
these six things ought to be made to become.'

§

Sutta 293

(Ending of) Enmity 1

[293.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of enmity
these six things ought to be made to become.'

■

Sutta 294

(Ending of) Enmity 2

[294.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of enmity
these six things ought to be made to become.'

■

Sutta 295

(Ending of) Enmity 3

[295.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of enmity
these six things ought to be made to become.'

§

Sutta 296

(Quittance of) Enmity 1

[296.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of enmity
these six things ought to be made to become.'

■

Sutta 297

(Quittance of) Enmity 2

[297.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of enmity
these six things ought to be made to become.'

■

Sutta 298

(Quittance of) Enmity 3

[298.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of enmity
these six things ought to be made to become.'

§

Sutta 299

(Renunciation of) Enmity 1

[299.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of enmity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of enmity
these six things ought to be made to become.'

■

Sutta 300

(Renunciation of) Enmity 2

[300.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of enmity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of enmity
these six things ought to be made to become.'

■

Sutta 301

(Renunciation of) Enmity 3

[301.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of enmity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the renunciation of enmity
these six things ought to be made to become.'

Sutta 302

(Understanding of) Hypocrisy 1

[302.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,

the service above all,
and the ever minding above all.

Monks, for the full understanding of hypocrisy
these six things ought to be made to become.'

■

Sutta 303

(Understanding of) Hypocrisy 2

[303.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of hypocrisy
these six things ought to be made to become.'

■

Sutta 304

(Understanding of) Hypocrisy 3

[304.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of hypocrisy
these six things ought to be made to become.'

§

Sutta 305

(Comprehension of) Hypocrisy 1

[305.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of hypocrisy
these six things ought to be made to become.'

■

Sutta 306

(Comprehension of) Hypocrisy 2

[306.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of hypocrisy
these six things ought to be made to become.'

■

Sutta 307

(Comprehension of) Hypocrisy 3

[307.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of hypocrisy
these six things ought to be made to become.'

§

Sutta 308

(Exhaustion of) Hypocrisy 1

[308.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of hypocrisy
these six things ought to be made to become.'

■

Sutta 309

(Exhaustion of) Hypocrisy 2

[309.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of hypocrisy
these six things ought to be made to become.'

■

Sutta 310

(Exhaustion of) Hypocrisy 3

[310.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of hypocrisy
these six things ought to be made to become.'

§

Sutta 311

(Abandoning of) Hypocrisy 1

[311.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of hypocrisy
these six things ought to be made to become.'

■

Sutta 312

(Abandoning of) Hypocrisy 2

[312.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of hypocrisy
these six things ought to be made to become.'

■

Sutta 313

(Abandoning of) Hypocrisy 3

[313.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of hypocrisy
these six things ought to be made to become.'

§

Sutta 314

(Destruction of) Hypocrisy 1

[314.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of hypocrisy
these six things ought to be made to become.'

■

Sutta 315

(Destruction of) Hypocrisy 2

[315.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of hypocrisy
these six things ought to be made to become.'

■

Sutta 316

(Destruction of) Hypocrisy 3

[316.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of hypocrisy
these six things ought to be made to become.'

§

Sutta 317

(Decay of) Hypocrisy 1

[317.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of hypocrisy
these six things ought to be made to become.'

■

Sutta 318

(Decay of) Hypocrisy 2

[318.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of hypocrisy
these six things ought to be made to become.'

■

Sutta 319

(Decay of) Hypocrisy 3

[319.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of hypocrisy
these six things ought to be made to become.'

§

Sutta 320

(Freedom From) Hypocrisy 1

[320.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from hypocrisy
these six things ought to be made to become.'

■

Sutta 321

(Freedom From) Hypocrisy 2

[321.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from hypocrisy
these six things ought to be made to become.'

■

Sutta 322

(Freedom From) Hypocrisy 3

[322.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from hypocrisy
these six things ought to be made to become.'

§

Sutta 323

(Ending of) Hypocrisy 1

[323.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of hypocrisy
these six things ought to be made to become.'

■

Sutta 324

(Ending of) Hypocrisy 2

[324.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of hypocrisy
these six things ought to be made to become.'

■

Sutta 325

(Ending of) Hypocrisy 3

[325.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the ending of hypocrisy
these six things ought to be made to become.'

§

Sutta 326

(Quittance of) Hypocrisy 1

[326.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of hypocrisy
these six things ought to be made to become.'

■

Sutta 327

(Quittance of) Hypocrisy 2

[327.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of hypocrisy
these six things ought to be made to become.'

■

Sutta 328

(Quittance of) Hypocrisy 3

[328.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of hypocrisy
these six things ought to be made to become.'

§

Sutta 329

(Renunciation of) Hypocrisy 1

[329.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of hypocrisy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of hypocrisy
these six things ought to be made to become.'

■

Sutta 330

(Renunciation of) Hypocrisy 2

[330.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of hypocrisy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of hypocrisy
these six things ought to be made to become.'

■

Sutta 331

(Renunciation of) Hypocrisy 3

[331.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of hypocrisy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of hypocrisy
these six things ought to be made to become.'

Sutta 332

(Understanding of) Malice 1

[332.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of malice
these six things ought to be made to become.'

■

Sutta 333

(Understanding of) Malice 2

[333.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of malice
these six things ought to be made to become.'

■

Sutta 334

(Understanding of) Malice 3

[334.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of malice
these six things ought to be made to become.'

§

Sutta 335

(Comprehension of) Malice 1

[335.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of malice
these six things ought to be made to become.'

■

Sutta 336

(Comprehension of) Malice 2

[336.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of malice
these six things ought to be made to become.'

■

Sutta 337

(Comprehension of) Malice 3

[337.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of malice
these six things ought to be made to become.'

§

Sutta 338

(Exhaustion of) Malice 1

[338.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of malice
these six things ought to be made to become.'

■

Sutta 339

(Exhaustion of) Malice 2

[339.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of malice
these six things ought to be made to become.'

■

Sutta 340

(Exhaustion of) Malice 3

[340.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of malice
these six things ought to be made to become.'

§

Sutta 341

(Abandoning of) Malice 1

[341.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of malice
these six things ought to be made to become.'

■

Sutta 342

(Abandoning of) Malice 2

[342.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of malice
these six things ought to be made to become.'

■

Sutta 343

(Abandoning of) Malice 3

[343.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of malice
these six things ought to be made to become.'

§

Sutta 344

(Destruction of) Malice 1

[344.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of malice
these six things ought to be made to become.'

■

Sutta 345

(Destruction of) Malice 2

[345.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of malice
these six things ought to be made to become.'

■

Sutta 346

(Destruction of) Malice 3

[346.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of malice
these six things ought to be made to become.'

§

Sutta 347

(Decay of) Malice 1

[347.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of malice
these six things ought to be made to become.'

■

Sutta 348

(Decay of) Malice 2

[348.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of malice
these six things ought to be made to become.'

■

Sutta 349

(Decay of) Malice 3

[349.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the decay of malice
these six things ought to be made to become.'

§

Sutta 350

(Freedom From) Malice 1

[350.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from malice
these six things ought to be made to become.'

■

Sutta 351

(Freedom From) Malice 2

[351.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from malice
these six things ought to be made to become.'

■

Sutta 352

(Freedom From) Malice 3

[352.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from malice
these six things ought to be made to become.'

§

Sutta 353

(Ending of) Malice 1

[353.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of malice
these six things ought to be made to become.'

■

Sutta 354

(Ending of) Malice 2

[354.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of malice
these six things ought to be made to become.'

■

Sutta 355

(Ending of) Malice 3

[355.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of malice
these six things ought to be made to become.'

§

Sutta 356

(Quittance of) Malice 1

[356.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of malice
these six things ought to be made to become.'

■

Sutta 357

(Quittance of) Malice 2

[357.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of malice
these six things ought to be made to become.'

■

Sutta 358

(Quittance of) Malice 3

[358.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of malice
these six things ought to be made to become.'

§

Sutta 359

(Renunciation of) Malice 1

[359.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of malice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of malice
these six things ought to be made to become.'

■

Sutta 360

(Renunciation of) Malice 2

[360.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of malice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of malice
these six things ought to be made to become.'

■

Sutta 361

(Renunciation of) Malice 3

[361.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of malice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of malice
these six things ought to be made to become.'

Sutta 362

(Understanding of) Envy 1

[362.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of envy
these six things ought to be made to become.'

■

Sutta 363

(Understanding of) Envy 2

[363.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of envy
these six things ought to be made to become.'

■

Sutta 364

(Understanding of) Envy 3

[364.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of envy
these six things ought to be made to become.'

§

Sutta 365

(Comprehension of) Envy 1

[365.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of envy
these six things ought to be made to become.'

■

Sutta 366

(Comprehension of) Envy 2

[366.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of envy
these six things ought to be made to become.'

■

Sutta 367

(Comprehension of) Envy 3

[367.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of envy
these six things ought to be made to become.'

§

Sutta 368

(Exhaustion of) Envy 1

[368.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of envy
these six things ought to be made to become.'

■

Sutta 369

(Exhaustion of) Envy 2

[369.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of envy
these six things ought to be made to become.'

■

Sutta 370

(Exhaustion of) Envy 3

[370.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of envy
these six things ought to be made to become.'

§

Sutta 371

(Abandoning of) Envy 1

[371.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of envy
these six things ought to be made to become.'

■

Sutta 372

(Abandoning of) Envy 2

[372.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of envy
these six things ought to be made to become.'

■

Sutta 373

(Abandoning of) Envy 3

[373.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the abandoning of envy
these six things ought to be made to become.'

§

Sutta 374

(Destruction of) Envy 1

[374.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of envy
these six things ought to be made to become.'

■

Sutta 375

(Destruction of) Envy 2

[375.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of envy
these six things ought to be made to become.'

■

Sutta 376

(Destruction of) Envy 3

[376.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of envy
these six things ought to be made to become.'

§

Sutta 377

(Decay of) Envy 1

[377.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of envy
these six things ought to be made to become.'

■

Sutta 378

(Decay of) Envy 2

[378.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of envy
these six things ought to be made to become.'

■

Sutta 379

(Decay of) Envy 3

[379.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of envy
these six things ought to be made to become.'

§

Sutta 380

(Freedom From) Envy 1

[380.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from envy
these six things ought to be made to become.'

■

Sutta 381

(Freedom From) Envy 2

[381.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from envy
these six things ought to be made to become.'

■

Sutta 382

(Freedom From) Envy 3

[382.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from envy
these six things ought to be made to become.'

§

Sutta 383

(Ending of) Envy 1

[383.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of envy
these six things ought to be made to become.'

■

Sutta 384

(Ending of) Envy 2

[384.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of envy
these six things ought to be made to become.'

■

Sutta 385

(Ending of) Envy 3

[385.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of envy
these six things ought to be made to become.'

§

Sutta 386

(Quittance of) Envy 1

[386.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of envy
these six things ought to be made to become.'

■

Sutta 387

(Quittance of) Envy 2

[387.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of envy
these six things ought to be made to become.'

■

Sutta 388

(Quittance of) Envy 3

[388.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of envy
these six things ought to be made to become.'

§

Sutta 389

(Renunciation of) Envy 1

[389.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of envy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of envy
these six things ought to be made to become.'

■

Sutta 390

(Renunciation of) Envy 2

[390.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of envy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of envy
these six things ought to be made to become.'

■

Sutta 391

(Renunciation of) Envy 3

[391.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of envy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of envy
these six things ought to be made to become.'

Sutta 392

(Understanding of) Avarice 1

[392.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of avarice
these six things ought to be made to become.'

■

Sutta 393

(Understanding of) Avarice 2

[393.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of avarice
these six things ought to be made to become.'

■

Sutta 394

(Understanding of) Avarice 3

[394.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of avarice
these six things ought to be made to become.'

§

Sutta 395

(Comprehension of) Avarice 1

[395.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of avarice
these six things ought to be made to become.'

■

Sutta 396

(Comprehension of) Avarice 2

[396.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of avarice
these six things ought to be made to become.'

■

Sutta 397

(Comprehension of) Avarice 3

[397.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the comprehension of avarice
these six things ought to be made to become.'

§

Sutta 398

(Exhaustion of) Avarice 1

[398.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of avarice
these six things ought to be made to become.'

■

Sutta 399

(Exhaustion of) Avarice 2

[399.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of avarice
these six things ought to be made to become.'

■

Sutta 400

(Exhaustion of) Avarice 3

[400.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of avarice
these six things ought to be made to become.'

§

Sutta 401

(Abandoning of) Avarice 1

[401.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of avarice
these six things ought to be made to become.'

■

Sutta 402

(Abandoning of) Avarice 2

[402.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of avarice
these six things ought to be made to become.'

■

Sutta 403

(Abandoning of) Avarice 3

[403.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of avarice
these six things ought to be made to become.'

§

Sutta 404

(Destruction of) Avarice 1

[404.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of avarice
these six things ought to be made to become.'

■

Sutta 405

(Destruction of) Avarice 2

[405.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of avarice
these six things ought to be made to become.'

■

Sutta 406

(Destruction of) Avarice 3

[406.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of avarice
these six things ought to be made to become.'

§

Sutta 407

(Decay of) Avarice 1

[407.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of avarice
these six things ought to be made to become.'

■

Sutta 408

(Decay of) Avarice 2

[408.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of avarice
these six things ought to be made to become.'

■

Sutta 409

(Decay of) Avarice 3

[409.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of avarice
these six things ought to be made to become.'

§

Sutta 410

(Freedom From) Avarice 1

[410.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from avarice
these six things ought to be made to become.'

■

Sutta 411

(Freedom From) Avarice 2

[411.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from avarice
these six things ought to be made to become.'

■

Sutta 412

(Freedom From) Avarice 3

[412.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from avarice
these six things ought to be made to become.'

§

Sutta 413

(Ending of) Avarice 1

[413.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of avarice
these six things ought to be made to become.'

■

Sutta 414

(Ending of) Avarice 2

[414.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of avarice
these six things ought to be made to become.'

■

Sutta 415

(Ending of) Avarice 3

[415.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of avarice
these six things ought to be made to become.'

§

Sutta 416

(Quittance of) Avarice 1

[416.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of avarice
these six things ought to be made to become.'

■

Sutta 417

(Quittance of) Avarice 2

[417.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of avarice
these six things ought to be made to become.'

■

Sutta 418

(Quittance of) Avarice 3

[418.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of avarice
these six things ought to be made to become.'

§

Sutta 419

(Renunciation of) Avarice 1

[419.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of avarice
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of avarice
these six things ought to be made to become.'

■

Sutta 420

(Renunciation of) Avarice 2

[420.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of avarice
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of avarice
these six things ought to be made to become.'

■

Sutta 421

(Renunciation of) Avarice 3

[421.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of avarice
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the renunciation of avarice
these six things ought to be made to become.'

Sutta 422

(Understanding of) Deceit 1

[422.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,

the service above all,
and the ever minding above all.

Monks, for the full understanding of deceit
these six things ought to be made to become.'

■

Sutta 423

(Understanding of) Deceit 2

[423.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of deceit
these six things ought to be made to become.'

■

Sutta 424

(Understanding of) Deceit 3

[424.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of deceit
these six things ought to be made to become.'

§

Sutta 425

(Comprehension of) Deceit 1

[425.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of deceit
these six things ought to be made to become.'

■

Sutta 426

(Comprehension of) Deceit 2

[426.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of deceit
these six things ought to be made to become.'

■

Sutta 427

(Comprehension of) Deceit 3

[427.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of deceit
these six things ought to be made to become.'

§

Sutta 428

(Exhaustion of) Deceit 1

[428.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of deceit
these six things ought to be made to become.'

■

Sutta 429

(Exhaustion of) Deceit 2

[429.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of deceit
these six things ought to be made to become.'

■

Sutta 430

(Exhaustion of) Deceit 3

[430.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of deceit
these six things ought to be made to become.'

§

Sutta 431

(Abandoning of) Deceit 1

[431.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of deceit
these six things ought to be made to become.'

■

Sutta 432

(Abandoning of) Deceit 2

[432.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of deceit
these six things ought to be made to become.'

■

Sutta 433

(Abandoning of) Deceit 3

[433.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of deceit
these six things ought to be made to become.'

§

Sutta 434

(Destruction of) Deceit 1

[434.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of deceit
these six things ought to be made to become.'

■

Sutta 435

(Destruction of) Deceit 2

[435.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of deceit
these six things ought to be made to become.'

■

Sutta 436

(Destruction of) Deceit 3

[436.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of deceit
these six things ought to be made to become.'

§

Sutta 437

(Decay of) Deceit 1

[437.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of deceit
these six things ought to be made to become.'

■

Sutta 438

(Decay of) Deceit 2

[438.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of deceit
these six things ought to be made to become.'

■

Sutta 439

(Decay of) Deceit 3

[439.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of deceit
these six things ought to be made to become.'

§

Sutta 440

(Freedom From) Deceit 1

[440.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from deceit
these six things ought to be made to become.'

■

Sutta 441

(Freedom From) Deceit 2

[441.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from deceit
these six things ought to be made to become.'

■

Sutta 442

(Freedom From) Deceit 3

[442.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from deceit
these six things ought to be made to become.'

§

Sutta 443

(Ending of) Deceit 1

[443.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of deceit
these six things ought to be made to become.'

■

Sutta 444

(Ending of) Deceit 2

[444.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of deceit
these six things ought to be made to become.'

■

Sutta 445

(Ending of) Deceit 3

[445.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the ending of deceit
these six things ought to be made to become.'

§

Sutta 446

(Quittance of) Deceit 1

[446.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of deceit
these six things ought to be made to become.'

■

Sutta 447

(Quittance of) Deceit 2

[447.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of deceit
these six things ought to be made to become.'

■

Sutta 448

(Quittance of) Deceit 3

[448.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of deceit
these six things ought to be made to become.'

§

Sutta 449

(Renunciation of) Deceit 1

[449.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of deceit
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of deceit
these six things ought to be made to become.'

■

Sutta 450

(Renunciation of) Deceit 2

[450.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of deceit
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of deceit
these six things ought to be made to become.'

■

Sutta 451

(Renunciation of) Deceit 3

[451.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of deceit
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of deceit
these six things ought to be made to become.'

Sutta 452

(Understanding of) Craftiness 1

[452.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of craftiness
these six things ought to be made to become.'

■

Sutta 453

(Understanding of) Craftiness 2

[453.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of craftiness
these six things ought to be made to become.'

■

Sutta 454

(Understanding of) Craftiness 3

[454.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of craftiness
these six things ought to be made to become.'

§

Sutta 455

(Comprehension of) Craftiness 1

[455.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of craftiness
these six things ought to be made to become.'

■

Sutta 456

(Comprehension of) Craftiness 2

[456.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of craftiness
these six things ought to be made to become.'

■

Sutta 457

(Comprehension of) Craftiness 3

[457.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of craftiness
these six things ought to be made to become.'

§

Sutta 458

(Exhaustion of) Craftiness 1

[458.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of craftiness
these six things ought to be made to become.'

■

Sutta 459

(Exhaustion of) Craftiness 2

[459.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of craftiness
these six things ought to be made to become.'

■

Sutta 460

(Exhaustion of) Craftiness 3

[460.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of craftiness
these six things ought to be made to become.'

§

Sutta 461

(Abandoning of) Craftiness 1

[461.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of craftiness
these six things ought to be made to become.'

■

Sutta 462

(Abandoning of) Craftiness 2

[462.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of craftiness
these six things ought to be made to become.'

■

Sutta 463

(Abandoning of) Craftiness 3

[463.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of craftiness
these six things ought to be made to become.'

§

Sutta 464

(Destruction of) Craftiness 1

[464.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of craftiness
these six things ought to be made to become.'

■

Sutta 465

(Destruction of) Craftiness 2

[465.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of craftiness
these six things ought to be made to become.'

■

Sutta 466

(Destruction of) Craftiness 3

[466.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of craftiness
these six things ought to be made to become.'

§

Sutta 467

(Decay of) Craftiness 1

[467.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of craftiness
these six things ought to be made to become.'

■

Sutta 468

(Decay of) Craftiness 2

[468.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of craftiness
these six things ought to be made to become.'

■

Sutta 469

(Decay of) Craftiness 3

[469.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the decay of craftiness
these six things ought to be made to become.'

§

Sutta 470

(Freedom From) Craftiness 1

[470.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from craftiness
these six things ought to be made to become.'

■

Sutta 471

(Freedom From) Craftiness 2

[471.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from craftiness
these six things ought to be made to become.'

■

Sutta 472

(Freedom From) Craftiness 3

[472.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from craftiness
these six things ought to be made to become.'

§

Sutta 473

(Ending of) Craftiness 1

[473.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of craftiness
these six things ought to be made to become.'

■

Sutta 474

(Ending of) Craftiness 2

[474.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of craftiness
these six things ought to be made to become.'

■

Sutta 475

(Ending of) Craftiness 3

[475.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of craftiness
these six things ought to be made to become.'

§

Sutta 476

(Quittance of) Craftiness 1

[476.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of craftiness
these six things ought to be made to become.'

■

Sutta 477

(Quittance of) Craftiness 2

[477.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of craftiness
these six things ought to be made to become.'

■

Sutta 478

(Quittance of) Craftiness 3

[478.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of craftiness
these six things ought to be made to become.'

§

Sutta 479

(Renunciation of) Craftiness 1

[479.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of craftiness
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of craftiness
these six things ought to be made to become.'

■

Sutta 480

(Renunciation of) Craftiness 2

[480.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of craftiness
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of craftiness
these six things ought to be made to become.'

■

Sutta 481

(Renunciation of) Craftiness 3

[481.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of craftiness
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of craftiness
these six things ought to be made to become.'

Sutta 482

(Understanding of) Obstinacy 1

[482.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of obstinacy
these six things ought to be made to become.'

■

Sutta 483

(Understanding of) Obstinacy 2

[483.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of obstinacy
these six things ought to be made to become.'

■

Sutta 484

(Understanding of) Obstinacy 3

[484.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of obstinacy
these six things ought to be made to become.'

§

Sutta 485

(Comprehension of) Obstinacy 1

[485.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of obstinacy
these six things ought to be made to become.'

■

Sutta 486

(Comprehension of) Obstinacy 2

[486.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of obstinacy
these six things ought to be made to become.'

■

Sutta 487

(Comprehension of) Obstinacy 3

[487.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of obstinacy
these six things ought to be made to become.'

§

Sutta 488

(Exhaustion of) Obstinacy 1

[488.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of obstinacy
these six things ought to be made to become.'

■

Sutta 489

(Exhaustion of) Obstinacy 2

[489.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of obstinacy
these six things ought to be made to become.'

■

Sutta 490

(Exhaustion of) Obstinacy 3

[490.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of obstinacy
these six things ought to be made to become.'

§

Sutta 491

(Abandoning of) Obstinacy 1

[491.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of obstinacy
these six things ought to be made to become.'

■

Sutta 492

(Abandoning of) Obstinacy 2

[492.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of obstinacy
these six things ought to be made to become.'

■

Sutta 493

(Abandoning of) Obstinacy 3

[493.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the abandoning of obstinacy
these six things ought to be made to become.'

§

Sutta 494

(Destruction of) Obstinacy 1

[494.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of obstinacy
these six things ought to be made to become.'

■

Sutta 495

(Destruction of) Obstinacy 2

[495.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of obstinacy
these six things ought to be made to become.'

■

Sutta 496

(Destruction of) Obstinacy 3

[496.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of obstinacy
these six things ought to be made to become.'

§

Sutta 497

(Decay of) Obstinacy 1

[497.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of obstinacy
these six things ought to be made to become.'

■

Sutta 498

(Decay of) Obstinacy 2

[498.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of obstinacy
these six things ought to be made to become.'

■

Sutta 499

(Decay of) Obstinacy 3

[499.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of obstinacy
these six things ought to be made to become.'

§

Sutta 500

(Freedom From) Obstinacy 1

[500.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from obstinacy
these six things ought to be made to become.'

■

Sutta 501

(Freedom From) Obstinacy 2

[501.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from obstinacy
these six things ought to be made to become.'

■

Sutta 502

(Freedom From) Obstinacy 3

[502.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from obstinacy
these six things ought to be made to become.'

§

Sutta 503

(Ending of) Obstinacy 1

[503.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of obstinacy
these six things ought to be made to become.'

■

Sutta 504

(Ending of) Obstinacy 2

[504.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of obstinacy
these six things ought to be made to become.'

■

Sutta 505

(Ending of) Obstinacy 3

[505.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of obstinacy
these six things ought to be made to become.'

§

Sutta 506

(Quittance of) Obstinacy 1

[506.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of obstinacy
these six things ought to be made to become.'

■

Sutta 507

(Quittance of) Obstinacy 2

[507.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of obstinacy
these six things ought to be made to become.'

■

Sutta 508

(Quittance of) Obstinacy 3

[508.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of obstinacy
these six things ought to be made to become.'

§

Sutta 509

(Renunciation of) Obstinacy 1

[509.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of obstinacy
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of obstinacy
these six things ought to be made to become.'

■

Sutta 510

(Renunciation of) Obstinacy 2

[510.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of obstinacy
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of obstinacy
these six things ought to be made to become.'

■

Sutta 511

(Renunciation of) Obstinacy 3

[511.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of obstinacy
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of obstinacy
these six things ought to be made to become.'

Sutta 512

(Understanding of) Impetuosity 1

[512.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of impetuosity
these six things ought to be made to become.'

■

Sutta 513

(Understanding of) Impetuosity 2

[513.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of impetuosity
these six things ought to be made to become.'

■

Sutta 514

(Understanding of) Impetuosity 3

[514.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of impetuosity
these six things ought to be made to become.'

§

Sutta 515

(Comprehension of) Impetuosity 1

[515.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of impetuosity
these six things ought to be made to become.'

■

Sutta 516

(Comprehension of) Impetuosity 2

[516.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of impetuosity
these six things ought to be made to become.'

■

Sutta 517

(Comprehension of) Impetuosity 3

[517.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the comprehension of impetuosity
these six things ought to be made to become.'

§

Sutta 518

(Exhaustion of) Impetuosity 1

[518.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of impetuosity
these six things ought to be made to become.'

■

Sutta 519

(Exhaustion of) Impetuosity 2

[519.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of impetuosity
these six things ought to be made to become.'

■

Sutta 520

(Exhaustion of) Impetuosity 3

[520.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of impetuosity
these six things ought to be made to become.'

§

Sutta 521

(Abandoning of) Impetuosity 1

[521.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of impetuosity
these six things ought to be made to become.'

■

Sutta 522

(Abandoning of) Impetuosity 2

[522.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of impetuosity
these six things ought to be made to become.'

■

Sutta 523

(Abandoning of) Impetuosity 3

[523.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of impetuosity
these six things ought to be made to become.'

§

Sutta 524

(Destruction of) Impetuosity 1

[524.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of impetuosity
these six things ought to be made to become.'

■

Sutta 525

(Destruction of) Impetuosity 2

[525.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of impetuosity
these six things ought to be made to become.'

■

Sutta 526

(Destruction of) Impetuosity 3

[526.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of impetuosity
these six things ought to be made to become.'

§

Sutta 527

(Decay of) Impetuosity 1

[527.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of impetuosity
these six things ought to be made to become.'

■

Sutta 528

(Decay of) Impetuosity 2

[528.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of impetuosity
these six things ought to be made to become.'

■

Sutta 529

(Decay of) Impetuosity 3

[529.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of impetuosity
these six things ought to be made to become.'

§

Sutta 530

(Freedom From) Impetuosity 1

[530.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from impetuosity
these six things ought to be made to become.'

■

Sutta 531

(Freedom From) Impetuosity 2

[531.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from impetuosity
these six things ought to be made to become.'

■

Sutta 532

(Freedom From) Impetuosity 3

[532.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from impetuosity
these six things ought to be made to become.'

§

Sutta 533

(Ending of) Impetuosity 1

[533.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of impetuosity
these six things ought to be made to become.'

■

Sutta 534

(Ending of) Impetuosity 2

[534.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of impetuosity
these six things ought to be made to become.'

■

Sutta 535

(Ending of) Impetuosity 3

[535.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of impetuosity
these six things ought to be made to become.'

§

Sutta 536

(Quittance of) Impetuosity 1

[536.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of impetuosity
these six things ought to be made to become.'

■

Sutta 537

(Quittance of) Impetuosity 2

[537.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of impetuosity
these six things ought to be made to become.'

■

Sutta 538

(Quittance of) Impetuosity 3

[538.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of impetuosity
these six things ought to be made to become.'

§

Sutta 539

(Renunciation of) Impetuosity 1

[539.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of impetuosity
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of impetuosity
these six things ought to be made to become.'

■

Sutta 540

(Renunciation of) Impetuosity 2

[540.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of impetuosity
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of impetuosity
these six things ought to be made to become.'

■

Sutta 541

(Renunciation of) Impetuosity 3

[541.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of impetuosity
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the renunciation of impetuosity
these six things ought to be made to become.'

Sutta 542

(Understanding of) Pride 1

[542.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,

the service above all,
and the ever minding above all.

Monks, for the full understanding of pride
these six things ought to be made to become.'

■

Sutta 543

(Understanding of) Pride 2

[543.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of pride
these six things ought to be made to become.'

■

Sutta 544

(Understanding of) Pride 3

[544.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of pride
these six things ought to be made to become.'

§

Sutta 545

(Comprehension of) Pride 1

[545.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of pride
these six things ought to be made to become.'

■

Sutta 546

(Comprehension of) Pride 2

[546.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of pride
these six things ought to be made to become.'

■

Sutta 547

(Comprehension of) Pride 3

[547.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of pride
these six things ought to be made to become.'

§

Sutta 548

(Exhaustion of) Pride 1

[548.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of pride
these six things ought to be made to become.'

■

Sutta 549

(Exhaustion of) Pride 2

[549.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of pride
these six things ought to be made to become.'

■

Sutta 550

(Exhaustion of) Pride 3

[550.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of pride
these six things ought to be made to become.'

§

Sutta 551

(Abandoning of) Pride 1

[551.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of pride
these six things ought to be made to become.'

■

Sutta 552

(Abandoning of) Pride 2

[552.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of pride
these six things ought to be made to become.'

■

Sutta 553

(Abandoning of) Pride 3

[553.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of pride
these six things ought to be made to become.'

§

Sutta 554

(Destruction of) Pride 1

[554.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of pride
these six things ought to be made to become.'

■

Sutta 555

(Destruction of) Pride 2

[555.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of pride
these six things ought to be made to become.'

■

Sutta 556

(Destruction of) Pride 3

[556.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of pride
these six things ought to be made to become.'

§

Sutta 557

(Decay of) Pride 1

[557.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of pride
these six things ought to be made to become.'

■

Sutta 558

(Decay of) Pride 2

[558.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of pride
these six things ought to be made to become.'

■

Sutta 559

(Decay of) Pride 3

[559.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of pride
these six things ought to be made to become.'

§

Sutta 560

(Freedom From) Pride 1

[560.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from pride
these six things ought to be made to become.'

■

Sutta 561

(Freedom From) Pride 2

[561.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from pride
these six things ought to be made to become.'

■

Sutta 562

(Freedom From) Pride 3

[562.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from pride
these six things ought to be made to become.'

§

Sutta 563

(Ending of) Pride 1

[563.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of pride
these six things ought to be made to become.'

■

Sutta 564

(Ending of) Pride 2

[564.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of pride
these six things ought to be made to become.'

■

Sutta 565

(Ending of) Pride 3

[565.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the ending of pride
these six things ought to be made to become.'

§

Sutta 566

(Quittance of) Pride 1

[566.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of pride
these six things ought to be made to become.'

■

Sutta 567

(Quittance of) Pride 2

[567.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of pride
these six things ought to be made to become.'

■

Sutta 568

(Quittance of) Pride 3

[568.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of pride
these six things ought to be made to become.'

§

Sutta 569

(Renunciation of) Pride 1

[569.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of pride
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of pride
these six things ought to be made to become.'

■

Sutta 570

(Renunciation of) Pride 2

[570.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of pride
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of pride
these six things ought to be made to become.'

■

Sutta 571

(Renunciation of) Pride 3

[571.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of pride
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of pride
these six things ought to be made to become.'

Sutta 572

(Understanding of) Arrogance 1

[572.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of arrogance
these six things ought to be made to become.'

■

Sutta 573

(Understanding of) Arrogance 2

[573.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of arrogance
these six things ought to be made to become.'

■

Sutta 574

(Understanding of) Arrogance 3

[574.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of arrogance
these six things ought to be made to become.'

§

Sutta 575

(Comprehension of) Arrogance 1

[575.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of arrogance
these six things ought to be made to become.'

■

Sutta 576

(Comprehension of) Arrogance 2

[576.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of arrogance
these six things ought to be made to become.'

■

Sutta 577

(Comprehension of) Arrogance 3

[577.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of arrogance
these six things ought to be made to become.'

§

Sutta 578

(Exhaustion of) Arrogance 1

[578.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of arrogance
these six things ought to be made to become.'

■

Sutta 579

(Exhaustion of) Arrogance 2

[579.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of arrogance
these six things ought to be made to become.'

■

Sutta 580

(Exhaustion of) Arrogance 3

[580.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of arrogance
these six things ought to be made to become.'

§

Sutta 581

(Abandoning of) Arrogance 1

[581.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of arrogance
these six things ought to be made to become.'

■

Sutta 582

(Abandoning of) Arrogance 2

[582.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of arrogance
these six things ought to be made to become.'

■

Sutta 583

(Abandoning of) Arrogance 3

[583.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of arrogance
these six things ought to be made to become.'

§

Sutta 584

(Destruction of) Arrogance 1

[584.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of arrogance
these six things ought to be made to become.'

■

Sutta 585

(Destruction of) Arrogance 2

[585.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of arrogance
these six things ought to be made to become.'

■

Sutta 586

(Destruction of) Arrogance 3

[586.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of arrogance
these six things ought to be made to become.'

§

Sutta 587

(Decay of) Arrogance 1

[587.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of arrogance
these six things ought to be made to become.'

■

Sutta 588

(Decay of) Arrogance 2

[588.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of arrogance
these six things ought to be made to become.'

■

Sutta 589

(Decay of) Arrogance 3

[589.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the decay of arrogance
these six things ought to be made to become.'

§

Sutta 590

(Freedom From) Arrogance 1

[590.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from arrogance
these six things ought to be made to become.'

■

Sutta 591

(Freedom From) Arrogance 2

[591.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from arrogance
these six things ought to be made to become.'

■

Sutta 592

(Freedom From) Arrogance 3

[592.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from arrogance
these six things ought to be made to become.'

§

Sutta 593

(Ending of) Arrogance 1

[593.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of arrogance
these six things ought to be made to become.'

■

Sutta 594

(Ending of) Arrogance 2

[594.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of arrogance
these six things ought to be made to become.'

■

Sutta 595

(Ending of) Arrogance 3

[595.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of arrogance
these six things ought to be made to become.'

§

Sutta 596

(Quittance of) Arrogance 1

[596.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of arrogance
these six things ought to be made to become.'

■

Sutta 597

(Quittance of) Arrogance 2

[597.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of arrogance
these six things ought to be made to become.'

■

Sutta 598

(Quittance of) Arrogance 3

[598.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of arrogance
these six things ought to be made to become.'

§

Sutta 599

(Renunciation of) Arrogance 1

[599.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of arrogance
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of arrogance
these six things ought to be made to become.'

■

Sutta 600

(Renunciation of) Arrogance 2

[600.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of arrogance
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of arrogance
these six things ought to be made to become.'

■

Sutta 601

(Renunciation of) Arrogance 3

[601.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of arrogance
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of arrogance
these six things ought to be made to become.'

Sutta 602

(Understanding of) Intoxication 1

[602.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of intoxication
these six things ought to be made to become.'

■

Sutta 603

(Understanding of) Intoxication 2

[603.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of intoxication
these six things ought to be made to become.'

■

Sutta 604

(Understanding of) Intoxication 3

[604.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of intoxication
these six things ought to be made to become.'

§

Sutta 605

(Comprehension of) Intoxication 1

[605.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of intoxication
these six things ought to be made to become.'

■

Sutta 606

(Comprehension of) Intoxication 2

[606.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of intoxication
these six things ought to be made to become.'

■

Sutta 607

(Comprehension of) Intoxication 3

[607.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the comprehension of intoxication
these six things ought to be made to become.'

§

Sutta 608

(Exhaustion of) Intoxication 1

[608.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of intoxication
these six things ought to be made to become.'

■

Sutta 609

(Exhaustion of) Intoxication 2

[609.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of intoxication
these six things ought to be made to become.'

■

Sutta 610

(Exhaustion of) Intoxication 3

[610.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of intoxication
these six things ought to be made to become.'

§

Sutta 611

(Abandoning of) Intoxication 1

[611.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of intoxication
these six things ought to be made to become.'

■

Sutta 612

(Abandoning of) Intoxication 2

[612.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of intoxication
these six things ought to be made to become.'

■

Sutta 613

(Abandoning of) Intoxication 3

[613.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the abandoning of intoxication
these six things ought to be made to become.'

§

Sutta 614

(Destruction of) Intoxication 1

[614.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of intoxication
these six things ought to be made to become.'

■

Sutta 615

(Destruction of) Intoxication 2

[615.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of intoxication
these six things ought to be made to become.'

■

Sutta 616

(Destruction of) Intoxication 3

[616.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of intoxication
these six things ought to be made to become.'

§

Sutta 617

(Decay of) Intoxication 1

[617.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of intoxication
these six things ought to be made to become.'

■

Sutta 618

(Decay of) Intoxication 2

[618.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of intoxication
these six things ought to be made to become.'

■

Sutta 619

(Decay of) Intoxication 3

[619.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of intoxication
these six things ought to be made to become.'

§

Sutta 620

(Freedom From) Intoxication 1

[620.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from intoxication
these six things ought to be made to become.'

■

Sutta 621

(Freedom From) Intoxication 2

[621.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from intoxication
these six things ought to be made to become.'

■

Sutta 622

(Freedom From) Intoxication 3

[622.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from intoxication
these six things ought to be made to become.'

§

Sutta 623

(Ending of) Intoxication 1

[623.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of intoxication
these six things ought to be made to become.'

■

Sutta 624

(Ending of) Intoxication 2

[624.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of intoxication
these six things ought to be made to become.'

■

Sutta 625

(Ending of) Intoxication 3

[625.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of intoxication
these six things ought to be made to become.'

§

Sutta 626

(Quittance of) Intoxication 1

[626.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of intoxication
these six things ought to be made to become.'

■

Sutta 627

(Quittance of) Intoxication 2

[627.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of intoxication
these six things ought to be made to become.'

■

Sutta 628

(Quittance of) Intoxication 3

[628.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of intoxication
these six things ought to be made to become.'

§

Sutta 629

(Renunciation of) Intoxication 1

[629.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of intoxication
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of intoxication
these six things ought to be made to become.'

■

Sutta 630

(Renunciation of) Intoxication 2

[630.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of intoxication
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of intoxication
these six things ought to be made to become.'

■

Sutta 631

(Renunciation of) Intoxication 3

[631.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of intoxication
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the renunciation of intoxication
these six things ought to be made to become.'

Sutta 632

(Understanding of) Indolence 1

[632.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the full understanding of indolence
these six things ought to be made to become.'

■

Sutta 633

(Understanding of) Indolence 2

[633.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the full understanding of indolence
these six things ought to be made to become.'

■

Sutta 634

(Understanding of) Indolence 3

[634.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the full understanding of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the full understanding of indolence
these six things ought to be made to become.'

§

Sutta 635

(Comprehension of) Indolence 1

[635.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the comprehension of indolence
these six things ought to be made to become.'

■

Sutta 636

(Comprehension of) Indolence 2

[636.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the comprehension of indolence
these six things ought to be made to become.'

■

Sutta 637

(Comprehension of) Indolence 3

[637.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the comprehension of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the comprehension of indolence
these six things ought to be made to become.'

§

Sutta 638

(Exhaustion of) Indolence 1

[638.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,

the training above all,
the service above all,
and the ever minding above all.

Monks, for the exhaustion of indolence
these six things ought to be made to become.'

■

Sutta 639

(Exhaustion of) Indolence 2

[639.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,

the ever minding of liberality,
the ever minding of the devas.'

Monks, for the exhaustion of indolence
these six things ought to be made to become.'

■

Sutta 640

(Exhaustion of) Indolence 3

[640.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the exhaustion of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the exhaustion of indolence
these six things ought to be made to become.'

§

Sutta 641

(Abandoning of) Indolence 1

[641.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the abandoning of indolence
these six things ought to be made to become.'

■

Sutta 642

(Abandoning of) Indolence 2

[642.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the abandoning of indolence
these six things ought to be made to become.'

■

Sutta 643

(Abandoning of) Indolence 3

[643.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the abandoning of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the abandoning of indolence
these six things ought to be made to become.'

§

Sutta 644

(Destruction of) Indolence 1

[644.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the destruction of indolence
these six things ought to be made to become.'

■

Sutta 645

(Destruction of) Indolence 2

[645.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the destruction of indolence
these six things ought to be made to become.'

■

Sutta 646

(Destruction of) Indolence 3

[646.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the destruction of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the destruction of indolence
these six things ought to be made to become.'

§

Sutta 647

(Decay of) Indolence 1

[647.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the decay of indolence
these six things ought to be made to become.'

■

Sutta 648

(Decay of) Indolence 2

[648.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the decay of indolence
these six things ought to be made to become.'

■

Sutta 649

(Decay of) Indolence 3

[649.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the decay of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the decay of indolence
these six things ought to be made to become.'

§

Sutta 650

(Freedom From) Indolence 1

[650.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the freedom from indolence
these six things ought to be made to become.'

■

Sutta 651

(Freedom From) Indolence 2

[651.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,

in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the freedom from indolence
these six things ought to be made to become.'

■

Sutta 652

(Freedom From) Indolence 3

[652.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the freedom from indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the freedom from indolence
these six things ought to be made to become.'

§

Sutta 653

(Ending of) Indolence 1

[653.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the ending of indolence
these six things ought to be made to become.'

■

Sutta 654

(Ending of) Indolence 2

[654.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the ending of indolence
these six things ought to be made to become.'

■

Sutta 655

(Ending of) Indolence 3

[655.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the ending of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the ending of indolence
these six things ought to be made to become.'

§

Sutta 656

(Quittance of) Indolence 1

[656.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the quittance of indolence
these six things ought to be made to become.'

■

Sutta 657

(Quittance of) Indolence 2

[657.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,
the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the quittance of indolence
these six things ought to be made to become.'

■

Sutta 658

(Quittance of) Indolence 3

[658.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the quittance of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,
the thought of dispassion
the thought of ending.

Monks, for the quittance of indolence
these six things ought to be made to become.'

§

Sutta 659

(Renunciation of) Indolence 1

[659.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of indolence
six things ought to be made to become.

What six?

The sight above all,
the sound above all,
the gain above all,
the training above all,
the service above all,
and the ever minding above all.

Monks, for the renunciation of indolence
these six things ought to be made to become.'

■

Sutta 660

(Renunciation of) Indolence 2

[660.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of indolence
six things ought to be made to become.

What six?

The ever minding of the Buddha,
the ever minding of Dhamma,

the ever minding of the Order,
the ever minding of virtue,
the ever minding of liberality,
the ever minding of the devas.'

Monks, for the renunciation of indolence
these six things ought to be made to become.'

■

Sutta 661

(Renunciation of) Indolence 3

[661.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, for the renunciation of indolence
six things ought to be made to become.

What six?

The thought of impermanence,
the thought of the ill therein,
the thought of there being no self in ill,
the thought of renunciation,

the thought of dispassion
the thought of ending.

Monks, for the renunciation of indolence
these six things ought to be made to become.'

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa[ed1]

Sutta 1

Paṭhama Piya-Bhikkhū Suttaṃ

Grounds for Praise

---

[1]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,[1]
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, cumbered by these seven things
a monk is neither dear
nor pleasant
to his fellows in the godly life,
is not respected
nor what he ought to become.[2]

What seven?

Consider the monk who is greedy of gain,
greedy of honour,
greedy of praise,[3]
lacks conscientiousness and fear of blame,
is filled with evil desires
and wrong views.

■

Verily, monks, cumbered by these seven things
he is neither dear
nor pleasant
to his fellows in the godly life,
is not respected
nor what he ought to become.'

§

"Monks, cumbered[ed2] by these seven things
a monk is dear
pleasant
to his fellows in the godly life,
is respected
and is what he ought to become.

What seven?

Consider the monk who is not greedy of gain,
not greedy of honour,
not greedy of praise,
has conscientiousness and fear of blame,

is not filled with evil desires
and does not have wrong views.

■

Verily, monks, cumbered by these seven things
he is dear
pleasant
to his fellows in the godly life,
is respected
and is what he ought to become.'

---

[1] The capital of Kosala, in Nepal.

[2] *Cf*. *G.S*. iii, 87.

[3] *Cf*. below, p. 107; [Ed.: also possibly the next sutta.] *A*. ii, 240; *It*. 72.

[ed1] Hare omits.

[ed2] Hare omits the positive series. His use of the word 'cumbered' for the negative attributes makes the conversion to the positive awkward because one cannot say of an attribute that isn't there that it is an encumberance, or that one is unencumbered by it, but it has been left as is.

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Sutta 2

Dutiya Piya-Bhikkhū Suttaṃ

Grounds for Praise (2)

---

[1]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, cumbered by these seven things
a monk is neither dear
nor pleasant
to his fellows in the godly life,
is not respected
nor what he ought to become.

What seven?

Consider the monk who is greedy of gain,
greedy of honour,
greedy of praise,
lacks conscientiousness and fear of blame,
is envious
and mean.

■

Verily, monks, cumbered by these seven things
he is neither dear
nor pleasant
to his fellows in the godly life,
is not respected
nor what he ought to become.'

§

"Monks, cumbered[ed1] by these seven things
a monk is dear
pleasant
to his fellows in the godly life,
is respected
and is what he ought to become.

What seven?

Consider the monk who is not greedy of gain,
not greedy of honour,
not greedy of praise,
has conscientiousness and fear of blame,
is not envious
and is not mean.

■

Verily, monks, cumbered by these seven things
he is dear
pleasant
to his fellows in the godly life,
is respected
and is what he ought to become.'

---

ed1 Hare omits the positive series. His use of the word 'cumbered' for the negative attributes makes the conversion to the positive awkward because one cannot say of an attribute that isn't there that it is an encumberance, or that one is unencumbered by it, but it has been left as is.

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Sutta 3

Saṇkhitta Satta-Bala Suttaṃ

Powers in Brief

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these are the seven powers.

What seven?

The power of faith,
energy,
conscientiousness,
fear of blame,
mindfulness,

concentration
and wisdom.[1]

Verily, monks, these are the seven.

Faith, energy, conscientiousness, fear of blame,
Mindfulness, concentration, wisdom seventh -
Well-armed with such the wise monk dwells at ease,
Tests Dhamma's moulding,[2] wisdom's goal discerns,
And, as a quenched flame,[3] is freed in heart.

---

[1] *D*. iii, 253; *M*. ii, 12; *S*. v, 193; *Dh.S*. *trsl*. 20; for other sets of powers, see below, pp. 150 and 241; *cf*. also *D*. iii, 229; *A*. ii, 141; iii, 10.

[2] *S*. i, 34, *yoniso vicine dhammaṃ*.

[3] *D*. ii, 157; *A*. i, 236; *S*. i, 159; *Th*. i, 906; ii, 116. *Pajjotassa nibbānaṃ*.

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Sutta 4

Vitthata Satta-Bala Suttaṃ

Powers in Detail

---

[2]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these are the seven powers.

What seven?

The power of faith,
energy,
conscientiousness,
fear of blame,
mindfulness,

concentration
and wisdom.

Verily, monks, these are the seven.

§

And what, monks, is the power of faith?

Consider, monks, the Ariyan disciple who has faith;
he believes thus of the Tathāgata's awakening: -

Of a truth he is the Exalted One,
arahant,
fully awakened,
adept in knowledge and conduct,
well going,
a world-knower,
incomparable,
a tamer of tamable men,
among devas and men the teacher,
Buddha,
Exalted One.[1]

This, monks, is called the power of faith.

■

And what is the power of energy?

Consider the Ariyan disciple who abides stirred in energy
to be rid of wrong things,
to take to right things;

he is steadfast,
firm in advance,
nor lays aside the yoke of righteousness.

This is called the power of energy.

■

And what is the power of conscientiousness?

Consider the Ariyan disciple who is conscientious;
he is shamed by misconduct in deed,
word
and thought;
shamed at having fallen[2] into evil and unrighteous ways.

This, monks, is called the power of conscientiousness.

■

[3] And what is the power of the fear of blame?

Consider the Ariyan disciple who fears blame;
he fears to be blamed for misconduct in deed,
word
and thought;
he fears the blame of having fallen into evil and unrighteous ways.

This, monks, is called the power of the fear of blame.

■

And what is the power of mindfulness?

Consider the Ariyan disciple who is mindful;
possessing a mastery of mindfulness in a high degree,
he minds

and reminds[3] himself
of things done and said long ago.

This, monks, is called the power of mindfulness.

■

And what is the power of concentration?

Consider the Ariyan disciple who is aloof from sense desire;
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

"He that is tranquil and mindful dwells at ease."

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

This, monks, is called the power of concentration.

■

And what is the power of wisdom?

Consider the Ariyan disciple who is wise;
he is wise as to the way of growth and decay,
possessing Ariyan penetration of
the way to the utter destruction of ill.

This, monks, is called the power of wisdom.

Verily, monks, these are the seven powers.'

Faith, energy, conscientiousness, fear of blame,
Mindfulness, concentration, wisdom seventh -
Well-armed with such the wise monk dwells at ease,
Tests Dhamma's moulding, wisdom's goal discerns,
And, as a quenched flame, is freed in heart.

---

[1] *D*. i, 62; *M*. i, 37; *S*. ii, 69; *A*. ii, 168, etc.

[2] *Samāpatti*.

[3] *Sariṭā anussaritā*.

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Sutta 5

Saṇchitta Dhana Suttaṃ

Treasures in Brief

---

[3]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these are the seven treasures.[1]

What seven?

The treasures of faith,
virtue,
conscientiousness,
fear of blame,
listening,

bounty,[2]
and wisdom.

Verily, monks, these are the seven.

Faith, virtue, conscientiousness and fear of blame,
Listening and bounty, yea, and wisdom seventh -
Who hath these treasures - woman, man - 'tis said,
No paupers they, their lives are not in vain.
Wherefore faith, virtue, grace,[3] the Dhamma-view
Wise men pursue, minding the Buddha's word.'[4]

---

[1] *D*. iii, 163; *A*. i, 210; *M*. iii, 99; below, p. 147; *cf*. p. 76; *S.B.E*. xlix, 168 (Asvaghosha's *Buddhacarita*).

[2] Suta-, cāga-.

[3] *Pasāda*.

[4] *S*. i, 232; *A*. ii, 57; *Thag*. 509.

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Sutta 6

Dhana Sutta

Treasures in Detail

---

[4]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these are the seven treasures.

What seven?

The treasures of faith,
virtue,
conscientiousness,
fear of blame,
listening,

bounty,
and wisdom.

Verily, monks, these are the seven.

§

And what, monks, is the treasure of faith?

Consider, monks, the Ariyan disciple who has faith;
he believes thus of the Tathāgata's awakening: -

Of a truth he is the Exalted One,
arahant,
fully awakened,
adept in knowledge and conduct,
well going,
a world-knower,
incomparable,
tamer of tamable men,
among devas and men the teacher,
Buddha,
Exalted One.

This is called the treasure of faith.

■

And what is the treasure of virtue?

Consider the Ariyan disciple who abstains from taking life,[ed1]
from taking what is not given,
from carnal lusts,

from lying,
abstains from taking sloth-causing liquors, spirits, wines.

This is called the treasure of virtue.

■

And what is the treasure of conscientiousness?

Consider the Ariyan disciple who is conscientious;
he is shamed by misconduct in deed,
word
and thought;
shamed at having fallen into evil
and unrighteous ways.

This is called the treasure of conscientiousness.

■

And what is the treasure of the fear of blame?

Consider the Ariyan disciple who fears blame;
he fears to be blamed for misconduct in deed,
word
and thought;
he fears the blame of having fallen into evil
and unrighteous ways.

This is called the treasure of the fear of blame.

■

And what is the treasure of listening?

Consider the Ariyan disciple who listens much;[1]
there is a retaining,

a storing of things heard;
and those things,
lovely in the beginning,
lovely in the middle,
lovely in the end,
which set forth in meaning and detail the godly life,
wholly fulfilled,
perfectly pure;
all those are heard much by him,
retained in mind,
familiarized by talk,
pored over,
well penetrated by right view.

This is called the treasure of listening.

■

And what is the treasure of bounty?

Consider the Ariyan disciple who lives at home[2]
with mind free of the stain of meanness;
freely bounteous,
open-handed,
gladly giving,
yoke-mate[3] to asking,
he is a cheerful giver.

This is called the treasure of bounty.

■

And what is the treasure of wisdom?

Consider the Ariyan disciple who is wise;
he is wise as to the way of growth and decay,

possessing Ariyan penetration of the way
to the utter destruction of ill.

This is called the treasure of wisdom.

Verily, monks, there are these seven treasures.'

Faith, virtue, conscientiousness and fear of blame,
Listening and bounty, yea, and wisdom seventh -
Who hath these treasures - woman, man - 'tis said,
No paupers they, their lives are not in vain.
Wherefore faith, virtue, grace, the Dhamma-view
Wise men pursue, minding the Buddha's word.'

---

[1] *Vin*. ii, 95; *D*. iii, 267; *M*. iii, 11; *A*. ii, 23, etc.

[2] *A*. i, 226; ii, 66; v, 331; *S*. v, 351.

[3] *Yāca-yoga*.

[ed1] Hare abbreviates here but there is not one case where he has translated the virtues in full. The missing lines (on taking what is not given, 'carnal lusts' and lying — *adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musā-vādā paṭivirato hoti*) are supplied from the previous volume of the G.S., translated by Woodward.

Aṇguttara Nikāya
Sattaka Nipāta
1. Dhana Vaggo

Sutta 7

Uggo Suttaṃ

Ugga

---

[4]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Now Ugga, the rajah's chief minister,[1] visited the Exalted One,
saluted him and sat down at one side;
and so seated, he said to the Exalted One:

[5] 'Lord, it's amazing,
astonishing,
how rich,
wealthy,
opulent is this Migāra Rohaṇeyya!'[2]

'Well, what does his treasure, his wealth, amount to, Ugga?'

'Lord, of gold there's a hundred hundred thousand;
and of silver who can tell?

But is that really treasure, Ugga?

Not that I say it is not,
but that treasure is subject to fire,
water,
rajahs,
robbers,
enemies,
heirs.[3]

§

Seven are these treasures that are not so subject to fire,
water,
rajahs,
robbers,
enemies,
heirs.

What seven?

The treasure of faith,
virtue,
conscientiousness,
fear of blame,
listening,
bounty
and wisdom.

Verily, Ugga, these seven
are not subject to fire,
water,
rajahs,

robbers,
enemies
or heirs.

Faith, virtue, conscientiousness and fear of blame,
Listening and bounty, yea, and wisdom seventh -
Who hath these treasures - woman, man - 'tis said,
No paupers they, their lives are not in vain.
Wherefore faith, virtue, grace, the Dhamma-view
Wise men pursue, minding the Buddha's word.'

---

[1] *Comy*. to rajah Pasenadi of Kosala.

[2] *Comy*. grandson of Rohaṇa Chetty. His mother was Visākhā, see below, p. 174.

[3] *M*. i, 86; *S*. i, 90.

Aṇguttara Nikāya
Sattaka Nipāta
1. Dhana Vaggo

Sutta 8

Satta Saṇyojana Suttaṃ

Fetters

---

[5]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, seven are these fetters.[1]

What seven?

The fetters of complying,
resisting,
view,
uncertainty,
conceit,

worldly lusts
and ignorance.

Verily, monks, these are the seven.'

---

[1] *D*. iii, 254; *DhS*. *trsl*. 297-301.

Aṇguttara Nikāya
Sattaka Nipāta
Dhana Vaggo

Sutta 9

Saṇyojana-p-Pahāna Suttaṃ

Their Riddance

---

[5]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, by getting rid of,
by cutting away seven fetters
the godly life is lived.

§

What seven?

By getting rid of,
by cutting away the fetter of complying,
the godly life is lived.

■

By getting rid of,
by cutting away the fetter of resisting,
the godly life is lived.

■

By getting rid of,
by cutting away the fetter of view,
the godly life is lived.

■

By getting rid of,
by cutting away the fetter of uncertainty,
the godly life is lived.

■

By getting rid of,
by cutting away the fetter of conceit,
the godly life is lived.

■

By getting rid of,
by cutting away the fetter of worldly lusts,
the godly life is lived.

■

By getting rid of,
by cutting away the fetter of ignorance
the godly life is lived.

■

Verily, monks, it is by getting rid of,
by cutting away seven fetters
the godly life is lived.

§

[6] 2. And when a monk is rid of the fetter of complying
has cut it at the roots,
made it as palm-tree stump,[1]
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the fetter of resisting
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the fetter of view
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the fetter of uncertainty
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the fetter of conceit
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the fetter of worldly lusts
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the fetter of ignorance
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

then is that monk said to have cut off craving,
unshackled the fetters,

and by understanding conceit in full,
made an end of ill.'[2]

---

[1] *Vin*. iii, 3; *M*. i, 370; *S*. iii, 10; *A*. i, 135, etc.

[2] *M*. i, 12; *A*. i, 134; *It*. 47; *Expositor,* 77.

Aṇguttara Nikāya
Sattaka Nipāta
1. Dhana Vaggo

Sutta 10

Macchariya Saṇyojana Suttaṃ

Fetters

---

[6]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, seven are these fetters.

What seven?

The fetters of complying,
resisting,
view,
uncertainty,
conceit,

envy
and meanness.

Verily, monks, these are the seven.'

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 11

Anusaya Suttaṃ

The Leanings

---

[6]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven leanings.[1]

What seven?

The leanings of lust,
resisting,
view,
uncertainty,
conceit,

worldly lusts
and ignorance.

Verily, monks, these are the seven.'

---

[1] The text repeats. *Anusaya*, see *K.S.* ii, 167 *n.*; *D.* iii, 254; *Cpd.* 172; *Pts. of Controversy*, 234, *n.* 2.

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 12

Anusaya-p-Pahāna Suttaṃ

The Leanings in Detail

---

[6]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, by getting rid of,
by cutting away seven leanings
the godly life is lived.

§

What seven?

By getting rid of,
by cutting away the leaning of lust,
the godly life is lived.

■

By getting rid of,
by cutting away the leaning of resisting,
the godly life is lived.

■

By getting rid of,
by cutting away the leaning of view,
the godly life is lived.

■

By getting rid of,
by cutting away the leaning of uncertainty,
the godly life is lived.

■

By getting rid of,
by cutting away the leaning of conceit,
the godly life is lived.

■

By getting rid of,
by cutting away the leaning of worldly lusts,
the godly life is lived.

■

By getting rid of,
by cutting away the leaning of ignorance
the godly life is lived.

Verily, monks, it is by getting rid of,
by cutting away seven leanings
the godly life is lived.

§

2. And when a monk is rid of the leaning of lust
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the leaning of resisting
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the leaning of view
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the leaning of uncertainty
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the leaning of conceit
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the leaning of worldly lusts
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

and when a monk is rid of the leaning of ignorance
has cut it at the roots,
made it as palm-tree stump,
so that it cannot become in the future
nor rise again;

■

then is that monk said to have cut off craving,
unshackled the leanings,
and by understanding conceit in full,
made an end of ill.'

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 13

Kul'ūpagamana Suttaṃ

The Family[1]

---

[6]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, not having (yet) visited,
it is not meet to visit
a family of sevenfold conduct,
nor having visited to sit down.

What seven?

Pleasantly[2] they rise not,
pleasantly they salute not,
nor pleasantly offer a seat,
they hide it;
from much they give little,
from choice they give coarse food;
without respect they give,
not respectfully.

Verily, monks, it is not meet to visit a family
of this sevenfold conduct
nor having visited to sit down.

§

"Monks, not having (yet) visited,
it is meet to visit
a family of sevenfold conduct,
or having visited to sit down.

What seven?

Pleasantly they rise,
pleasantly they salute,
pleasantly offer a seat,
they hide it not;
from much they give much,
from choice they give choice food;
with respect they give,
not disrespectfully.

Verily, monks, it is meet to visit a family
of this sevenfold conduct

or having visited to sit down.

---

[1] The *uddāna* reads *kusalaṃ*, but *v.l.*, *kulaṃ*.

[2] Below, p. 258. [AN 9.17]

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 14

Āhuneyya-Puggala Suttaṃ

Persons

---

[6]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven persons worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

[7] The freed-both-ways,[1]
the wisdom-freed,

the seer-in-body,
the view-winner,
the faith-freed,
the Dhamma-follower,
the faith-follower.

'Verily, Monks, there are these seven persons worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

---

[1] See *M*. i, 477 *ff*. (*F. Dial*. i, 336); *D*. iii, 105; *A*. i, 73; *Pug*. 14; *K.S*. iv, 109. Our *Comy*. explains as *n*. at *Dial*. ii, 70 and refers to *M*. *Childers* (Dict. Art. *Ubhato*) quotes our *Comy*.

Childers: **Ubhato.** (ADV.). On both sides, in two ways. U. *sujāto,* well born on both sides (i.e., father's and mother's, Jāt.2). *U*. *naṭṭho,* doubly lost, forlorn in two respects (Mah. 52). Often as the first part of a compound. *Ubhatodaso* (adj.), having a fringe at each end. *Ubhatopasse,* on both sides (Mah. 213). *Ubhatomukho asso* seems to mean a horse with a mouth at each end (*tassa dvīsu passesu yavasaṃ denti so dvihi mukhehi khādati,* Das. 25) or possibly with two heads. *Ubhatosaṇgho,* both priesthoods (viz. *bhikkhusaṇgho* and *bhikkhunisaṇgho,* Pāt. 108; Mah. 196, 224). *Ubhatobyañjanako,* having the characteristics of both sexes, hermaphrodite (Pāt. 28). *Ubhatobhāgavimutto* is a technical Buddhist term. I owe to Subh. the foll. passage from Vis. M., *arūpajjhānena c'eva ariyamaggena cāti ubhatobhāgena vimutto ti ubhatobhāgavimutto, u*. means one who is emancipated in two ways, namely by *arūpajjhāna* and by *ariyamagga*. He also quotes from Aṇguttara Nikāya, *ubhatobhāgavimutto ti dvīhi bhāgehi vimutto arūpasamāpattiyā rūpakā-yato vimutto maggena nāmakāyato, so catunnaṃ arūpasamāpattīnam ekekato vuṭṭhāya saṅkhāre sammasitvā*

arahattappattānaṃ catunnan ti nirodhā vuṭṭhāya arahattaṃ pattassa anāgāmino vasena ca pancavidho hoti: of which Vij. sends me this translation, "*Ubh*. is he who is emancipated in two ways, by means of *Arūpasamāpatti* he is emancipated from the body of form, by means of the *Magga* from the body of *Nāma*. He is of five kinds, namely four who having risen from the *Arūpasamāpatti* one after another and having grasped the *Saṅkhāras* attains Arhatship, and the Anāgāmin who having risen from the *Nirodha-samāpatti* attains arhatship." From this it appears that the *Ubh*. may be either an *arahatta-phalaṭṭha* in one of the four Arūpa havens, or an anāgāmin who has attained *arahattaphala* through the *Nirodha* meditation.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 15

Udak'ūpama-Puggala Suttaṃ

The Water Simile[1]

---

[7]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these seven persons,
like men in water,
are found living in the world.

What seven?

Monks, one person plunges once and drowns;
one comes up and plunges again;
one comes up and stays;

one comes up, looks, sees;
one comes up and crosses;
one comes up won to firm ground;
and one comes up crossed over,
gone to the beyond,
and stands on high ground,
a brahman.[2]

§

And how plunges a person once and drowns?

Consider the person whose ways are wholly black and evil;
it is thus, monks, he plunges once and drowns.

■

And how comes a person up and plunges again?

Consider him who comes up and thinks:

"Well is faith in right,
well is conscientiousness,
well is fear of blame,
well is energy,
well is wisdom as to right things!" -
and that faith of his,
that conscientiousness,
fear of blame,
energy,
that wisdom stays not,
waxes not,

but wanes;
it is thus, monks, he comes up and plunges again.

■

And how comes a person up and stays?

Consider him who comes up and thinks:

"Well is faith in right,
well is conscientiousness,
well is fear of blame,
well is energy,
well is wisdom as to right things!" -
and that faith of his,
that conscientiousness,
fear of blame,
energy,
that wisdom wanes not,
nor waxes,
but stays;
it is thus, monks, he comes up and stays.

■

And how comes a person up and looks, sees?

Consider him who comes up and thinks:

"Well is faith in right,
well is conscientiousness,
well is fear of blame,
well is energy,
well is wisdom as to right things!" -
and breaking the three fetters,[3] he becomes a Streamwinner,
not liable to fall,
sure,

certain for full awakening;[4]
it is thus, monks, he comes up, looks, sees.

■

[8] And how comes a person up and crosses?

Consider him who comes up and thinks:

"Well is faith in right,
well is conscientiousness,
well is fear of blame,
well is energy,
well is wisdom as to right things!" -
and breaking the three fetters,
lessening passion,
hatred,
delusion,
he becomes a Once-retumer
who returns to this world once only
and makes an end of ill;[5]
it is thus, monks, he comes up and crosses.

■

And how comes a person up, won to firm ground?

Consider him who comes up and thinks:

"Well is faith in right,
well is conscientiousness,
well is fear of blame,
well is energy,
well is wisdom as to right things!" -
and breaking the five[6] lower fetters,
he is spontaneously born[7]

and in that state,
becoming completely cool,
there is no turning back from that world;
it is thus, monks, he comes up won to firm ground.

■

And how comes a person up,
crossed over,
gone to the beyond,
and stands on high ground,
a brahman?

Consider him who comes up and thinks:

"Well is faith in right,
well is conscientiousness,
well is fear of blame,
well is energy,
well is wisdom as to right things!" -
destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
it is thus, monks, he comes up,
crossed over,
gone to the beyond,
and stands on high ground,
a brahman.

Verily, monks, these seven persons,
like men in water,
are found living in the world.'

[1] *Pug*. 71; *Pts. of C*. 341.

[2] *K.S*. iv. 109 *f*.; *G.S*. ii, 5, *n*. 3.

[3] *Viz*., wrong views, doubt and belief in the adequacy of rule and rite, see *G.S*. iii, 305; *M*. i, 9; *D*. iii, 216; *DhS. trsl*. 257.

[4] *D*. i, 156; *M*. iii, 81; *S*. v, 193; *A*. i, 232, etc.

[5] *D*. ii, 200; *M*. i, 34; *A*. ii, 89, etc.

[6] The previous three with lust and ill-will, *M*. i, 432; *A*. v, 17.

[7] *Opapātika, Dial*. i, 39 in a note, 'they spring into existence either here or in another world'; *Cpd*. 165 *n*., 'with an appearance of fifteen or sixteen years of age '-but no authorities are quoted; *Pts. of C*., 'angelic rebirth,' but there is nothing in the text to show they cannot be reborn and 'become cool' - *parinibbāyin* - here. *D.A*. i, 313 says there is no return from the brahma-world. See also note to *Dial*. i, 201 and *G.S*. ii, 5.

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 16

Anicc'ānupassī Suttaṃ

Not Always

---

[8]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven persons are gift-worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

What seven?

Consider some person who abides
seeing impermanence in all compounded things,
conscious of it,

aware of it,
at all times,
continually,
without a break,
marking it mentally,
[9] fathoming it by wisdom;
and destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge
this, monks, is the first gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing impermanence in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
and for him the cankers' ending
and life's ending
are at the same time,
not one before and one after;
this, monks, is the second gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing impermanence in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
after an interval becomes completely cool
this, monks, is the third gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing impermanence in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
after lessening his period becomes completely cool
this, monks, is the fourth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing impermanence in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
without (karmic) residue becomes completely cool
this, monks, is the fifth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing impermanence in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
with some residue becomes completely cool[1]
this, monks, is the sixth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing impermanence in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
who, becomes part of the upward stream, bound for the highest;[2]
this, monks, is the seventh gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

Verily, monks, these seven persons are gift-worthy
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

---

[1] These are Non-returners, *antarā-, upakacca-, asaṅkhāra-, sasaṅkhāra-parinibbayin;* see *K.S.* v, 57; [SN 46.3] *Dial.* iii, 227; *DhS. trsl.,* § 146, *n.* 1. See below, p. 41.

[2] *A-kaniṭṭha:* not the youngest.

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 17

Ill, No Self, the Cool[1ed1]

---

[9]

Suttas 17 (a)

Dukkh'ānupassi Suttaṃ

Ill

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven persons are gift-worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

What seven?

Consider some person who abides
seeing ill in all compounded things[2],
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
and destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge
this, monks, is the first gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing ill in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
and for him the cankers' ending
and life's ending
are at the same time,
not one before and one after;

this, monks, is the second gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing ill in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
after an interval becomes completely cool
this, monks, is the third gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing ill in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, after lessening his period becomes completely cool
this, monks, is the fourth gift-worthy person

worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing ill in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, without (karmic) residue becomes completely cool
this, monks, is the fifth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing ill in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, with some residue becomes completely cool
this, monks, is the sixth gift-worthy person
worthy of offerings,

worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing ill in all compounded things,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, becomes part of the upward stream, bound for the highest;
this, monks, is the seventh gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

Verily, monks, these seven persons are gift-worthy
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

Suttas 17 (b)

Anatt'ānupassī Suttaṃ

No Self

THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven persons are gift-worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

What seven?

Consider some person who abides
seeing no self in all things[3] (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
and destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge
this, monks, is the first gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing no self in all things (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
and for him the cankers' ending
and life's ending
are at the same time,
not one before and one after;
this, monks, is the second gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing no self in all things (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
after an interval becomes completely cool
this, monks, is the third gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing no self in all things (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, after lessening his period becomes completely cool
this, monks, is the fourth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing no self in all things (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, without (karmic) residue becomes completely cool
this, monks, is the fifth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing no self in all things (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, with some residue becomes completely cool
this, monks, is the sixth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing no self in all things (of the mind),
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, becomes part of the upward stream, bound for the highest;
this, monks, is the seventh gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

Verily, monks, these seven persons are gift-worthy
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

Suttas 17 (c)

Nibbāne Sukh'ānupassī Suttaṃ

The Cool

THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven persons are gift-worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

What seven?

Consider some person who abides
seeing happiness in the cool,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,

fathoming it by wisdom;
and destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge
this, monks, is the first gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing happiness in the cool,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
and for him the cankers' ending
and life's ending
are at the same time,
not one before and one after;
this, monks, is the second gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing happiness in the cool,
conscious of it,

aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, destroying the five lower fetters,
after an interval becomes completely cool
this, monks, is the third gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing happiness in the cool,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, after lessening his period becomes completely cool
this, monks, is the fourth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing happiness in the cool,
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, without (karmic) residue becomes completely cool
this, monks, is the fifth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing happiness in the cool,
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom;
who, with some residue becomes completely cool
this, monks, is the sixth gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

■

Again, consider one who likewise abides
seeing happiness in the cool,
conscious of it,
aware of it,
at all times,
continually,

without a break,
marking it mentally,
fathoming it by wisdom;
who, becomes part of the upward stream, bound for the highest;
this, monks, is the seventh gift-worthy person
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

Verily, monks, these seven persons are gift-worthy
worthy of offerings,
worthy of oblations,
the world's peerless field for merit.

---

[1] *Nibbāna*. *Comy*. treats these as three suttas; twenty-one persons are considered.

[2] *Sabba-sankhāresu*.

[3] *Sabbesu dhammesu*.

[ed1] BJT and according to Hare's note, the commentary treats these as three separate suttas which looks likely. They have been arranged here as three separate fully expanded suttas grouped under one title and sutta number to be consistant with the PTS text and Hare translation numbering where they treat the three as one abbreviated sutta.

Aṇguttara Nikāya
Sattaka Nipāta
2. Anusaya Vagga

Sutta 18

Niddasa-Vatthu Suttaṃ

Grounds for Praise

---

[9]

[1] 'Monks, these are the seven grounds for praise.

What seven?

Consider a monk who is keenly eager to undergo the training
and whose zeal wanes not in the days of his training;

■

who is **[10]** keenly eager to observe Dhamma
and whose zeal wanes not in the days of his training;

■

who is keenly eager to discipline desire
and whose and whose zeal wanes not in the days of his training;

■

who is keenly eager to go apart
and whose zeal wanes not in the days of his training;

■

who is keenly eager to put forth energy
and whose zeal wanes not in the days of his training;

■

who is keenly eager to master mindfulness
and whose zeal wanes not in the days of his training;

■

who is keenly eager to penetrate views
and whose zeal wanes not in the days of his training —

■

verily, monks, these are the seven grounds for praise.'[1]

---

[1] See below, pp. 20-21 [#s 39,40]; *D*. iii, 252.

Aṇguttara Nikāya
Sattaka Nipāta
3. Vajjī Vagga

Sutta 19

Sārandada Suttaṃ

At Sārandada

---

[10]

[1] THUS have I heard:

[1]Once the Exalted One dwelt near Vesāli at Sārandada shrine;
and there a number of Licchavis visited him and saluted and sat down at one side.

Then the Exalted One addressed them thus seated and said:

'Licchavis, I will teach you seven things
that cause not decline;
listen,
give heed,
I will speak!'

'Yes, lord,' they replied;
and the Exalted One said:

'What seven things cause not decline?

So long, O Licchavis,
as the Vajjians shall be often assembled,
much in assembly,
growth for the Vajjians may be expected,
not decline;

■

so long as they shall sit down in concord,
rise up in concord,
do business in concord,
growth may be expected,
not decline;

■

so long as they shall not decree the undecreed
nor repeal the decreed,
but conform to the ancient Vajjian laws as decreed,
growth may be expected,
not decline;

■

so long as they shall honour,
respect,
venerate,
revere the Vajjian elders,
shall hold they ought to be listened to,
growth may be expected,
not decline;

■

so long as they shall not forcibly kidnap
and make live with them
women and girls of their own clan,

growth may be expected,
not decline;

■

so long as they shall honour,
respect,
venerate,
revere the Vajjian shrines
within and without (their borders),
shall not fail to provide meet offerings[2]
[11] as given of yore,
made of yore,
growth may be expected,
not decline;

■

so long as meet protection,
refuge,
shelter
shall be provided for Vajjian arahants
and it shall be known
that arahants from abroad
may come thither
and that those there dwell in comfort,
growth, O Licchavis, may be expected for the Vajjians,
not decline.

And so long as these seven things that cause not decline shall endure among the Vajjians
and they shall live in conformity therewith,
growth, O Licchavis, may be expected for the Vajjians
and not decline.

[1] *Cf*. *D*. ii, 72-81. The Vajjian confederacy ia aaid to have included the Licchavis and the Videhans, their country lying north of Magadha, see *Buddh*. *Ind*. 26, Watters, *On Yuan Chwang* ii, 81, and *G.S*. iii, 62. Vesālī was the L's capital, the shrine, according to the Comy., being named after a *yakkha*.

[2] *Bali*.

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 20

Vassakāra Suttaṃ

Vassakāra[1]

---

[11]

[1] THUS have I heard:

Once, when the Exalted One dwelt near Rājagaha on Mount Vulture Peak,
the Magadhan rajah, Ajātasattu, the Videhan's[2] son,
wished to attack the Vajjians.

Said he:

'Though they are so powerful and strong,
I'll root them out,
I'll destroy them,
I'll reduce these Vajjians to wretchedness and ruin!'[3]

And Ajātasattu summoned the Magadhan chief minister,
brahman Vassakara, and said:

'Go, brahman, visit the Exalted One
and in my name bow your head at his feet;
ask whether he be free of sickness,

of ailment,
at ease,
hale and comfortable;
say to him:

"Lord, rajah Ajātasattu salutes the Exalted One
and asks if he be in health."

And speak thus:

"The Magadhan rajah, Ajātasattu, the Videhan's son,
is anxious to attack the Vajjians;
and he has declared:

'Though they be so powerful and strong,
I'll root them out,
I'll destroy them,
I'll reduce these Vajjians to wretchedness and ruin!'"

As the Exalted One answers,
that study carefully and tell me.'

[12] 'Yes, sir,' replied brahman Vassakara;
and he approached the Exalted One,
greeted him and,
after exchanging the usual polite talk,
sat down at one side.

And so seated, he spoke thus to the Exalted One:

'Master Gotama, the rajah of Magadha, Ajātasattu, the Videhan's son,
bows his head at Master Gotama's feet,
and asks if he be in health."

And speak thus:

"The Magadhan rajah, Ajātasattu, the Videhan's son,
is anxious to attack the Vajjians;
and he has declared:

'Though they be so powerful and strong,
I'll root them out,
I'll destroy them,
I'll reduce these Vajjians to wretchedness and ruin!'"

Now at that time the venerable Ānanda stood behind the Exalted One fanning him.[4]

Then said the Exalted One to the venerable Ānanda:

'What think you, Ānanda, have you heard:

The Vajjians are often assembled,
much in assembly?'

Yes, lord, I have heard
the Vajjians are often assembled,
much in assembly.

'Well, so long as the Vajjians are often assembled,
much in assembly,
growth may be expected,
not decline.'

'What think you, Ānanda, have you heard:

Do the Vajjians sit down in concord,
rise up in concord,
do business in concord?

Yes, lord, I have heard
the Vajjians sit down in concord,

rise up in concord,
do business in concord.

'Well, so long as they shall sit down in concord,
rise up in concord,
do business in concord,
growth may be expected,
not decline.

'What think you, Ānanda, have you heard:

Do the Vajjians not decree the undecreed
nor repeal the decreed,
but conform to the ancient Vajjian laws as decreed?

Yes, lord, I have heard
the Vajjians do not decree the undecreed
nor repeal the decreed,
but conform to the ancient Vajjian laws as decreed.

'Well, so long as they shall not decree the undecreed
nor repeal the decreed,
but conform to the ancient Vajjian laws as decreed,
growth may be expected,
not decline.

'What think you, Ānanda, have you heard:

Do the Vajjians honour,
respect,
venerate,
revere the Vajjian elders,
and hold they ought to be listened to?

Yes, lord, I have heard
the Vajjians honour,
respect,

venerate,
revere the Vajjian elders,
and hold they ought to be listened to.

'Well, so long as they shall honour,
respect,
venerate,
revere the Vajjian elders,
shall hold they ought to be listened to,
growth may be expected,
not decline.

'What think you, Ānanda, have you heard:

Do the Vajjians not forcibly kidnap
and make live with them
women and girls of their own clan?

Yes, lord, I have heard
the Vajjians do not forcibly kidnap
and make live with them
women and girls of their own clan.

'Well, so long as they shall not forcibly kidnap
and make live with them
women and girls of their own clan,
growth may be expected,
not decline.

'What think you, Ānanda, have you heard:

Do the Vajjians honour,
respect,
venerate,
revere the Vajjian shrines
within and without (their borders),
and not fail to provide meet offerings

as given of yore,
made of yore?

Yes, lord, I have heard
the Vajjians honour,
respect,
venerate,
revere the Vajjian shrines
within and without (their borders),
and do not fail to provide meet offerings
as given of yore,
made of yore.

'Well, so long as they shall honour,
respect,
venerate,
revere the Vajjian shrines
within and without (their borders),
shall not fail to provide meet offerings
as given of yore,
made of yore,
growth may be expected,
not decline.

'What think you, Ānanda, have you heard:

Do the Vajjians provide meet protection,
refuge,
shelter for Vajjian arahants
and is it known
that arahants from abroad
may come thither
and that those there dwell in comfort?

Yes, lord, I have heard
the Vajjians provide meet protection,

refuge,
shelter for Vajjian arahants
and is it known
that arahants from abroad
may come thither
and that those there dwell in comfort.

'Well, so long as meet protection,
refuge,
shelter shall be provided for Vajjian arahants
and it shall be known
that arahants from abroad
may come thither
and that those there dwell in comfort,
growth may be expected,
not decline.

Then said the Exalted One to brahman Vassakara:

Now I was once staying at Sārandada shrine near Vesālī
and there I taught the Vajjians
these seven things that cause not decline;
and so long, brahman,
as these seven things that cause not decline
shall endure among the Vajjians
and they conform thereto,
growth may be expected,
not decline.'

And when he had spoken,
the Magadhan chief minister said:

'Then, Master Gotama,
possessed of any one of the things that cause not decline,
growth for the Vajjians may be expected,

not decline;
but what will be said if they have all seven?

In sooth, Master Gotama,
the Vajjians cannot be overcome by the Magadhan rajah, Ajātasattu,
the Videhan's son,
that is not in battle,
but only by cunning,
by breaking up their alliance.[5]

Well, now we must be going
for we have much to do,
much business.'

[13] 'Do as you think fit, brahman.'

Then brahman Vassakara,
pleased and gratified,
arose and departed.

---

[1] See *D*. ii, 72 *ff*.; *M*. iii, 8; *G.S*. ii, 40. Rājagaha was the Magadhan (Bihar) capital.

K.S. i, 321: Vedehi putto ti vedehīti paṇḍitā'dhivacanam etaṇ, paṇḍititthiyā putto ti attho. *Elsewhere* B. *comments as follows:* (a) *Sum. V. on D*. i, 47: Vedehiputto ti ayaṇ Kosalarañño dhītāya putto, na Videharañño. Vedehīti pana paṇḍitādhivacanam etan, yath'āha: 'Vedehikā gahapatāni'; 'ayyo Ānando vedehamunīti tatrāyaṇ vacanattho: vedena īhati ghaṭati vāyamatīti vedehi. Vedehiyā putto ti Vedehiputto.' (b) *Papañca-Sūdanī on M*. i, 125: Vedehikā ti Videharaṭṭhāvā sikassa kulassa dhītā. Atha vā vedo ti paññā vuccati, vedena ihati, iriyatīti: vedehikā paṇḍitā ti. (c) *Sāratthappakāsinī on S*. ii, 215: vedehamunino ti paṇḍitamunino paṇḍito hi ñāṇasankhātena vedena īhati sabbakiccāni karoti.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
3. Vajjī Vagga

Sutta 21

Bhikkhu Aparihānīya Suttaṃ

The Monk

---

[13]

[1] THUS have I heard:

Once, while dwelling on Mount Vulture Peak,
the Exalted One addressed the monks, saying:

"Monks, I will teach you seven things that cause not decline;
listen,
pay heed,
I win speak!'

'Yes, lord,' the monks rejoined;
and the Exalted One said:

"And what, monks, are these seven things
that cause not decline?

So long as the monks shall be often assembled,
much in assembly,
growth may be expected,
not decline;

■

so long as they shall sit down in concord,
rise up in concord,
do business in concord,
growth may be expected,
not decline;

■

so long as they shall not decree the undecreed,
nor repeal the decreed,
but conform to the decreed training,
growth may be expected,
not decline;

■

so long as they shall honour,
respect,
venerate;
revere the elders,
monks of experience,
long gone forth,
fathers of the Order,
leaders of the Order,
and deem them worthy to be heard,
growth may be expected,
not decline;

■

so long as they shall fall not into the power of craving's surge,
the cause of renewed becoming,
growth may be expected,
not decline;

■

so long as they shall cleave[1] to the forest bed and seat,
growth may be expected,
not decline;

■

so long as they shall each in himself make mindfulness stand up,
and it shall be known
that pious men in godly fellowship
may come there from abroad
and that those there dwell in comfort -
growth may be expected for the monks,
not decline.

And so long as these seven things that cause not decline
shall endure among the monks
and they shall live in conformity therewith,
growth may be expected, not decline.

---

[1] *Sāpekkha. Comy. Sālaya.*

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 22

Dutiya Bhikkhū Aparihāniya Suttaṃ

Action

---

[13]

[1]THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, I will teach you seven things that cause not decline.

What seven?

So long as the monks shall delight not in action,[1]
nor be delighted thereby,
nor engrossed in the delight thereof,
growth may be expected,
not decline;

■

so long as they shall delight not in talk
nor be delighted thereby,
nor engrossed in the delight thereof,
growth may be expected,
not decline;

■

so long as they shall delight not in in sleep
nor be delighted thereby,
nor engrossed in the delight thereof,
growth may be expected,
not decline;

■

so long as they shall delight not in in company
nor be delighted thereby,
nor be engrossed **[14]** in the delight thereof,
growth may be expected,
not decline;

■

so long as they shall be not full of evil desires
nor fallen into the power thereof;

■

so long as they shall be no friend,
companion,
intimate of evil men;

■

so long as they shall make no halt on the way[2]
because of some trifling success,
growth may be expected,
not decline.

And so long as these seven things that cause not decline
shall endure among the monks
and they shall live in conformity therewith,
growth may be expectted,
not decline.'

---

[1] *D*. ii, 78; *A*. iii, 116; *It*. 71.

[2] *Comy*. without winning arahantship. The passage is stock, see *Vin*. ii, 203; *It*. 85; *A*. v, 157; *cf*. *Dial*. ii. 109.

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 23

Tatiya Bhikkhū Aparihāniya Suttaṃ

Believing[1]

---

[14]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, I will teach you seven things that cause not decline.

What seven?

So long as the monks shall become full of faith,
growth may be expectted,
not decline.

■

So long as the monks shall become conscientious,
growth may be expectted,
not decline.

■

So long as the monks shall become afraid of blame,
growth may be expectted,
not decline.

■

So long as the monks shall become great listeners,
growth may be expectted,
not decline.

■

So long as the monks shall become stirred in energy,
growth may be expectted,
not decline.

■

So long as the monks shall become mindful,
growth may be expectted,
not decline.

■

So long as the monks shall become wise,[2]
growth may be expected,
not decline.

And so long as these seven things that cause not decline
shall endure among the monks
and they shall live in conformity therewith,

growth may be expectted,
not decline.'

---

[1] *Saddhiya,* correct *P.E.D. s.v.* accordingly.

[2] *D*. ii, 79; *M*. iii, 23; *S*. ii, 206; *A*. ii, 76, etc.

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 24

Catuttha Bhikkhu Aparihāniya Suttaṃ

The Awakening

---

[14]

[1]THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, I will teach you seven things that cause not decline.

What seven?

So long as the monks shall make become the part in awakening that is mindfulness,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the part in awakening that is Dhamma-testing,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the part in awakening that is energy,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the part in awakening that is is zest,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the part in awakening that is is calming down,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the part in awakening that is is concentration,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the part in awakening that is the part in awakening that is poise[1]
growth may be expectted,
not decline.'

And so long as these seven things that cause not decline
shall endure among the monks
and they shall live in conformity therewith,
growth may be expectted,
not decline.'

---

[1] *D*. iii, 106; *M*. i, 11; *S*. v, 63; *Mil*. 340; *-sambojjhaṇga*.

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 25

Pañcama Bhikkhū Aparihānīya Suttaṃ

Thought

---

[14]

[1]THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, I will teach you seven things that cause not decline.

What seven?

So long as the monks shall make become the thought of impermanence,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the thought of not-the-self,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the thought of unlovely things,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the thought of peril,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the thought of renunciation,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the thought of dispassion,
growth may be expectted,
not decline.'

■

So long as the monks shall make become the thought of ending;[1],
growth may be expectted,
not decline.'

And so long as these seven things that cause not decline
shall endure among the monks
and they shall live in conformity therewith,

growth may be expectted,
not decline.'

---

[1] *D*. ii, 79; *A*. iii, 336; *cf*. *S*. v, 132.

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 26

Sekha Aparihānīya Suttaṃ

Training

---

[15]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, these seven things lead to the decline of a monk when training.

What seven?

Delight in action,
delight in talk,
delight in sleeping,
delight in company,
unguardedness of the sense-doors,

no moderation in eating;
and when there is business of the Order in chapter,
a monk undergoing training reflects not;

'There are in the Order elders of experience,
long gone forth,
office-bearers;[1]
they will be well known for that!'

- but makes an effort[2] on his own account.

Verily, monks, these seven things lead to the decline of a monk when training.

§

Monks, these seven things lead to the non-decline of a monk when training.

What seven?

Non-delight in action,
non-delight in talk,
non-delight in sleeping,
on-delight in company,
guardedness of the sense-doors,
moderation in eating;
and when there is business of the Order in chapter,
a monk undergoing training reflects;

'There are in the Order elders of experience,
long gone forth,
office-bearers;
they will be well known for that!'

- and he makes no effort on his own account.

Verily, monks, these seven things lead to the non-decline of a monk when training."

---

[1] *Comy. nittharaṇena bhāraṃ vahanti; P.E.D.* gives only our ref.; *Bhāra-vāhin* does not appear in *Vin.* ii. indexes; *Childers*, quoting *Abhidhānappadīpikā*, 'a porter.'

[2] We should no doubt read *voyogaṃ* (vi-ava-: determined effort) for *vo yogaṃ* of the text; *Comy.* glosses *payogaṃ*. At *KhA.* 243 (referred to by *P.E.D.*) the whole phrase recurs.

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Sutta 27

Upāsaka Aparihānīya Suttaṃ

Decline

---

[15]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these seven things lead to a lay-disciple's decline.

What seven?

He fails to see the monks;

■

neglects to hear Saddhamma;

■

trains not in more-virtue;

■

puts little trust in elder,
novice
or mid-term monk;

■

with critical mind,
seeking faults,
hears Dhamma;

■

seeks a gift-worthy outside the Order

■

and there first serves.

Verily, monks, these seven things
lead to a lay-disciple's decline.

§

"Monks, these seven things lead to a lay-disciple's growth, not decline.

What seven?

He does not fail to see the monks;

■

he does not neglect to hear Saddhamma;

■

he trains in more-virtue;

■

he puts trust in elder,
novice
or mid-term monk;

■

not with critical mind,
seeking faults,
he hears Dhamma;

■

he seeks a gift-worthy inside the Order

■

and there first serves.

Verily, monks, these seven things
lead to a lay-disciple's growth, not decline.

Who fails to see the man in whom the self
Is made-become,[1] nor Ariyan Dhamma hears,'

Nor in more-virtue[2] trains, whose trust in monks
Groweth not more and more, who fain would list
With carping mind to Saddhamma, who seeks
Outside some gift-worthy and even there
As lay-disciple his first service doing:
[16] These seven well taught things that cause decline
Who practises in Saddhamma declines.

Whoso ne'er fails to see self-cultured[3] men,
Hears Ariyan Dhamma, in more-virtue trains,
Whose trust in monks grows ever more and more,
Who lists not to Saddhamma carpingly,
Nor seeks outside one gift-worthy, but those
Within as lay-disciple firstly serves:
These seven taught things that never cause declir
Who follows in Saddhamma ne'er declines.'

---

[1] *Bhāvitattānaṃ:* whose *attan* is bhāvita, cf. *Dhp*. 106.

[2] *Adhisīla*. *Comy, pañcasīla-dasasīla-saṃkhāte uttamasīle*.

[3] Lit. 'who have the self made-to-become.'

Aṇguttara Nikāya
Sattaka Nipāta
III: Vajjī Vaggo

Suttas 28-30[1]

---

[16]

Sutta 28

Unprofitable

[28.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these seven things are unprofitable for a lay disciple.

What seven?

He fails to see the monks;

■

neglects to hear Sad'Dhamma;

■

trains not in more-virtue;

■

puts little trust in elder,
novice
or mid-term monk;

■

with critical mind,
seeking faults,
hears Dhamma;

■

seeks a gift-worthy outside the Order

■

and there first serves.

Verily, monks, these seven things
are unprofitable for a lay-disciple.

"Monks, these seven things are profitable for a lay-disciple.

What seven?

He does not fail to see the monks;

■

he does not neglect to hear Sad'Dhamma;

■

he trains in more-virtue;

■

he puts trust in elder,
novice
or mid-term monk;

■

not with critical mind,
seeking faults,
he hears Dhamma;

■

he seeks a gift-worthy inside the Order

■

and there first serves.

Verily, monks, these seven things
are profitable for a lay-disciple.

Who fails to see the man in whom the self nor Ariyan Dhamma hears,'
Nor in more-virtue trains, whose trust in monks
Groweth not more and more, who fain would list
With carping mind to Sad'Dhamma, who seeks
Outside some gift-worthy and even there
As lay-disciple his first service doing:
These seven well taught things that cause decline
Who practises in Sad'Dhamma declines.

Whoso ne'er fails to see self-cultured men,
Hears Ariyan Dhamma, in more-virtue trains,
Whose trust in monks grows ever more and more,
Who lists not to Sad'Dhamma carpingly,
Nor seeks outside one gift-worthy, but those
Within as lay-disciple firstly serves:
These seven taught things that never cause declir
Who follows in Sad'Dhamma ne'er declines.'

Sutta 29

Backsliding

[29.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these seven things are backslidings for a lay disciple.

What seven?

He fails to see the monks;

■

neglects to hear Sad'Dhamma;

■

trains not in more-virtue;

■

puts little trust in elder,
novice
or mid-term monk;

■

with critical mind,
seeking faults,
hears Dhamma;

■

seeks a gift-worthy outside the Order

■

and there first serves.

Verily, monks, these seven things
are backslidings for a lay-disciple.

§

"Monks, these seven things are progress for a lay-disciple.

What seven?

He does not fail to see the monks;

■

he does not neglect to hear Sad'Dhamma;

■

he trains in more-virtue;

■

he puts trust in elder,
novice
or mid-term monk;

■

not with critical mind,
seeking faults,
he hears Dhamma;

■

he seeks a gift-worthy inside the Order

■

and there first serves.

Verily, monks, these seven things
are progress for a lay-disciple.

Who fails to see the man in whom the self nor Ariyan Dhamma hears,'
Nor in more-virtue trains, whose trust in monks
Groweth not more and more, who fain would list
With carping mind to Sad'Dhamma, who seeks
Outside some gift-worthy and even there
As lay-disciple his first service doing:
These seven well taught things that cause decline
Who practises in Sad'Dhamma declines.

Whoso ne'er fails to see self-cultured men,
Hears Ariyan Dhamma, in more-virtue trains,
Whose trust in monks grows ever more and more,
Who lists not to Sad'Dhamma carpingly,
Nor seeks outside one gift-worthy, but those
Within as lay-disciple firstly serves:
These seven taught things that never cause declir
Who follows in Sad'Dhamma ne'er declines.'

---

[1] I follow the numbering of the *P.T.S*. text, but we have two or four suttas; according to the udddna two. *Vipatti* and *sampatti*, *parabhava* and *sambhava*; on the latter, two *cf*. *Sn*. 91, *Sn.A*. 168, '*parihāyato vinassati*' and '*vaḍḍhanto aparihāyanto*' The text repeats.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 31

Appamāda-Gārava Suttaṃ

Earnestness

---

[16]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

Now as night advanced a deva,
whose surpassing loveliness lit up almost the whole of Jeta Grove,
visited the Exalted One,
saluted and stood at one side;
and so standing,
the deva spoke thus:

'Lord, these seven things lead not to a monk's decline.

What seven?

Reverence for the Master,
for Dhamma,
for the Order,
the training,

for concentration,
earnestness
and for goodwill.

Indeed, lord, these seven things lead not to a monk's decline.'

■

Thus spake that deva
and the Master approved;
and seeing this,
the deva saluted the Exalted One
and passed out on the right.

§

And when the night was over,
the Exalted One addressed the monks:

Monks, this night a deva,
whose surpassing loveliness lit up almost the whole of Jeta Grove,
visited,
saluted and stood at one side;
and so standing,
the deva spoke thus:

'Lord, these seven things lead not to a monk's decline.

What seven?

Reverence for the Master,
for Dhamma,
for the Order,

the training,
for concentration,
earnestness
and for goodwill.

Indeed, lord, these seven things lead not to a monk's decline.'

■

Thus spake that deva, Monks,
and I approved;
and seeing this,
the deva saluted
and passed out on the right.

---

[17] Deep reverence for the Master, Dhamma, Order;
The training, concentration, earnestness
And goodwill keenly held in high esteem:[1]
Not thus can monk decline; he's nigh the cool.[2]

---

[1] *Cf*. *A*. iii, 330 *ff*..; *D*. iii, 244.

[2] See Mrs. Rhys Davids' *Dhp*. *trsl*. *Introd*. xviii (*S.B.B*. vii); *Dhp*. 32; *A*. ii, 40; *It*. 40; *Mil*. 408; 'the cool' = '*Nibbāna*.'

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 32

Hiri-Gārava Suttaṃ

Conscientiousness

---

[17]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

Monks, this night a deva,
whose surpassing loveliness
lit up almost the whole of Jeta Grove,
visited, saluted and stood at one side;
and so standing,
the deva spoke to me and said:

"Lord, these seven things lead not to a monk's decline.

What seven?

Reverence for the Master,
Dhamma,
Order,
the training,
concentration,
conscientiousness
and fear of blame.

Indeed, lord, these seven things lead not to a monk's decline.'

Thus spake that deva, Monks,
and I approved;
and seeing this,
the deva saluted
and passed out on the right.

Deep reverence for the Master, Dhamma, Order;
The training, concentration keenly held
And prized, meek,[1], conscientious, fearing blame:
Not thus can monk decline; he's nigh the cool.

---

[1] *Sappaṭissa*.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 32

Paṭhama Sovacassatā Suttaṃ

Fair Speech

---

[17]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

Monks, this night a deva,
whose surpassing loveliness
lit up almost the whole of Jeta Grove,
visited, saluted and stood at one side;
and so standing,
the deva spoke to me and said:

"Lord, these seven things lead not to a monk's decline.

What seven?

Reverence for the Master,
Dhamma,
Order,
the training,
concentration;
fair speech
and good friendship'.

Indeed, lord, these seven things lead not to a monk's decline.'

Thus spake that deva, Monks,
and I approved;
and seeing this,
the deva saluted
and passed out on the right.

Deep reverence for the Master, Dhamma, Order;
The training, concentration keenly held
In high esteem; fair speech, good friendship, meekness:
Not thus can monk decline; he's nigh the cool.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 34

Dutiya Sovacassatā Suttaṃ

The Same, or Fair Speech

---

[17]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

Monks, this night a deva,
whose surpassing loveliness
lit up almost the whole of Jeta Grove,
visited,
saluted and stood at one side;
and so standing,
the deva spoke to me and said:

"Lord, these seven things lead not to a monk's decline.

What seven?

Reverence for the Master,
Dhamma,
Order,
the training,
concentration;
fair speech
and good friendship'.

Indeed, lord, these seven things lead not to a monk's decline.'

Thus spake that deva, Monks,
and I approved;
and seeing this,
the deva saluted
and passed out on the right.

§

3. And when he had thus spoken,
the venerable Sāriputta said to the Exalted One:

4. 'This speech, lord, of the Exalted One,
so tersely put,
I **[18]** know its scope[1] in full.

■

Lord, suppose a monk himself reverence the Master
and praise such reverence;
other monks who lack that reverence,
he incites thereto;

those who possess it,
he praises truly,
justly,
timely.[ed1]

■

Suppose he reverence Dhamma
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he reverence the Order
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he reverence the training
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,

justly,
timely.

■

Suppose he reverence concentration
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose his speech be fair
and praise such fair speech;
other monks who lack that fair speech,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he be be a good friend
and praises being a good friend;
other monks who lack being a good friend,
he incites thereto;
those who are good friends,
he praises truly,
justly,
timely.

■

It is thus that I know the scope of the Exalted One's terse speech.'

§

'Well done, well done, Sāriputta, well thou knowest the scope of my words.

■

Suppose, *Sāriputta,* a monk himself reverence the Master
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he reverence Dhamma
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he reverence the Order
and praise such reverence;
other monks who lack that reverence,

he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he reverence the training
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose he reverence concentration
and praise such reverence;
other monks who lack that reverence,
he incites thereto;
those who possess it,
he praises truly,
justly,
timely.

■

Suppose his speech be fair
and praise such fair speech;
other monks who lack that fair speech,
he incites thereto;
those who possess it,
he praises truly,

justly,
timely.

■

Suppose he be be a good friend
and praises being a good friend;
other monks who lack being a good friend,
he incites thereto;
those who are good friends,
he praises truly,
justly,
timely.

■

It is thus Sāriputta that the scope of my terse speech is known well.'[ed2]

---

[1] Attha.

[ed1] From this point Hare abbreviates.

[ed2] Hare omits.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 35

Mitta Suttaṃ

Friends

---

[18]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, let a monk cultivate a friend whose ways[1] are seven.

What seven?

He[2] gives what is hard to give,
does what is hard to do,
bears what is hard to bear,
confesses his own secret,
keeps others',

in want forsakes one not,
despises not when one is ruined.

Verily, monks, let a monk cultivate a friend whose ways are such.

He gives things hard to give, does what is hard,
Hard words to bear he bears, his secret tells,
But others' secrets keeps, in times of want
Forsakes you not, when ruined ne'er contemns:
In whom are found these ways, that is the friend
To cultivate if any need a friend.'

---

[1] *Aṇgā*.

[2] *Cf*. *A*. i, 286; *S*. i, 19; *J*. ii, 85; iv, 65.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 36

Bhikkhu Mitta Suttaṃ

Friends 2

---

[18]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, let a monk cultivate,
follow,
honour
a friend who is endowed with seven things,[1]
even though he (the monk) be driven away.[2]

What seven?

[19] He is genial,
pleasant,
grave,
cultured,[3]
a speaker,
bland,
profound in speech,
he urges one not untimely.[4]

Verily, monks, let a monk cultivate one so endowed.

A speaker, genial, grave, cultured, bland,
Profound in speech, not urging when not fit:
In whom these things are found, that is the friend
To cultivate if any need a friend, -
A man moved always by desire for weal,-[5]
Yea, tho' he drive thee forth,[6] yet follow him.'

---

[1] *Dhammā*.

[2] *Api panujjamānena, M*. i, 108.

[3] *Bhāvanīyo*. *Cf*. *G.S*. iii, 87.

[4] Quoted at *UdA*. 222.

[5] *Attha-kāmānukampaka, √kamp*.

Job xiii, 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 37

Paṭisambhidā Suttaṃ

The Analyses

---

[19]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, endowed with seven things,
a monk may in no long time abide
accepting and realizing by his own knowledge
the four analyses.[1]

What seven?

Consider a monk who knows as become:[2]

■

"This is sloth of mind in me;"

■

when his mind within is muddled,[3]
knows it as such;

■

when his mind is distracted from without,
knows it as such;

■

in whom cognized feelings rise,
cognized feelings persist,
cognized feelings set;

■

cognized thoughts rise,
persist,
set;

■

cognized reflections rise,
persist,
set;

■

who has grasped,
considered,
laid hold of,
penetrated by wisdom

to the full extent
the essence of things
as to their being helpful[4] or not,
low or lofty,
dark,
bright
or evenly mixed.

Verily, monks, a monk endowed with these seven things
in no long time
abides accepting and realizing
by his own knowledge
the four analyses.

§

Monks, Sāriputta is endowed with seven things
and abides accepting and realizing
by his own knowledge
the four analyses.'[5ed1]

What seven?

Sāriputta knows as become:

"This is sloth of mind in me;"

■

when his mind within is muddled,
he knows it as such;

■

when his mind is distracted from without,
he knows it as such;

■

[he is one][ed2] in whom cognized feelings rise,
cognized feelings persist,
cognized feelings set;

■

[he is one] cognized thoughts rise,
persist,
set;

■

[he is one] cognized reflections rise,
persist,
set;

■

[he is one] who has grasped,
considered,
laid hold of,
penetrated by wisdom
to the full extent
the essence of things
as to their being helpful or not,
low or lofty,
dark,
bright
or evenly mixed.

Verily, monks, Sāriputta is endowed with these seven things
and abides accepting and realizing

by his own knowledge
the four analyses.

---

[1] For these see *G.S.* iii, 89, [AN 5.86] 93; [AN 5.95] *Pts. of C.*, 378.

[2] *Yathābhūtaṃ.*

[3] *Comy.* after sloth and torpor.

[4] *Sappaāyāsappāya:* things (or ideas) to go along with or not.

[5] The text repeats in full and for the following *sutta;* the *uddāna* of our edition treats §§ 37-8 as four; *S.e.* '*duve paṭisambhidā ca ...*'

[ed1] The abbreviated section has been included here following Hare, the Pali text repeats. Hare does not closely follow the Pali construction.

[ed2] Added for clarity.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 38

Citta-Vasa-Vattana Suttaṃ

The Wish

---

[20]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, endowed with seven things,
a monk makes the mind turn according to his wish
and turns not by the mind's wish.[1]

What seven?

Herein, monks, a monk is skilled in concentration,
skilled in attaining it,
skilled in maintaining it,

skilled in emerging from it,
skilled in the well-being of it,
skilled in the range of it,
skilled in applying it.[2]

Verily, monks, endowed with these seven things
a monk makes the mind turn according to his wish
and turns not by the mind's wish.

§

Monks, Sāriputta is endowed with seven things,
and makes the mind turn according to his wish
and turns not by the mind's wish.[ed1]

What seven?

Herein, monks, Sāriputta is skilled in concentration,
skilled in attaining it,
skilled in maintaining it,
skilled in emerging from it,
skilled in the well-being of it,
skilled in the range of it,
skilled in applying it.

Verily, monks, Sāriputta is endowed with these seven things
and makes the mind turn according to his wish
and turns not by the mind's wish.

---

[1] *M*. i, 214. Given four times as Sāriputta's teaching.

[2] *S*. iii, 264; *A*. iii, 311. At *G.S*. iii, 222, I have wrongly rendered *abhinīhāra:* resolve; the *Comy*. there explains that after attaining concentration he can apply himself to the four musings.

[ed1] The abbreviated section has been included in this edition.

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Sutta 39

Paṭhama Niddasa-Vatthu Suttaṃ

Grounds for Praise

---

[20]

[1] THUS have I heard:

One morning, while the Exalted One dwelt near Sāvatthī in Jeta Grove, in Anāthapiṇḍika's Park;
the venerable Sāriputta robed early and, taking cloak and bowl, entered Sāvatthī for alms.

Now the venerable Sāriputta thought thus:

'Too soon still is it to visit Sāvatthī for alms;
what if I go to the park of the wanderers of other views!'

And he approached their park;
and, having come,
greeted them,
exchanged the usual polite talk with them
and sat down at one side.

■

Now at that time this remark
by chance arose among them
as they sat assembled:

"Reverend sirs, whosoever lives the godly life
in its fullness and purity
for twelve years,
it is right to say of him:

'The monk is praiseworthy.'"

■

And the venerable Sāriputta neither belauded nor decried their words,
but got up and departed, thinking:

"I shall learn the truth of this talk from the Exalted One."[1]

§

Then when he had gone his round for alms in Sāvatthī
and returned and eaten his meal,
he approached the Exalted One,
saluted
and sat down at one side;
and so seated,
he told the **[21]** Exalted One:[2]

"This morning, lord, I robed early and, taking cloak and bowl, entered Sāvatthī for alms.

Then I thought thus:

'Too soon still is it to visit Sāvatthī for alms;
what if I go to the park of the wanderers of other views!'

And I approached their park;
and, having come,
greeted them,
exchanged the usual polite talk with them
and sat down at one side.

Now at that time this remark
by chance arose among them
as they sat assembled:

'Reverend sirs, whosoever lives the godly life
in its fullness and purity
for twelve years,
it is right to say of him:

"The monk is praiseworthy."'

And I neither belauded nor decried their words,
but got up and departed, thinking:

'I shall learn the truth of this talk from the Exalted One.'

■

'Is it possible, lord,
in this Dhamma-discipline
to declare a monk praiseworthy
just merely on the score of years?

'No, Sāriputta, it is not possible
in this Dhamma-discipline
to declare a monk praiseworthy
just merely on the score of years;
these seven grounds for praise

have been taught by me,
who have realized the matter by personal knowledge.

What seven?

Consider the monk who is keenly eager to undergo the training
and whose zeal wanes not in the days of his training;

■

who is keenly eager to observe Dhamma
and whose zeal wanes not in the days of his training;

■

who is keenly eager to discipline desire
and whose zeal wanes not in the days of his training;

■

who is keenly eager to go apart
and whose zeal wanes not in the days of his training;

■

who is keenly eager to put forth energy
and whose zeal wanes not in the days of his training;

v

who is keenly eager to master mindfulness
and whose zeal wanes not in the days of his training;

■

who is keenly eager to penetrate views
and whose zeal wanes not in the days of his training.[3]

■

Verily, Sāriputta,
these are the seven grounds for praise taught by me,
who have realized the matter by personal knowledge.

§

Indeed, Sāriputta, if a monk, possessed of these seven grounds,
live the godly life
in its fullness and purity
for twelve years,
it is right to say of him:

"The monk is praiseworthy;"

■

if he live the godly life for twenty-four years
it is right to say of him:

"The monk is praiseworthy;"

■

for thirty-six years
it is right to say of him:

"The monk is praiseworthy;"

■

for forty-eight years,
it is right to say of him:

"The monk is praiseworthy;"[4]

---

[1] This is stock; see *D*. i, 178; *M*. i, 84; *S*. v, 108; below, p. 252.

[2] The text repeats. [Reconstructed here.]

[3] Above, p. 9.

[4] *Niddaso*. *Comy*. thinks that this is derived from dasa = ten, and is a mere figure of speech; if one died within ten years of going forth, he was praiseworthy - i.e., in the ten-year class! So, too, he might be in the twenty, thirty, forty class. *Niddesa* is no doubt the word, = pointed to. In any case the periods in the text fairly obviously refer to those of brahman studentship; *cf*. *Āpastamba* 2, 12 (*S.B.E*. ii, 7).

Aṇguttara Nikāya
Sattaka Nipāta
IV. Devatā Vagga

Dutiya Niddasa-Vatthu Suttaṃ

Sutta 40

Grounds for Praise (2)

---

[21]

[1] THUS have I heard:

Once, when the Exalted One was staying near Kosambī in Ghosita Park,
the venerable Ānanda dressed early one morning
and with bowl and robe entered Kosambī for alms.[1]

Now the venerable Ānanda thought thus:

'Too soon still is it to visit Kosambī for alms;
what if I go to the park of the wanderers of other views!'

And he approached their park;
and, having come,
greeted them,
exchanged the usual polite talk with them
and sat down at one side.

■

Now at that time this remark
by chance arose among them
as they sat assembled:

"Reverend sirs, whosoever lives the godly life in its fullness and purity for twelve years,
it is right to say of him:

'The monk is praiseworthy.'"

■

And the venerable Ānanda neither belauded nor decried their words,
but got up and departed, thinking:

"I shall learn the truth of this talk from the Exalted One."

■

Then when he had gone his round for alms in Kosambī
and returned and eaten his meal,
he approached the Exalted One,
saluted
and sat down at one side;
and so seated,
he told the Exalted One:

§

"This morning, lord, I robed early and, taking cloak and bowl, entered Kosambī for alms.

Then I thought thus:

'Too soon still is it to visit Kosambī for alms;
what if I go to the park of the wanderers of other views!'

And I approached their park;
and, having come,
greeted them,
exchanged the usual polite talk with them
and sat down at one side.

Now at that time this remark
by chance arose among them
as they sat assembled:

'Reverend sirs, whosoever lives the godly life in its fullness and purity for twelve years,
it is right to say of him:

"The monk is praiseworthy."'

And I neither belauded nor decried their words,
but got up and departed, thinking:

'I shall learn the truth of this talk from the Exalted One.'

[22] Is it possible, lord,
in this Dhamma-discipline
to declare a monk praiseworthy
just merely on the score of years?"

§

"No, Ānanda, it is not possible in this Dhamma-discipline
to declare a monk praiseworthy

just merely on the score of years;
these seven grounds for praise
have been taught by me,
who have realized the matter by personal knowledge.

■

What seven?

Herein, Ānanda, a monk has faith,
is conscientious,
afraid of blame,
has heard much,
is energetic,
mindful
and wise.

Verily, Ānanda,
these are the seven grounds for praise taught by me,
who have realized the matter by personal knowledge.

■

Indeed, Ānanda, if a monk,
possessed of these seven grounds,
live the godly life in its fullness and purity
for twelve years,
it is right to say of him:

'The monk is praiseworthy;'

■

if he live the godly life
for twenty-four years
it is right to say of him:

'The monk is praiseworthy;'

■

for thirty-six years
it is right to say of him:

'The monk is praiseworthy;'

■

for forty-eight years,
it is right to say of him:

'The monk is praiseworthy;'"

---

[1] The text repeats in full. [Reconstructed here.]

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 41

Viññāṇa-ṭ-Ṭhiti Suttaṃ

The Stations

---

[22]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven stations of survival.[1]

What seven?

There are beings diverse in body,
diverse in mind;
for example men,[2] some devas[3]
and some who are utterly cast down.[4]

This is the first station of survival.

■

There are beings diverse in body
but uniform in mind;
for example devas reborn in Brahma's world
by reason of first (musing).[5]

This is the second station.

■

[23] There are beings uniform in body
but diverse in mind;
for example the radiant devas.[6]

This is the third station.

■

There are beings uniform in body,
uniform in mind;
for example the lustrous devas.[7]

This is the fourth station.

■

There are beings, wholly gone beyond thoughts of form,[8]
gone to rest as to sense-reactions,
who, disregarding thoughts of the manifold,
have reached the sphere of infinite space, knowing,
"Infinite is space!"

This is the fifth station.

■

There are beings, wholly gone beyond the sphere of infinite space,
who have reached the sphere of infinite consciousness, knowing,
"Infinite is consciousness!"

This is the sixth station.

■

There are beings, wholly gone beyond the sphere of infinite consciousness,
who have reached the sphere of nothing whatever, knowing,
"There is nothing whatever!"

This is the seventh station.

Verily, monks, these are the seven stations of survival.'

---

[1] *D*. ii, 68; iii, 253, 263; below, p. 269. *Comy*. places of rebirth-consciousness; see *Sakya,* 158; *Ind*. *Religion and Survival,* 66.

[2] *Comy*. Even twins differ in speech, gait, etc.; as to mind, at rebirth there are three or two or no good conditions or motives, see *Cpd*. 50.

[3] *Comy*. Devas in the sense-world (*Kāmaloka*); some have blue bodies, some yellow and so forth; their minds are conditioned as in the case of men's.

[4] *Comy*. mentions Uttaramātā, Piyankaramātā, Phussamittā and Dhammaguttā - see *Vism*. *trsl*. 443; they differ in colour and size; their minds are as men's. The *Vemānika-petas* are also included in this group (*vinipātikā*) -*i.e*., are doomed to purgatory.

[5] They vary in size; their minds depend on first musing efficiency. See *Cpd*. 138 *ff*. for these and the following devas.

[6] *Comy*. These devas radiate light as in lightning flashes; their bodies are of the same size; their minds differ with their efficiency in the second and third musings.

[7] These do not radiate light in flashes; they are practised in the fourth musing.

[8] *A*. ii, 184; *S*. ii, 211.

Aṇguttara Nikāya
Sattaka Nipāta
V. Mahāyañña-Vagga

Sutta 42

Satta Samādhi-Parikkhāra Suttaṃ

The Adorning[1]

---

[23]

[1]'Monks, these seven are the adornments of concentration.

What seven?

Right view,
right resolve,
right speech,
right action,
right livelihood,
right effort,
right mindfulness.

Verily, monks, one-pointedness[2] of mind,
which is adorned by these seven things,
is called Ariyan right concentration
with its approach[3] just thus,
its adornment just thus.'

[1] *Parikkhāra, D*. ii, 216; iii, 252; *M*. iii, 71.

[2] *Ekaggatā*

[3] *Sa-upaniso*.

Aṇguttara Nikāya
Sattaka Nipāta
V. Mahāyañña-Vagga

Sutta 43

Paṭhama Aggi Suttaṃ

Fire

---

[23]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven fires.[1]

What seven?

The fires of passion,
hatred,
delusion,
the fires of the venerable,
the householder,

the gift-worthy,
the wood-fire.

Verily, monks, these are the seven fires.'

Childers. **Aggi.** Eleven (enumerated in *Saṇkhyārtha Prakāça*): rāgo — lust, doso — hate, moho — error, jāti — birth, jarā — decay, maraṇaṃ — death, soko — sorrow, paridevo — lamentation, dukkhaṃ — pain, domanassaṃ — grief, upāyāso — despair.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
V. Mahāyañña-Vagga

Sutta 44

Dutiya Aggi Suttaṃ

The Same, or Fire (2)

---

[24]

[1] THUS have I heard:

Once when the Exalted One was dwelling near Sāvatthī,
in Anāthapiṇḍika's Park at Jeta Grove,
a great sacrifice was being prepared for brahman Uggatasarīra;[1]
five hundred bulls,
five hundred steers
and as many heifers,
goats
and rams
were brought to the post for sacrifice.[2]

■

Now brahman Uggatasarīra went and visited the Exalted One,
greeted him,
exchanged the usual polite talk
and sat down at one side.

So seated, he said:

'Master Gotama, I've heard this:

The laying of the fire
and the setting up of the pillar
are very fruitful,
very advantageous.'

■

'By me, too, brahman, has that been heard:

The laying of the fire
and the setting up of the pillar
are very fruitful,
very advantageous.'

■

And a second time brahman Uggatasarīra said:[ed1]

'Master Gotama, I've heard this:

The laying of the fire
and the setting up of the pillar
are very fruitful,
very advantageous.'

And a second time the Exalted One responded:

'By me, too, brahman, has that been heard:

The laying of the fire
and the setting up of the pillar
are very fruitful,
very advantageous.'

■

And a third time brahman

'Master Gotama, I've heard this:

The laying of the fire
and the setting up of the pillar
are very fruitful,
very advantageous.'

And a third time the Exalted One responded:

'By me, too, brahman, has that been heard:

The laying of the fire
and the setting up of the pillar
are very fruitful,
very advantageous.'

■

This unites us, Master Gotama,
even Master Gotama and ourselves;
yes, all in all!'

§

Now when he had spoken the venerable Ānanda said this:

'Forsooth, brahman, Tathāgatas ought not to be questioned thus:

"I've heard that the fire and pillar of sacrifice are very advantageous" -

it is thus they ought to be questioned:

"I am indeed anxious, lord, to lay the fire,
to set up the pillar.

Lord, let the Exalted One counsel me;
let the Blessed One instruct me,
so that it may be for my happiness,
my welfare for many a day!"'

■

Then brahman Uggatasarīra said to the Exalted One:

'I am indeed anxious, Master Gotama,
to lay the fire,
to set up the pillar;
let Master Gotama counsel and instruct me
for my happiness and welfare for many a day.'

■

'Brahman, even before the sacrifice,
a man who lays the fire,
who sets up the pillar,
sets up three swords,
evil,
ill in yield,
ill in fruit.

What three?

The deed-sword,
the word-sword,
the thought-sword.[3]

■

Even before the sacrifice, brahman,
a man laying the fire,
[25] setting up the pillar,
causes to rise to such thoughts as:

"Let there be slain for the sacrifice
so many bulls,
steers,
heifers,
goats,
rams!"

Thinking to make merit,
he makes demerit;
thinking to do good,
he does evil;
thinking he seeks the way of happy going,
he seeks the way of ill-going.

Brahman, even before the sacrifice,
a man laying the fire,
setting up the pillar,
sets up firstly this thought-sword,
which is evil,
ill in yield,
ill in fruit.

■

Again, brahman, even before sacrifice, brahman,
a man laying the fire,
setting up the pillar,
speaks such words as:

"Let there be slain so many bulls,
steers,
heifers,

goats,
rams!"

Thinking to make merit,
he makes demerit;
thinking to do good,
he does evil;
thinking he seeks the way of happy going,
he seeks the way of ill-going.

Brahman, even before the sacrifice,
a man laying the fire,
setting up the pillar,
sets up secondly this word-sword,
which is evil,
ill in yield,
ill in fruit.

■

Moreover, brahman, even before the sacrificea man laying the fire,
setting up the pillar,
he himself first sets[4] on foot the business, saying:

"Let them slay bulls,
steers,
heifers,
goats
and rams."

Thinking to make merit,
he makes demerit;
thinking to do good,
he does evil;
thinking he seeks the way of happy going,
he seeks the way of ill-going.

Brahman, even before the sacrifice,
a man laying the fire,
setting up the pillar,
sets up thirdly this deed-sword,
which is evil,
ill in yield,
ill in fruit.

Even before the sacrifice, brahman,
a man laying the fire,
setting up the pillar,
sets up these three evil swords,
ill in yield,
ill in fruit.

§

Brahman, these three fires
ought to be forsaken,
shunned,
avoided.

What three?

The fires of passion,
hatred,
delusion.

■

And why ought the fire of passion to be forsaken,
shunned,
avoided?

With mind impassioned,
mastered,
obsessed by passion
he takes a course ill in deed,
ill in word,
ill in thought;
so doing,
on the breaking up of the body after death,
he arises in the untoward way,
the ill way,
the abyss,
hell.

Therefore, brahman,
this fire of passion is to be forsaken,
shunned,
avoided.

■

And why ought the fire of hatred to be forsaken,
shunned,
avoided?

With mind perverted,
mastered,
obsessed by hatred **[26]** he takes a course
ill in deed,
word
and thought;
and so doing;
so doing,
on the breaking up of the body after death,
he arises in the untoward way,
the ill way,

the abyss,
hell.

Therefore, brahman, this fire of hatred is to be forsaken,
shunned,
avoided.

■

And why ought the fire of delusion to be forsaken,
shunned,
avoided?

With mind deluded,
mastered,
obsessed by delusion
he takes a course ill in deed,
word
and thought;
and so doing;
so doing,
on the breaking up of the body after death,
he arises in the untoward way,
the ill way,
the abyss,
hell.

Therefore, brahman, this fire of delusion is to be forsaken,
shunned,
avoided.

Verily, brahman, these three fires ought to be forsaken,
shunned,
avoided.

§

Brahman, these three fires,
when esteemed,
revered,
venerated,
respected,
must bring[5] best happiness.

What three?

The fires of the venerable,
the householder,
the giftworthy.

■

And what is the fire of the venerable?

Consider, brahman, the man who honoureth his mother and his father[6] - this is called the fire of the venerable.

And why?

From it this veneration has become.[7]

Therefore, brahman, this fire of the venerable,
when esteemed,
revered,
venerated,
respected,
must bring best happiness.

■

And what is the fire of the householder?

Consider, brahman, the man who honoureth his sons,
womenfolk,
slaves,
messengers,
workmen[8] -
this is called the fire of the householder.

Therefore, brahman, this fire of the householder,
when esteemed,
revered,
venerated,
respected,
must bring best happiness.

■

And what is the fire of the gift-worthy?

Consider, brahman, those recluses and godly men
who abstain from pride and indolence,
who bear things patiently and meekly,
each taming **[27]** self,
each calming[9] self, each cooling[10] self -
this is called the fire of the gift-worthy.

Therefore, brahman, this fire of the gift-worthy,
when esteemed,
revered,
venerated,
respected,
must bring best happiness.

Verily, brahman, these three fires,
when esteemed,

revered,
venerated,
respected,
must bring best happiness.

§

Now this wood-fire, brahman,
has to be kindled from time to time,
has to be tended from time to time,
has to be quenched[11] from time to time,
has to be laid from time to time.'

■

And when he had thus spoken,
brahman Uggatasarīra said to the Exalted One:

'It's amazing, Master Gotama,
it's wonderful, Master Grotama;
let Master Gotama accept me as a lay-disciple
from this day forth
as long as I live
as one to refuge gone!

I set free these five hundred bulls, Master Gotama,
I give them life;
I set free these steers,
heifers,
goats
and rams,
I give them life;
let them eat green grass,

let them drink cold water,
let the fresh breeze blow upon them!'[12]

---

[1] He does not seem to be mentioned elsewhere.

[2] This is stock; *D*. i, 127; *S*. i, 75; *cf*. *A*. ii, 207.

Proverbs xxv, 18: A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

S.B.E. xlix, 116: 'What man of self-control could find satisfaction in those pleasures which are like a spear, sword, or club, - for the sake of which the Kurus, the Vrishnis and the Amdhakas, the Maithilas and the Damdakas suffered destruction?

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 45

Satta-Saññā Suttaṃ

Thoughts

---

[27]

[1] 'Monks, these seven thoughts,[1]
when made become,
made an increase in,
are very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as their goal.

What seven?

The thought of the unattractive,
of death,
of the cloying of food,
of all-world discontent,
of impermanence,
of ill therein,
of no self in ill.

Verily, monks, these seven thoughts,
when made become,
made an increase in,
are very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as their goal.'

---

[1] *D*. iii, 289; *A*. i, 41; *S*. v, 132; below, pp. 258 and 305.

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 46

Vitthata-Satta-Saññā Suttaṃ

Thoughts 2

---

[28]

[1] 'Monks, these seven thoughts,
when made become,
made an increase in,
are very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as their goal.

What seven?

The thought of the unattractive,
of death,
of the cloying of food,
of all-world discontent,
of impermanence,
of ill therein,
of no self in ill.

Verily, monks,
these seven thoughts,

when made become,
made an increase in,
are very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as their goal.'

Monks, the thought of the unattractive,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is this said?

Monks, when a monk lives much
with the thought of the unattractive
heaped around[1] the mind,
the mind draws[2] back,
bends back,
turns back
from falling into sex-ways,[3]
nor is distended[4] thereby;
and either poise or disgust is set up.

■

Just[5] as a cock's feather
or piece of gristle,

thrown on the fire,
draws back,
bends back,
turns back
and is not disstended;
even so, when a monk lives much
with the thought of the unattractive
heaped around the mind,
the mind draws back,
bends back,
turns back
from falling into sex-ways
and is not distended thereby;
and either poise or disgust is set up.

■

Monks, if, when a monk lives much
with the thought of the unattractive
heaped around the mind,
the mind flow[6] after sex-things,
if relish[7] be set up,
the monk must realize this:

"Not made become by me
is the thought of the unattractive;
not by me is there a passing[8] on
from the old state to a better;
not won 'by me is the fruit of making-become!"

Then surely he is thoughtful.

■

But if, when a monk lives much
with the thought of the unattractive

heaped around the mind,
the mind draw back,
bend back,
turn back
from falling into sex-ways
and be not distended thereby
and either poise or disgust be set up,
he ought to realize this:

"Made become by me
is the thought of the unattractive;
I have passed on from old
to better state;
I have won the fruit of making-become!"

Then surely he is thoughtful.

[29] Monks, the thought of the unattractive,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

§

Monks, the thought of death,
when made become,
made an increase in,
is very fruitful,

of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is it said?

Monks, when a monk lives much
with the thought of death
heaped around the mind,
the mind draws back,
bends back,
turns back
from longing for life and is not distended thereby;
and either poise or disgust is set up.

■

Just as a cock's feather
or piece of gristle,
thrown on the fire,
draws back,
bends back,
turns back
and is not disstended;
even so, when a monk lives much
with the thought of death,
heaped around the mind,
the mind draws back,
bends back,
turns back
from falling into longing for life,
and is not distended thereby;
and either poise or disgust is set up.

■

Monks, if, when a monk lives much
with the thought of death
heaped around the mind,
the mind flow after longing for life,
if relish be set up,
the monk must realize this:

"Not made become by me
is the thought of death;
not by me is there a passing on
from the old state to a better;
not won 'by me is the fruit of making-become!"

Then surely he is thoughtful.

■

But if, when a monk lives much
with the thought of death
heaped around the mind,
the mind draw back,
bend back,
turn back
from longing for life
and be not distended thereby
and either poise or disgust be set up,
he ought to realize this:

"Made become by me
is the thought of death;
I have passed on from old
to better state;
I have won the fruit of making-become!"

Then surely he is thoughtful.

■

Monks, the thought of death,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

§

Monks, the thought of the cloying of food,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is it said?

Monks, when a monk lives much
with the thought of the cloying of food
heaped around the mind,
the mind draws back,
bends back,
turns back
from craving for taste;
and either poise or disgust is set up.

■

Just as a cock's feather
or piece of gristle,
thrown on the fire,
draws back,
bends back,
turns back
and is not disstended;
even so, when a monk lives much
with the thought of the cloying of food,
heaped around the mind,
the mind draws back,
bends back,
turns back
from falling into craving for tastes,
and is not distended thereby;
and either poise or disgust is set up.

Monks, if, when a monk lives much
with the thought of the cloying of food
heaped around the mind,
the mind flow after craving for tastes,
if relish be set up,
the monk must realize this:

"Not made become by me
is the thought of the cloying of food;
not by me is there a passing on
from the old state to a better;
not won 'by me is the fruit of making-become!"

Then surely he is thoughtful.

■

But if, when a monk lives much
with the thought of the cloying of food

heaped around the mind,
the mind draw back,
bend back,
turn back
from craving for tastes,
and be not distended thereby
and either poise or disgust be set up,
he ought to realize this:

"Made become by me
is the thought of the cloying of food;
I have passed on from old
to better state;
I have won the fruit of making-become!"

Then surely he is thoughtful.

■

Monks, the thought of the cloying of food,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

§

Monks, the thought of all-world discontent,
when made become,

made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is it said?

Monks, when a monk lives much
with the thought of all-world discontent
heaped around the mind,
the mind draws back,
bends back,
turns back
from the garishness of the worlds.[9] ...

■

Just as a cock's feather
or piece of gristle,
thrown on the fire,
draws back,
bends back,
turns back
and is not disstended;
even so, when a monk lives much
with the thought of the all-world discontent,
heaped around the mind,
the mind draws back,
bends back,
turns back
from the garishness of the worlds,
and is not distended thereby;
and either poise or disgust is set up.

■

Monks, if, when a monk lives much
with the thought of all-world discontent
heaped around the mind,
the mind flow after the garishness of the worlds,
if relish be set up,
the monk must realize this:

"Not made become by me
is the thought of all-world discontent;
not by me is there a passing on
from the old state to a better;
not won 'by me is the fruit of making-become!"

Then surely he is thoughtful.

■

But if, when a monk lives much
with the thought of all-world discontent
heaped around the mind,
the mind draw back,
bend back,
turn back
from the garishness of the worlds,
and be not distended thereby
and either poise or disgust be set up,
he ought to realize this:

"Made become by me
is the thought of all-world discontent;
I have passed on from old
to better state;
I have won the fruit of making-become!"

Then surely he is thoughtful.

■

Monks, the thought of all-world discontent,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

§

Monks, the thought of the thought of impermanence,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is it said?

Monks, when a monk lives much
with the thought of impermanence
heaped around the mind,
the mind draws back,
bends back,
turns back
from from gains, favours and flattery[10]
and is not distended thereby;
and either poise or disgust is set up.

■

Just as a cock's feather
or piece of gristle,
thrown on the fire,
draws back,
bends back,
turns back
and is not disstended;
even so, when a monk lives much
with the thought of impermanence,
heaped around the mind,
the mind draws back,
bends back,
turns back
from gains, favours and flattery,
and is not distended thereby;
and either poise or disgust is set up.

Monks, if, when a monk lives much
with the thought of impermanence
heaped around the mind,
the mind flow after gains, favours and flattery,
if relish be set up,
the monk must realize this:

"Not made become by me
is the thought of impermanence;
not by me is there a passing on
from the old state to a better;
not won 'by me is the fruit of making-become!"

Then surely he is thoughtful.

■

But if, when a monk lives much
with the thought of impermanence
heaped around the mind,
the mind draw back,
bend back,
turn back
from gains, favours and flattery,
and be not distended thereby
and either poise or disgust be set up,
he ought to realize this:

"Made become by me
is the thought of impermanence;
I have passed on from old
to better state;
I have won the fruit of making-become!"

Then surely he is thoughtful.

■

Monks, the thought of impermanence,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

§

Monks, the thought of the thought of ill in impermanence,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is it said?

Monks, when a monk lives much
with the thought of ill in impermanence
heaped around the mind,
and lethargy,
indolence,
languor,
idleness,
carelessness
and disregard come,[11]
a lively sense of fear springs up,
as a slayer with drawn sword.'

■

Monks, if, when a monk lives much
with the thought of ill in impermanence
heaped around the mind,
and lethargy,
indolence,
languor,
idleness,
carelessness
and disregard come,
and no lively sense of fear springs up,
as a slayer with drawn sword,
the monk must realize this:

"Not made become by me
is the thought of ill in impermanence;
not by me is there a passing on
from the old state to a better;
not won 'by me is the fruit of making-become!"

Then surely he is thoughtful.

■

But if, when a monk lives much
with the thought of ill in impermanence
heaped around the mind,
and lethargy,
indolence,
languor,
idleness,
carelessness
and disregard come,
and a lively sense of fear springs up,
as a slayer with drawn sword,
he ought to realize this:

"Made become by me
is the thought of ill in impermanence;
I have passed on from old
to better state;
I have won the fruit of making-become!"

Then surely he is thoughtful.

■

Monks, the thought of ill in impermanence,
when made become,
made an increase in,
is very fruitful,

of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

§

Monks, the thought of the thought of there being no self in ill,
when made become,
made an increase in,
is very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and on what score is it said?

Monks, when a monk lives much
with the thought of there being no self in ill
heaped around the mind,
taking[12] thought is free of ideas[13]
that make for "I" and "mine" as **[30]** to this discriminative[14] body,
as to all outward signs,
is beyond the vanities,[15]
calmed,
wholly liberated.

■

Monks, if while a monk lives much
with the thought of there being no self in ill

heaped around the mind,[16]
taking thought be not free of all such ideas
that make for "I" and "mine" as to this discriminative body,
as to all outward signs,
is not beyond the vanities,
nor calmed,
nor wholly liberated,
the monk must realize this:

"Not made become by me
is the thought of there being no self in ill;
not by me is there a passing on
from the old state to a better;
not won by me is the fruit of making become!"

Then surely he is thoughtful.

■

But if, Monks, when a monk lives much
with the thought of there being no self in ill
heaped around the mind,
taking thought be free
of ideas that make for "I" and "mine"
as to this discriminative body,
as to all outward signs,
be beyond the vanities,
calmed,
wholly liberated,
he ought to realize:

"Made become by me
is the thought of there being no self in ill;
I have passed on
from the old state to a better;
I have won the fruit of making-become!"

Then surely he is thoughtful.

■

Monks, the thought of there being no self in ill,
when made become,
made an increase in,
is very fruitful,
of great advanntage,
plumbing the deathless,
having the deathless as its goal —
thus is this said;
and it is on this score it is said.

Verily, monks, these seven thoughts,
when made become,
made an increase in,
are very fruitful,
of great advantage,
plumbing the deathless,
having the deathless as their goal.'

---

[1] *Paricita*.

[2] *Cf*. *S*. ii, 265; [Ed.?] *Mil*. 297.

[3] *Methuna-dhamma-samāpatti*.

[4] 'And now his heart distends with pride,' Milton, *Paradise Lost* i 573; *sampasārīyati*.

[5] *M*. i, 188.

[6] *Anusandati*. *P.E.D*. prefers to read *anusandahati:* to apply to.

[7] *Appāṭikiūlyatā*.

[8] *Pubbenāparaṇ viseso* (leaving apart), but see *K.S*. v. 134 n.

[9] *Loka-citta*. *Comy*. the three worlds; *cf*. *Dhp*. 171.

[10] *Vin*. i, 183; *M*. i, 192; *S*. ii, 226; *A*. ii, 26.

[11] The construction is presumably locative absolute. *Visaṭṭhiye*. *Comy*. *visaṭṭhabhāve:* abandon.

[12] *A*. iii, 443. *KS*. ii, 167; iii. 145; *A*. i, 32; *M*. iii, 18.

[13] *Mānasaṇ*.

The idea here is more simply put: This embodied consciousness; consciousness located in a body, i.e., what we usually think of as 'me'.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 47

Methuna Suttaṃ

Intercourse[1]

---

[30]

[1] Now brāhman Jānussoṇi visited the Exalted One, saluted him and sat down at one side.

And seated thus, said to him:

"Does Master Gotama profess to live the godly life?"[2]

"Brāhman, of whomsoever speaking rightly one may say:
'He lives the godly life unbroken,[3]
without rent,
untarnished,
[31] without blemish,
whole and pure'
— of me, verily, speaking rightly may he say it;
for I, indeed, live the godly life
unbroken,
without rent,
untarnished,

without blemish,
whole and pure."

§

"But what, Master Gotama, is the breaking,
rending,
tarnishing,
blemish of the godly life?"

"Consider, brahman, some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far
as to couple with womenfolk,
yet enjoys being rubbed, massaged, bathed, shampooed[4] by a woman;
relishes it,
longs for it,
and is entranced[5] thereby
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.[6]

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a woman;
yet jokes,
jests,
makes merry with them
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a woman;
nor jokes, jests, makes merry with them
yet eye on eye burns[7] for them,
stares after them
— this indeed, brāhman, is the breaking,
rending,

tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a woman;
nor jokes, jests, makes merry with them
nor, eye on eye burns for them, stares after them
yet listens to them as they laugh,
talk,
sing
or weep beyond the wall,
beyond the fence
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,

tribulations;
he is not freed from ill,
I say.

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a woman;
nor jokes, jests, makes merry with them
nor, eye on eye burns for them, stares after them
nor listens to them as they laugh, talk, sing or weep beyond the wall, beyond the fence
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a woman;

nor jokes, jests, makes merry with them
nor, eye on eye burns for them, stares after them
nor listens to them as they laugh, talk, sing or weep beyond the wall,
beyond the fence
yet remembers the laughs,
talks,
jests
he had with them of yore.[8]
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a
woman;
nor jokes, jests, makes merry with them
nor, eye on eye burns for them, stares after them
nor listens to them as they laugh, talk, sing or weep beyond the wall,
beyond the fence
nor remembers the laughs, talks, jests he had with them of yore
yet watches some yeoman or yeoman's son
bent on,

engrossed in,
revelling in the five pleasure-strands[9]
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.

■

Again, consider some recluse or godly man
professing to live the godly life in full,
who in sooth falls not so far as to couple with womenfolk
nor enjoys being rubbed, massaged, massaged, bathed, shampooed by a woman;
nor jokes, jests, makes merry with them
nor, eye on eye burns for them, stares after them
nor listens to them as they laugh, talk, sing or weep beyond the wall, beyond the fence
nor remembers the laughs, talks, jests he had with them of yore
nor watches some yeoman or yeoman's son bent on, engrossed in, revelling in the five pleasure-strands
yet lives the godly life in hope of a deva-body, thinking:

"By this virtue,
vow,
penance,
godly life,

I shall become a deva
or one of the deva- **[32]** host,"[10]

relishes it,
longs for it,
is entranced thereby
— this indeed, brāhman, is the breaking,
rending,
tarnishing,
blemish of the godly life;
this man, brāhman,
is said to live the godly life impurely,
bound by the bond of sex;
nor is he freed from birth, old age, death,
from sorrows, griefs,
ills, woes,
tribulations;
he is not freed from ill,
I say.

■

And so long, brāhman, as I continued to see
one or the other
of these seven sex-bonds in myself
not got rid of,
I professed not to be wholly awakened
to the highest and full awakening,
unsurpassed in the world
with its devas,
Maras,
Brahmās,
on earth with its recluses,
godly men,
devas and men;
but when I saw no bond of sex not got rid of,

then I professed to be wholly awakened
to the highest and full awakening,
unsurrpassed in the world
with its devas,
Maras,
Brahmās,
on earth with its recluses,
godly men,
devas and men.

Then to me gnosis,
insight arose:

The "(here)" here is a declaration of a point of view, not a translation.
'Becoming' is 'bhava' = 'existing' and not existing is the goal.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 48

Saṃyoga-Visaṃyoga Dhamma-Pariyāya Suttaṃ

The Bondage

---

[32]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, I will teach you a Dhamma-discourse
on bondage and on bond-freedom.

Pay heed,
listen well,
I will speak."

"Yes, lord" the monks rejoined;
and the Exalted One said:

"And what is the discourse
on bondage and on bond-freedom?

Monks, a woman marks femininity[1] in herself,
the feminine occupation,
attire,
prejudices,[2]
impulses,[3]
voice,
charm.

She is excited by that,
delighted by that;
and being so excited,
delighted,
she marks masculinity about her,
the masculine occupation,
attire,
prejudices,
impulses,
voice,
charm.

She is excited by that,
delighted by that;
and being so excited,
delighted,
she desires a bond
with those about her;
and whatsoever happiness,
well-being
comes of this bond
that she desires.

[33] Monks, delighted by,
attached to her own sex,[4]

she has gone into man's bondage
and thus escapes not from her own sex.

■

So, too, a man marks masculinity in himself,
the masculin occupation,
attire,
prejudices,
impulses,
voice,
charm.

He is excited by that,
delighted by that;
and being so excited,
delighted,
he marks femininity about him,
the feminine occupation,
attire,
prejudices,
impulses,
voice,
charm.

He is excited by that,
delighted by that;
and being so excited,
delighted,
he desires a bond
with those about him;
and whatsoever happiness,
well-being
comes of this bond
that he desires.

Monks, delighted by,
attached to his own sex,
he has gone into woman's bondage
and thus escapes not from his own sex.

[ed1]This, Monks, is the Dhamma-discourse on bondage.

§

And what, Monks, is the Dhamma-discourse on bond-freedom?

Monks, a woman does not mark femininity in herself,
the feminine occupation,
attire,
prejudices,
impulses,
voice,
charm.

She is not excited by that,
delighted by that;
and not being excited,
delighted,
she does not mark masculinity about her,
the masculine occupation,
attire,
prejudices,
impulses,
voice,
charm.

She is not excited by that,
delighted by that;

and not being excited,
delighted,
she desires no bond
with those about her;
and whatsoever happiness,
well-being
comes of such a bond
that she does not desire.

Monks, not delighted by,
not attached to her own sex,
she has not gone into man's bondage
and thus escapes from her own sex.

■

So, too, a man does not mark masculinity in himself,
the masculin occupation,
attire,
prejudices,
impulses,
voice,
charm.

He is not excited by that,
delighted by that;
and not being excited,
delighted,
he does not mark femininity about him,
the feminine occupation,
attire,
prejudices,
impulses,
voice,
charm.

He is not excited by that,
delighted by that;
and not being excited,
delighted,
he desires no bond
with those about him;
and whatsoever happiness,
well-being
comes of such a bond
that he does not desire.

Monks, not delighted by,
mot attached to his own sex,
he has not gone into woman's bondage
and thus escapes from his own sex.

This is the Dhamma-discourse on bond-freedom.

Verily, monks, this is the Dhamma-discourse on bondage and bond-freedom.'

---

[1] *Cf*. below, p. 135; *DhS*. *trsl*. 190.

[2] *Vidhā*. *Comy*. māna-.

[3] *Chanda*.

[4] *Itthattaṃ*

[ed1] Hare omits this and the next line and abbreviates the second half of this sutta noting: *(But the opposite in both cases holds.)*

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 49

Dāna-Maha-p-Phala Suttaṃ

On Giving

---

[33]

[1] THUS have I heard:

Once, when the Exalted One dwelt near Campā[1]
on the banks of lake Gaggarā,
a company of lay-disciples from Campā visited the venerable Sāriputta,
saluted him
and sat down at one side.

And seated thus, they said to him:

"Tis long, reverend[2] sir,
since we heard a Dhamma-talk from the Exalted One's mouth;
how good it would be to do so!'

'Then come next Observance[3] day, friends,[4]
and maybe you'll hear a Dhamma-talk from the Exalted One's mouth'

'Yes, reverend sir,' they rejoined;
and getting up,

the lay-disciples from Campā saluted the venerable Sāriputta and departed, keeping him on their right.

§

Now when the day was come,
they approached the venerable one,
saluted
and stood at one side;
and with them the venerable Sāriputta visited the Exalted One,
saluted and sat down at one side.

So seated, he said to the Exalted One:

'Lord,[2] may a man's gift
be given here in such a way
as to become not great in fruit, great in profit;
and may the gift be given in such a way
as to become great in fruit, great in profit?'

'It may, Sāriputta.

The text here for Sariptta's question reads: "*na mahapphalaṃ na mahānisaṃsaṃ*.", "not of great fruit not of great profit", but here and hereafter for Gotama's response reads: *mahapphalaṃ na mahānisaṃsaṃ*. 'of great fruit, not of great profit.' When Sāriputta then asks for a reasoned explanation, he alters his question to conform to the way in which Gotama states the matter. According to a note to the text the first 'na' in Sāriputta's question is left out in all mss. except T. $M._6$[Turnour Morris Mss]. In the concluding paragraph of the text the wording reverts to: "*na mahapphalaṃ na mahānisaṃsaṃ*.". The fact is that on the face of it the outcomes of the lesser gifts described here must surely be counted as being of great fruit, and that gifts of lesser scope than the examples given here are always

spoken of as bearing great fruit. But as to profit the final outcome for the one giving to improve his mind conforms to the goal of the Dhamma and is shown to be the greater because of that. The most natural rendering would be for Sāriputta's question to have been "not of great fruit, not of great profit", then for Gotama's response to have been 'of great fruit, not of great profit', and then for Sariptutta to have altered his question to 'of great fruit of great profit' and for the conclusion to have been the sequence 'of great fruit, not of great profit'; 'of great fruit, of great profit.' It is a common occurance for suttas to conclude with a repetition of the opening statement, so it is likely that, the incorrect concusion was formed from Sāriputtas question rather than Gotama's first statement. I think we are being asked to make a distinction between 'fruit' and 'profit.' Bhks. Thanissaro and Bodhi, and Sister Upalavana all overlook this problem.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahāyañña-Vagga

Sutta 50

Nanda-Mātu Suttaṃ

Nanda's Mother[1]

---

[35]

[1] THUS have I heard:

Once the venerable Sāriputta and the venerable MahāMoggallāna
with a company of the monks of the Order
walked a walk near[2] South Hill;
and it was then that Nanda's mother,
a lay-disciple of Veḷukaṇḍa,[3]
rose before dawn one night and sang the 'Way to the Beyond.'[4]

Vessavana Kuvera, King Of The Yakshas,
And Regent Of The North

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 51

The Unexplained[1]

---

[39]

[1] Now a certain monk approached the Exalted One, saluted and sat down at one side;
and so seated, he spoke thus to the Exalted One:

'Lord, what is the cause, the reason, why
to the learned Ariyan listener
doubt arises not
as to unexplained points?'

[2] 'Verily, it is by view-stopping, monk,
that doubt arises not
to the learned Ariyan listener
as to unexplained pints.

§

"Is the Tathāgata[2] after death?"
— this is but a view-issue[3], monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"
"Neither is he nor is he not after death?"
— these are but view-issues, monk.

■

The unlerned average man
understands not view,
understands not view-origin,
understands not view-stopping,
understands not the stepping of the way
to view-stopping.

For him view[4] grows;
and he is not freed from birth, old age, death,
from sorrows, griefs, ills, tribulations;
he is not freed from ill,
I say.

■

But the learned Ariyan listener
understands view,
its origin,
its stopping,
the stepping of the way thereto.

For him view is stopped;
and he is freed from birth, old age, death,
from sorrows, griefs, ills, tribulations;
he is freed from ill,
I say.

§

Thus knowing, thus seeing, the learned Ariyan listener, indeed, explains not:

"Is the Tathāgataafter death?"

"Is the Tathāgata not after death?"

"Both is he and is he not after death?"

"Neither is he nor is he not after death?"

■

Thus knowing, thus seeing,
the learned Ariyan listener
is thus subject[5] to the inexplicable
as to unexplained points.

■

Thus knowing, thus seeing,
the learned Ariyan listener
is not afraid,[6] trembles not, wavers not, shakes not,
[40] nor falls to quaking concerning these points:

"Is the Tathāgataafter death?"

"Is the Tathāgata not after death?"

"Both is he and is he not after death?"

"Neither is he nor is he not after death?"

§

"Is the Tathāgata after death?"
— this is but a craving[7]-issue, monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"
"Neither is he nor is he not after death?"
— these are but craving-issues, monk.

■

"Is the Tathāgata after death?"
— this is but a perception[8]-issue, monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"
"Neither is he nor is he not after death?"
— these are but perception-issues, monk.

■

"Is the Tathāgata after death?"
— this is but a illusion-issue, monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"
"Neither is he nor is he not after death?"
— these are but illusions, monk.

■

"Is the Tathāgata after death?"
— this is but a fancy, monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"

"Neither is he nor is he not after death?"
— these are but fancies, monk.

■

"Is the Tathāgata after death?"
— this is but a grasping-issue, monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"
"Neither is he nor is he not after death?"
— these are but grasping-issues, monk.

■

"Is the Tathāgata after death?"
— this is but a source of remores, monk;
"Is the Tathāgata not after death?"
"Both is he and is he not after death?"
"Neither is he nor is he not after death?"
— these are but sources of remorse, monk.

■

The unlearned average mqn understands not these views[9],
understands not view-origin,
understands not view-stopping,
understands not the stepping of the way
to view-stopping.

For him view grows;
and he is not freed from birth, old age, death,
from sorrows, griefs, ills, tribulations;
he is not freed from ill,
I say.

§

But the learned Ariyan listener
understands view,
its origin,
its stopping,
the stepping of the way thereto.

For him view is stopped;
and he is freed from birth, old age, death,
from sorrows, griefs, ills, tribulations;
he is freed from ill,
I say.

§

Thus knowing, thus seeing, the learned Ariyan listener, indeed, explains not:

"Is the Tathāgataafter death?"

"Is the Tathāgata not after death?"

"Both is he and is he not after death?"

"Neither is he nor is he not after death?"

■

Thus knowing, thus seeing,
the learned Ariyan listener

is thus subject to the inexplicable
as to unexplained points.

■

Thus knowing, thus seeing,
the learned Ariyan listener
is not afraid, trembles not, wavers not, shakes not,
nor falls to quaking concerning these points:

"Is the Tathāgataafter death?"

"Is the Tathāgata not after death?"

"Both is he and is he not after death?"

"Neither is he nor is he not after death?"

Verily, monk, this is the cause, the reason,
why to the learned Ariyan listener
doubt arises not
as to unexplained points.'

---

[1] *Avyākata:* more literally (*a-vi-ā-kar*) unexpounded, unanalyzed, undefined. *D*.i, 188; *M*.i, 426; *S*.iv, 375; *A*.v, 193.

[2] *Comy. satto*.

[3] *Diṭṭhigata*.

[4] *Sā diṭṭhi*.

[5] *Avyākaraṇa-dhammo*.

[6] *Na cchambhati na kampati* (*S.e*. here with *v.l*. inserts *na calati*), *na vedhati no santāsaṇ āpajjati; cf*. *M*. ii, 138. For *chambhati* the Colombo 1922 edition of *Comy*. and Hewavitarne Bequest reads, *jambhati;* glossing, *na kampati*. See Trenckner's Notes, p. 70.

[7] I think we should read with v.l. *la* or *pe* between each term; S.e only with *vippaṭisāro*.

[8] *Saññāgata*. *Comy*. *Diṭṭhisaññā eva h'ettha saññāgataṇ;* in fact it treats each term as a form of *diṭṭhi*.

[9] The text repeats from here onwards in full.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 52

Man's Faring

---

[40]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, I will teach the seven farings[1] of man
and the completely unattached[2] cool;
listen well,
pay heed,
I will speak.'

'Yes, lord,' rejoined the monks;
and the Exalted One said:

"And what, monks, are the seven farings of man?

§

Consider a monk who steps his way, thinking:

"If it were[3] not,
it would not be mine;
it shall not become,
for me it shall **[41]** not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;[4]
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
he becomes completely cool[5] after an interval.

■

Monks, just as from an iron slab,[6]
heated and beaten[7] all day,
a bit may come off and cool[8] down;
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
he becomes completely cool after an interval.

§

Again, consider a monk who steps his way thinking:[9]

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
becomes completely cool after an interval:

■

Just as from an iron slab, heated and beaten all day, a bit may come off, fly up and cool down;
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,

nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
becomes completely cool after an interval.

§

Again, consider a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
becomes completely cool after an interval.

■

Just as from an iron slab,
heated and beaten all day,
a bit may come off,
fly up and before touching the ground cool down;
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
becomes completely cool after an interval.

§

Again, consider a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
becomes completely cool after lessening his period.

■

Just as from an iron slab,
heated and beaten all day,
a bit may come off,
fly up and after touching the ground cool down;
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,

what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
becomes completely cool after lessening his period.

§

Again, consider a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom

that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
without (karmic) residue becomes completely cool.[ed1]

■

Just as from an iron slab,
heated and beaten all day,
a bit may come off,
fly up and fall on some small heap of grass,
heap of sticks,
kindle fire,
kindle smoke
and consume that small heap
and cool down from want of fuel;[10]
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,

a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
without (karmic) residue becomes completely cool.

§

[42] Again, consider a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
with some (karmic) residue becomes completely cool.

■

Just as from an iron slab,
heated and beaten all day,
a bit may fall on a large heap of grass,
heap of sticks,
kindle fire,
kindle smoke
and consume that large heap
and cool down from want of fuel;
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
with some (karmic) residue becomes completely cool.

§

Again, consider a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
he becomes part of the upward stream, bound for the highest.

■

Just as from an iron slab,
heated and beaten all day,
a bit may come off,
fly up and fall on a large heap of grass,
a large heap of sticks,

kindle fire,
kindle smoke,
consume that large heap,
set fire to the shrubland,[11]
set fire to the woodland
and, burning there,
come to the edge of a green cornfield,
[12]upland,
rock,
water
or lush countryside[13]
and there cool down from want of fuel;
even so a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!" -

he acquires poise,
yearns not after life,
yearns not after life to come,
but sees with true wisdom
that there is beyond a bourne,
a peace;
yet not all in all is the bourne realized by him,
nor all in all is the leaning towards conceit got rid of,
nor that towards worldly lusts,
nor towards ignorance.

When the five lower fetters are destroyed,
he becomes part of the upward stream, bound for the highest.

Verily, monks, these are the seven farings of man.

§

And what is the completely unattached cool?

Consider a monk who steps his way thinking:

"If it were not,
it would not be mine;
it shall not become,
for me it shall not become;
what is,
what's become,
that I abandon!"

he acquires poise,
yearns not after life,
yearns not after life to come,
but with true wisdom sees there is beyond a bourne,
a peace;
and that bourne is, verily,
all in all realized by him;
and all in all is the leaning towards conceit
got rid of by him,
the leaning towards worldly lusts
got rid of by him,
the leaning towards ignorance
got rid of by him.

Destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,

[43] here and now,
realizing it himself by his own knowledge.

This, monks, is called the completely unattached cool.

Verily, monks, these are the seven farings of man and the completely unattached cool.'

---

[1] Purisa-gati. *Comy. purisassa ñāṇa- (gnosis) -gatiyo; P.E.D.* omits.

[2] *Anupādā parinibbāna. Comy. apaccaya-nibbāna;* 'not taking up (fuel)'; *cf. A.* i, 44 (*G.S.* 'without attachment'); *M.* i, 148 (*F. Dial.* absolute'). (Note: The rendering of the Pali *parinibbāyin* by 'becomes ... cool' is to copy the adaptation of the phrase to the simile. The more usual term is *sītibhūta*. - Mrs. Rhys Davids.)

[3] *S.* iii, 55; *Ud.* 66; *Comy.* and *S.e.* here read *assa. Comy.* explains as at *S.A.* (see note to *K.S.* iii, 48): because of the deed *(kamma)* there is the personality *(attabhāva), i.e.* the self made-to-become.

[4] *Atth'uttariṃ padaṃ santaṃ. Comy. Nibbāna-padaṃ.*

[5] On this and subsequent terms see above, p. 9, *n.* 1.

[6] *Ayokapāla. S.e.* so; *P.E.D.* suggests *phāla,* following *Vin.* i, 225, which I adopt; but *cf. SnA.* 221: *aggitattakapālasadiso.* V.l. *guhala, gula.*

[7] *Comy. Saṇḍāsena gahetvā muṭṭhikāya koṭṭiyamāne.*

[8] *Nibbāyeyya.*

[9] The text repeats much in full. [Ed. Fully expanded here.]

[10] Anāhāra. *Cf. M.* i, 487.

[11] *Gaccha*. *S.e*., *kaccha* with *v.l*.; *Comy*. both, observing, *nirārakkhaṃ* {not in *P.E.D*.) arañña̱m. See *Vism*. 183.

[12] *Haritaṃ taṃ vā patthaṃ taṃ vā ... S.e*. *haritattaṃ vaṃ patthattaṃ vā selantaṃ vā ...;* we should no doubt, read: *harit'antaṃ vā patth'antaṃ vā ...* and so forth.

[13] *Ramaṇīyaṃ bhūmibhdgaṃ*.

[ed1] See Hare's version in AN 7.16.. In that version his abbreviation makes it uncertain as to his intent to include the line: 'When the five lower fetters are destroyed;' here it is completely ignored. It has been restored here and in AN 7.16 following the Pali.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 53

Tissa[1]

---

[43]

[1] THUS have I heard:

Once, while the Exalted One dwelt near Rājagaha on Mount Vulture Peak,
two devas of surpassing loveliness,
lighting up almost the whole Peak,
approached the Exalted One at the passing of the night,
saluted him
and stood at one side.

And standing there, one deva said:

'Lord, these nuns are freed!' -

and the other said:

'Lord, these nuns are wholly freed
and without attached remainder.'[2]

Thus spake those devas,
and the Master approved;
and seeing that,
they saluted the Exalted One and,

keeping him on their right,
vanished thence.

■

At dawn the Exalted One told the monks: Monks, at the passing of the night two devas of surpassing loveliness,
lighting up almost the whole Peak,
approached me,
saluted
and stood at one side.

And standing there, one deva said:

'Lord, these nuns are freed!' -

and the other said:

'Lord, these nuns are wholly freed
and without attached remainder.'

§

2. Now at that time the venerable Mahā Moggallāna sat near the Exalted One;
and he thought:

'What devas know the partly attached
as partly attached,
the wholly detached
as wholly detached?'

■

About then a monk named Tissa had recently died
and had arisen in one of the Brahmā worlds;
and there they knew him as Brahmā Tissa the mighty,
the very powerful.

■

And[3] the venerable Mahā Moggallāna,
as a strong man might stretch forth his bent arm
or bend his outstretched arm,
vanished from Mount Vulture Peak
and appeared in that Brahmā world.

And Brahmā Tissa saw the venerable one from afar, coming along,
and on seeing him said:

'Come, worthy Moggallāna,
welcome, worthy Moggallāna!

'Tis **[44]** long indeed since you made this round,
that is to say, came here.

Be seated, worthy sir, here on this seat made ready!'

And the venerable Mahā Moggallāna sat down on the seat made ready,
and Brahmā Tissa, after saluting him,
also sat down - at one side.

§

And the venerable Mahā Moggallāna said to Brahmā Tissa, thus seated:

'To what devas, Tissa, is there this knowledge:
As to being partly unattached, he is that;
as to being wholly unattached, he is that?

'The Brahmā deva-hosts, worthy Moggallāna, have this knowledge:
As to being partly unattached, he is that;
as to being wholly unattached, he is that

■

'What, have they all this knowledge:
As to being partly unattached, he is that;
as to being wholly unattached, he is that?'

3. 'No, worthy sir, they do not all have this knowledge:
As to being partly unattached, he is that;
as to being wholly unattached, he is that.'

Those devas who are satisfied with Brahmā life,
Brahmā beauty,
Brahmā happiness,
Brahmā pomp,
Brahmā power[4]
and know not the escape from it
to the beyond as there really[5] is,
they have not this knowledge:
As to being partly unattached, he is that;
as to being wholly unattached, he is that.

But those devas of the Brahmā hosts
who are not satisfied with Brahmā life,
Brahmā beauty,
Brahmā happiness,
Brahmā pomp,
Brahmā power
and know the escape from it

to the beyond as there really is,
they have this knowledge:
As to being partly unattached, he is that;
as to being wholly unattached, he is that.

■

4. Consider, worthy Moggallāna,
the monk who is freed-both-ways;[6]
of him those devas know thus:

This reverend sir is freed-both-ways,
and so long as his body lasts,
devas and men shall see him,
but on the breaking up of the body
they shall not see him.[7]

And thus it is, worthy sir,
that these devas have the knowledge:
As to being wholly unattached, he is that.

■

5. Again, consider him who is wisdom-freed
of him those devas know thus:

This reverend sir is wisdom-freed,
and so long as his body lasts,
devas and men shall see him,
but on the breaking up of the body
they shall not see him.

And thus it is, worthy sir,
that these devas have the knowledge:
As to being wholly unattached, he is that.

■

6. Consider the monk who is a seer-in-body;
of him they know:

This reverend sir is a seer-in-body;
perhaps by practising things meet
as to sleeping and sitting,[8]
having fellowship with good **[45]** friends,
controlling the faculties,
he may enter and abide in
that consummation beyond[9] all of the godly life,
realizing it here now by his own knowledge,
for the sake of which clansmen rightly go forth
from the home to the homeless life.[10]

And thus it is, worthy sir, that these devas have the knowledge:
As to being partly unattached, he is that.

■

7. Consider him who is a view-winner;
of him they know:

This reverend sir is a view-winner;
perhaps by practising things meet
as to sleeping and sitting,
having fellowship with good friends,
controlling the faculties,
he may enter and abide in
that consummation beyond all of the godly life,
realizing it here now by his own knowledge,
for the sake of which clansmen rightly go forth
from the home to the homeless life.

And thus it is, worthy sir, that these devas have the knowledge:
As to being partly unattached, he is that.

■

8. Consider him who is faith-freed;
of him they know:

This reverend sir is faith-freed;
perhaps by practising things meet
as to sleeping and sitting,
having fellowship with good friends,
controlling the faculties,
he may enter and abide in
that consummation beyond all of the godly life,
realizing it here now by his own knowledge,
for the sake of which clansmen rightly go forth
from the home to the homeless life.

And thus it is, worthy sir, that these devas have the knowledge:
As to being partly unattached, he is that.

■

9. Consider him who is a Dhamma-follower;
of him they know:

This reverend sir is a Dhamma-follower;
perhaps by practising things meet
as to sleeping and sitting,
having fellowship with good friends,
controlling the faculties,
he may enter and abide in
that consummation beyond all of the godly life,
realizing it here now by his own knowledge,
for the sake of which clansmen rightly go forth
from the home to the homeless life.

And thus it is, worthy sir, that these devas have the knowledge:
As to being partly[11] unattached, he is that.'

10. And the venerable Mahā Moggallāna, delighted,
pleased by Brahmā Tissa's words,
as a strong man might bend his arm to and fro,
vanished from the Brahmā world
and appeared on Mount Vulture Peak.

§

And he approached the Exalted One, saluted him and sat down at one side.

And, seated thus, the venerable Mahā Moggallāna related to the Exalted One all that talk he had had with Brahmā Tissa.[12]

'But Brahmā Tissa did not teach you the seventh person, Moggallāna, the dweller[13] in the signless.'

'Now is the time, O Blessed One,
now is the time, O Well-farer!

Were the Exalted One to teach concerning the dweller in the signless,
the monks would hear and remember.'

'Wherefore, Moggallāna, listen,
pay heed,
I will speak.'

'Yes, lord,' rejoined the venerable Mahā Moggallāna; and the Exalted One said:

11. 'Consider, Moggallāna, the monk who,
by inattention to all signs,
enters and abides in signless mental concentration[14]
[46] of him those devas know:

This reverend sir is a dweller in the signless;
of him they know:

This reverend sir abides in signless mental concentration;
perhaps by practising things meet
as to sleeping and sitting,
having fellowship with good friends,
controlling the faculties,
he may enter and abide in
that consummation beyond all of the godly life,
realizing it here now by his own knowledge,
for the sake of which clansmen rightly go forth
from the home to the homeless life.

And thus it is, Moggallāna, that these devas have the knowledge:

As to being partly unattached, he is that.'

---

[1] See *G.S.* iii, 233.

[2] *Anupādisesa. Comy. upādānasesaṃ agahetvā pañcahi vimuttīhi anavasesāhi vimuttā;* and observes that they were Mahāpajāpatī and five hundred others; see below, pp. 181 *ff.*

[3] All this is stock, see *G.S.* iii, *loc. cit.* The simile is, I suppose, the commonest in the Canon, see *D.* i, 222; *M.* i, 326; *S.* i, 137; below, p. 50. We should read *pariyāyam* for *pariyāyamam* in this passage.

[4] *Cf. D.* iii, 146, and below, p. 165, for this set.

[5] *Uttariṃ nissaraṇaṃ yathābhūtaṃ; cf. M.* i, 326; *S.* i, 142; *A.* v, 188; usually *uttarṃ* is omitted; *cf. D.* ii, 69; *S.* ii, 5; *A.* ii, 10; *M.* i and *S.* i, are, as here, concerning devas.

[6] See above, p. 7, for these six types.

[7] *D*. i, 46.

[8] *D*. i, 71.

[9] *Anuttara*.

[10] The whole passage recurs at *M*. i, 477.

[11] The text reads *su-* for *sa-*.

[12] The text does not repeat.

[13] *Comy*. observes that this is the *saddhānusārī*, see above, p. 7,

[14] *Sabba-nimittānaṃ amanasikdrā animittṃ ceto-samaādhiṃ viharati*. *Comy*. *sabbesaṃ nicca-nimittādīnaṃ; Comy*. *ad*. *D*. ii, 100 and *M*. i, 296, *rūpādīnaṃ*. ... At *Dhp*. 92, 93 *animitta* (with *vimokha*) comes to mean Nibbāna; *DhpA*. 172, *rāga-dosa-mohānaṃ abhāvena ... tathā rāgādi-nimittābhāvena animittaṃ*. ... See *DhS*. *trsl*. 92, 142, for this concentration practice; *K.S*. i, 239; *Sisters*, 23. It may be noted how the B. is made to use the same words as Brahmā Tissa.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 54

Sīha[1]

---

[46]

[1] THUS have I heard:

Once, while the Exalted One dwelt near Vesālī,
at the Gabled Hall in Mahavana,
general Sīha visited him,
saluted
and sat down at one side.

So seated, he said to the Exalted One:

'Is it possible, lord, to show the visible result of giving?'

'Well, Sīha,
just on that I will question you in return;
explain the matter as it seems good to you.[2]

Now what think you, Sīha?

There might be two men:
one unbelieving,
mean,

miserly,[3]
cross-grained;[4]
the other a believer,
a master-giver,
delighting in constant giving.

What think you, Sīha,
on whom would compassionate arahants first have compassion;[5]
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver[6]
who delights in constant alms-giving?

'The unbeliever,[7]
mean,
miserly,
cross-grained man, lord,
why should they first have compassion on him?

But the believer,
the master-giver
who delights in constant alms-giving,
on him surely they would first have compassion.'

§

[47] 'Then what think you, Sīha?

Which of the twain would visiting arahants first visit;
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver
who delights in constant alms-giving?

'The unbeliever,
mean,
miserly,
cross-grained man, lord,
why should visiting arahants first visit him?

But the believer,
the master-giver
who delights in constant alms-giving,
surely visiting arahants would first visit him.'

§

'Then what think you, Sīha?

From whom would receiving arahants first receive alms;
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver
who delights in constant alms-giving?

'The unbeliever,
mean,
miserly,
cross-grained man, lord,
why should receiving arahants first receive alms from him?

But the believer,
the master-giver
who delights in constant alms-giving,
surely receiving arahants would first receive alms from him.'

§

'Then what think you, Sīha?

To whom would teaching arahants first teach Dhamma;
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver
who delights in constant alms-giving?

'The unbeliever,
mean,
miserly,
cross-grained man, lord,
why should teaching arahants first teach Dhamma to him?

But the believer,
the master-giver

who delights in constant alms-giving,
surely teaching arahants would first teach Dhamma to him.'

§

'Then what think you, Sīha?

Of whom would a fair report be noised abroad;
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver
who delights in constant alms-giving?

'The unbeliever,
mean,
miserly,
cross-grained man, lord,
why would a fair report be noised abroad about him?

But the believer,
the master-giver
who delights in constant alms-giving,
surely a fair report would be noised abroad about him.'

§

'Then what think you, Sīha?

Who would approach any[8] gathering -
nobles,
brahmans,
householders,
recluses -
with confidence,
untroubled;[9]
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver
who delights in constant alms-giving?

'The unbeliever,
mean,
miserly,
cross-grained man, lord,
how would would he approach any gathering -
nobles,
brahmans,
householders,
recluses -
with confidence,
untroubled?

But the believer,
the master-giver
who delights in constant alms-giving,
surely he would approach any gathering -
nobles,
brahmans,
householders,

recluses -
with confidence,
untroubled.'

§

'And what think you, Sīha,
who, on the breaking up of the body after death,
would arise in the happy heaven world:
the unbelieving,
mean,
miserly,
cross-grained man
or the believer,
the master-giver
who delights in constant almsgiving?

'The unbeliever,
mean,
miserly,
cross-grained man, lord,
why shall he,
on the breaking up of the body after death,
arise in the happy heaven world?

But the believer,
the master-giver
who delights in constant alms-giving,
surely he after death
may arise in the happy heaven world.

§

Lord, these six visible results of giving,
declared by the Exalted One -
I go not to the Exalted One for faith for that;
I just know them.

I, lord, am a giver,
a master-giver,
and on me compassionate arahants first have compassion.

I, lord, am a giver,
a master-giver,
and on me they first visit.

I, lord, am a giver,
a master-giver,
and from me they first receive.

I, lord, am a giver,
a master-giver,
and to me they first teach Dhamma.

I, lord, am a giver,
a master-giver,
and of me a fair report is noised abroad:

"General Sīha is a giver,
a worker,
the Order's servant,"
it is said.

I, lord, am a giver,
a master-giver,
and any gathering I approach -

nobles,
brahmans,
householders,
recluses -
I approach with confidence,
untroubled.

Lord, these six visible results of giving,
declared by the Exalted One -
I go not to the Exalted One for faith for that;
I just know them.

But when the Exalted One said:

"The **[48]** giver, Sīha,[10] the master-giver,
on the breaking up of the body after death,
arises in the happy heaven world" -

that I know not;
and there I go to the Exalted One for faith.'

'Thus it is, Sīha,
thus it is;
the giver, Sīha,
the master-giver,
on the breaking up of the body after death,
arises in the happy heaven world.'

---

[1] See *G.S.* iii, 31; *Dial.* i, 198; *Vin.* i, 233; below, pp. 124 *ff.*

[2] This is stock; *cf. D.* i, 60; *M.* i, 487.

[3] *Kadariya,* 'how an Ariyan'; *Comy. thaddhamacchariyo,* as elsewhere.

[4] *Paribhāsaka*.

[5] *Comy*. explains: Being moved to compassion in thought, thus: Whom ought we to help today; of whom shall we receive a gift or to whom shall we teach Dhamma?

[6] *Dānapati*.

[7] The text repeats all throughout. [Ed. completed for this edition.]

[8] *Yañ ñad eva*. *S.e*. so (*P.E.D*. omits); *cf*. *D*. ii, 85, where the passage recurs, there: *yaṃ yad eva*.

[9] *Amaṇkubhūto*.

[10] With *v.l*. and *S.e*. we should read Sīha.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 55

Not Cloaked[1]

---

[48]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, these four[2] need not be cloaked by the Tathāgata,
and of three he is blameless.

§

What four need not be cloaked?

Monks, in bodily act the Tathāgata is wholly pure;
there is no wrongdoing in deed by the Tathāgata
which he would cloak, thinking:

"Let none know this of me."

■

Monks, in act of word the Tathāgata is wholly pure;
there is no wrongdoing in word by the Tathāgata
which he would cloak, thinking:

"Let none know this of me."

■

Monks, in act of thought the Tathāgata is wholly pure;
there is no wrongdoing in thought by the Tathāgata
which he would cloak, thinking:

"Let none know this of me."

■

Monks, in mode of living
the Tathāgata is wholly pure;
there is no wrong mode of living by the Tathāgata
which he would cloak, thinking:

"Let none know this of me."

These four need not be cloaked by the Tathāgata.

■

Of what three is he blameless?

Monks, the Tathāgata's Dhamma is well proclaimed.

Herein, truly, a recluse, brahman, deva, Mara, Brahmā
or anyone in the world
might with justice blame me, saying:

"In this way[3] has Dhamma not been well proclaimed by you."

Monks, I see no sign of this;
and, seeing no sign,
I abide won to peace,
won to fearlessness,
won to confidence.[4]

■

Monks, well made known by me to listeners
are the steps **[49]** in the way to the cool,[5]
since my listeners who have stepped them,
after destroying the cankers,
enter and abide in the cankerless mind-emancipation,
wisdom-emancipation,
here and now realizing it by their own knowledge.

Herein, truly, a recluse, brahman, deva, Mara, Brahmā
or anyone in the world
might with justice blame me, saying:

"In this way have the steps not been well made known,
since your listeners who have stepped them,
after destroying the cankers,
enter and abide in the cankerless mind-emancipation,
wisdom-emancipation,
here and now realizing it by their own knowledge.

"Monks, I see no sign of this;
and, seeing no sign;
and, seeing no sign,

I abide won to peace,
won to fearlessness,
won to confidence.

■

Monks, not one hundred only
of my gatherings of listeners,
after destroying the cankers,
enter and abide in cankerless mind-emancipation,
wisdom-emancipation,
here and now realizing it by their own knowledge.

Herein, truly, a recluse, brahman, deva, Mara, Brahmā
or anyone in the world
might with justice blame me, saying:

"See,[6] there are no hundreds of your gatherings of listeners who,
after destroying the cankers,
enter and abide in cankerless mind-emancipation,
wisdom-emancipation,
here and now realizing it by their own knowledge.

"Monks, I see no sign of this;
and, seeing no sign;
and, seeing no sign,
I abide won to peace,
won to fearlessness,
won to confidence.

Of these three he is blameless.

■

Verily, monks, these four need not be cloaked by the Tathāgata,
and of these three he is blameless.'

[1] The *uddana* in the text is misprinted; we should read, *Sīh'arakkhita-*.

[2] Three recur at *D*. iii, 217 (see *Dial*. iii, 210 *n*.); *cf*. *Vin*. ii, 248; *A*. iii, 124; *Mil*. 170; the whole passage is quoted at *SnA*. 37 and *SA*. 277.

Childers, pg 162, **'Iti pi':** With foll. api: Iti pi so bhagavā, behold the Blessed One (B. Lot. S61); tmhehi bhūtaṃ bhūtato paṭijānitabbaṃ iti p'etaṃ bhūtaṃ iti p'etaṃ tacchaṃ atthi c'etaṃ amhesu saṃvijjati ca pan'etaṃ amhesu, you must recognize the truth as truh, saying, This is true, this is real, it is among us, it exists among us; Tassa evam assa, bherisaddo iti i, mutiṇgasaddo iti pi, saṇkhapaṇa-vadeṇḍimasaddo iti pi ti, he should thnk thus "'Tis the sound of tomtoms, 'tis the sound of tabours, 'tis the sound of chanks and drums."

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 56

Kimbila[1]

---

[49]

[1] THUS have I heard:

Once, when the Exalted One was staying in the Bamboo Grove near Kimbila,
the venerable Kimbila approached him,
saluted
and sat down at one side.

So seated, he said:

'Lord, what is the cause,
the reason why,
when the Tathāgata has become completely cool,[2]
Saddhamma will not last?

Suppose, Kimbila, when the Tathāgata has become completely cool,
the monks, nuns, laymen and laywomen
live without reverence, without heed for the teacher
live without reverence, without heed for the Dhamma
live without reverence, without heed for the the Order
live without reverence, without heed for the the training

live without reverence, without heed for concentration
live without reverence, without heed for earnestness,
live without reverence, without heed for goodwill.

Verily, Kimbila, this is the cause,
the reason why,
when the Tathāgata has become completely cool,
Saddhamma will not last.'

§

[50] 'And what, lord, is the cause,
the reason whereby,
when the Tathāgata has become completely cool,
Saddhamma will last?'

'Suppose, Kimbila, when the Tathāgata has become completely cool,
the monks, nuns, laymen and laywomen
live with reverence, with heed for the teacher
live with reverence, with heed for the Dhamma
live with reverence, with heed for the the Order
live with reverence, with heed for the the training
live with reverence, with heed for concentration
live with reverence, with heed for earnestness,
live with reverence, with heed for goodwill.[3]

Verily, this is the cause,
the reason whereby,
after the Tathāgata has become completely cool,
Saddhamma will last.'

[1] See *G.S.* iii, 180, 239 and notes there.

[2] *Parinibbuta*.

[3] The text repeats all. *Cf.* above, p. 16; below, p. 82. [All reconstruced in this edition.]

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 57

The Seven

---

[50]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park; and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, holding fast[1] to seven things,
a monk may,
on destroying the cankers,
enter and abide in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by his own knowledge.

§

What seven?

Herein, monks, a monk is full of faith,
virtuous,
learned,
lives secluded,
has initial energy,[2]
is mindful,
is wise.

Verily, monks, holding fast to these seven things,
a monk may,
on destroying the cankers,
enter and abide in the canker-less mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by his own knowledge.

---

[1] *Dhammehi samannāgato:* gone along with what ought to be held.

[2] *Āraddhaviriya,* see *G.S.* iii, 238, *n.* 2[Our n. 3] (where for *ārādheti* read, *ārabhati). Cf.* below, p. 217, *viriyaṃ ārabhati*.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 58

Pacalāyana Suttaṃ

Nodding[1]

---

[50]

[1] THUS have I heard:

Once, while the Exalted One dwelt among the Bhaggis[2]
on Crocodile Hill in the Deer Park at Bhesaka'ā Grove,
the venerable MahāMoggallāna sat nodding in the village of
Kallavā'amutta,
among the Magadhese.

And the Exalted One with the deva-eye,
surpassing man's in clearness,
saw him seated there nodding;
and as a strong man might bend his arm to and fro,
the Exalted One vanished from the Deer Park
and appeared before the venerable MahāMoggallāna.
And the Exalted One sat down on the appointed **[51]** seat.
And when he was seated,
he said to the venerable MahāMoggallāna:

'Noddest thou, Moggallāna,
dozest thou, Moggallāna?'

'Yes, lord.'

[2] 'Accordingly, Moggallāna, if,
while thou abidest thoughtful,
comes the thought:
"That drowsiness has descended"
— take no heed of it,
make no ado of that thought;[3]
and maybe, as thou abidest so,
that drowsiness will pass.

[3] If, abiding so,
it pass not,
then shouldst thou ponder in thy heart on Dhamma,
as heard, as mastered,
explore it, with thy mind review it;
and maybe, as thou abidest so,
that drowsiness will pass.

[4] If it pass not,
then shouldst thou repeat Dhamma in detail,
as heard, as mastered;
and maybe, as thou abidest so,
that drowsiness will pass.

[5] If it pass not,
then shouldst thou pu11[4] both ear-lobes
and knead the limbs with the hand;
and maybe, as thou abidest so,
that drowsiness will pass.

[6] If it pass not,
then shouldst thou arise from sitting,

cleanse[5] the eyes with water,
survey the horizon
and gaze up at the starry constellations;
and maybe, as thou abidest so,
that drowsiness will pass.

[7] If it pass not,
then shouldst thou apply thy mind
to the thought of light,[6]
fix thy mind on the thought of day
— as by day, so by night;
as by night, so by day —
thus with mind unhindered, unhampered,
thou shouldst make thy thought become radiant;
and maybe, as thou abidest so,
that drowsiness will pass.

[52] [8] If it pass not,
then, with the senses withdrawn,
the mind not outward gone,[7]
shouldst thou fix thy thought
on the alley-walk,
conscious of its front and back;[8]
and maybe, as thou abidest so,
that drowsiness will pass.

[9] If, abiding so,
that drowsiness pass not,
then shouldst thou,
lion-like,
lie down on thy right side,
foot covering foot,
mindful,
self-possessed,
thy mind set on the thought of arising;[9]

and, on awakening,[10] Moggallāna,
get up quickly, thinking:

"I'll not live
yoked to the pleasures of lying,
reclining and drowsiness."
Verily, let thy training be thus, Moggallāna !

[10] And moreover, Moggallāna,
let thy training be thus:

"Not lifted up with pride[11]
will I visit families."

Verily, Moggallāna,
let thy training be thus!

For in families, Moggallāna,
there are many things to be done
whereby the men may not notice a monk's coming;
and if the monk visit lifted up with pride,
he'll think:
"Who now, I wonder,
has embroiled me with this family?
These men have now no liking[12] for me."
And so, from getting nothing,
he becomes troubled;[13]
being troubled, he becomes wrought Up;[14]
being wrought up,
he becomes uncontrolled;
when uncontrolled,
the mind is far from concentration.

Moreover, Moggallāna,
let thy training be thus:

"I'll talk **[53]** no provoking talk."[15]

Verily, Moggallāna,
let thy training be thus!

When there is provoking talk, Moggallāna,
much talk may be expected;
when there is much talk,
one becomes wrought up;
being wrought up,
one becomes uncontrolled;
when uncontrolled,
the mind is far from concentration.

Moggallāna, I praise not fellowship just with all,
nor do I not praise such fellowship;
indeed; Moggallāna, I praise not fellowship with housedwellers,
with wanderers;
but dwellings that have few sounds,
little noise,
are free from folk's breath,
where one may live apart from man
in befitting solitude[16]
— 'tis such I praise.'

[11] Now when he had thus spoken,
the venerable MahāMoggallāna said this to the Exalted One:

'Briefly,[17] lord, how becomes a monk
freed by craving's destruction,
reaching the perpetual end,[18]
the perpetual peace from effort,
the perpetual godly state,
the perpetual finality,
and becomes foremost among devas and men?'

'Herein, Moggallāna,
a monk has learnt this:
It befits not to be engrossed in the things[19] of this world.

If,[20] Moggallāna, a monk has learnt this
— It befits not to be engrossed in the things of this world —
he recognizes each condition;
recognizing each condition,
he understands each condition;
understanding eaeh condition,
whatever feeling he feels
— pleasant, painful or neither —
he abides seeing the impermanence of those feelings,
viewing them dispassionately,
looking for their end,
regarding them as something to be renounced.
Living in **[54]** such contemplation,
he cleaves not to anything in the world;
not cleaving to anything,
he craves[21] not;
not craving for anything,
he becomes just completely cool in himself;[22]
and he knows:
Birth is destroyed,
lived is the godly life,
done is what had to be done,
there is no more of this state.[23]

Verily, Moggallāna, in this manner, briefly,
a monk becomes freed by craving's destruction,
reaching the perpetual end,
the perpetual peace from effort,
the perpetual godly state,
the perpetual finality,
and becomes foremost among devas and men.'

[1] *Pacala,* from √*cal,* to shake. *S.e.* omits this and adopts *v.l.* in *n.* 24 of our text. *Comy.* observes that he had walked up and down for seven days and was worn out (*cf.* Soṇa's case *G.S.* iii 266 *n.*). Our sutta is referred to by Dhammapala, see *Brethr.* 341, where the village is called Kallavala; *Comy.* is silent.

[2] The Bhaggis were members of the Vajjian confederacy and Suṇsumāragira was their capital. see *C.H.I.* i, 175.

[3] *S.e.* reads: *yathā saññino te viharato tam middham okkamī-ti taṇ saññam mā manasikāsi taṇ saññam mā bahulam akāsi;* which I follow. *Comy.* observes that M. was not then arahant. Our sutta is referred to at *Expos.* 317; see also *DhS. trsl.* 312 *n.*

[4] *Āvijeyyāsi, S.e. āviñj-* with *v.l.;* see *P.E.D.; Comy. ad S.* iv, 199. *ākaḍḍhati;* our *Comy.* is silent. Trenckner *Notes.* 59 from √*piñj* quoting *Sk. piñjana,* see *Pāli* use at *Mp.* 599 (*Hewa.* ed.) *ad A.* iii, 37, *piñchana. v.l. piñjana, pisana* (see *P.E.D. s.v.* √pis or √piṇs'); so my suggested translation at *G.S.* iii, 30 *n.,* 'carding' is to be amended.

[5] *Anumajjitvā,* so *S.e.,* but *Comy.* with *v.l. apanijitvā (*√*nij,* not in *P.E.D.*), glossing *parimaddittvā* (with some interesting *v.l.*).

[6] See *G.S.* iii. 228 *n.; Comy.* here almost repeats. But see below, p. 292.

[7] *Antogatehi indriyehi, abahigatena mānasena; Comy.* on the former, *bahi avikkhittehi anto anupaviṭṭhehi;* for the latter, see *VvA.* 213; *Vv.* 50 reads: *abahiggata,* no doubt for the metre's sake; *cf.* also *S.* i, 197, *atho te mano niccharati bahiddhā.*

[8] *Comy. purato ca pacchato ca abhiharaṇasaññāya saññāvā;* see *Dial.* iii. 44 *n.* on *abhiharati; G.S.* iii. 21 for concentration on alley-walks.

[9] *D*. ii, 134; *M*. iii, 3.

[10] *Paṭi-Buddhena*.

1 *Timothy* iii, 6: Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 59

Wives

---

[56]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park

'And early one morning,
after robing himself,
the Exalted One, taking bowl and cloak,
went to the home of Anāthapiṇḍika, the householder;
and when he was come,
he sat down on the seat made ready.

Now at that time the people of the house were making a great noise and clatter;
and when Anāthapiṇḍika had come and saluted him
and had sat down at one side,
the Exalted One said:

'Why, housefather, do the people of your house
make all this din and uproar?

It is just like fisherfolk
with a great haul,[1] methinks!'

'Lord, it is Sujata,[2] my daughter-in-law,
who lives with us.

She is rich and has been brought here from a wealthy family.

She pays no heed to her mother-in-law,
nor to her father-in-law,
nor to her husband;
neither does she venerate,
honour,
reverence
nor respect the Exalted One.'

Then the Exalted One called to her, saying:

'Come, Sujata!'[3]

'Yes, lord,' she replied,
and came and saluted the Exalted One
and sat down at one side.

Then said the Exalted One:

'Sujata, a man may have these seven kinds of wives.

What seven?

One like a slayer,
one like a robber,
one like a mistress,
one like a mother,
one like a sister,
one like a companion
and one like a handmaid.[4]

These, Sujata, are the seven;
and which of them are you?

[57] 'Lord, I do not fully understand
what the Exalted One has put so briefly.

Well were it for me, lord,
if the Exalted One would teach me Dhamma,
so that I may understand the meaning of the words
spoken so tersely by the Exalted One.'

' Then pay heed,
listen,
I will speak, Sujata.'

'Yes, lord,' she replied, and the Exalted One said:

'Whoso is pitiless, corrupt in mind,
Neglecting husband and unamiable,
Inflamed by other men, a prostitute,[5]
On murder bent -
Let her be called: a slayer and a wife!

Whoso would rob her husband of his gains-
Though little be the profit that he makes,
Whether by craftsmanship, or from his trade,
Or by the plough -
Let her be called: a robber and a wife!

The slothful glutton, bent on doing nothing,
A gossip and a shrew with strident voice,
Who brings to low account her husband's zeal
And industry -
Let her be called: a mistress and a wife!

Whoever and with loving sympathy,
Just as a mother for her only son,[6]

For husband cares, and o'er his stored-up wealth
Keeps watch and ward -
Let her be called: a mother and a wife!

Who holds her husband in the same regard
As younger sister holds the elder born,
The meek in heart, who in his every wish
Her husband serves -
Let her be called: a sister and a wife!

[58] And she who is as glad her lord to see
As boon companions long apart to meet,
A gracious character of gentle birth,
A fond helpmate -
Let her be called: companion and a wife!

If fearless of the lash and stick,[7] unmoved,
All things enduring, calm and pure in heart,
She bear obedience to her husband's word,
From anger free -
Let her be called: a handmaid[8] and a wife!

Now she who's called: a mistress, slayer, thief,
Who's harsh, immoral, lacking in respect,
When cometh death -
Will wander in the miseries of hell.

But mother, sister or companion, slave,[9]
In precept long established and restrained,
When cometh death -
Will wander in the happy heaven world.[10]

These, Sujata, are the seven kinds of wives a man may have;
and which of them are you?

'Lord, let the Exalted One think of me as a handmaid[11] and a wife from this day forth.'

---

[1] This simile recurs at *M*. i, 457; *A*. iii, 31, 342; *Ud*. 24; below, p. 224.

[2] *Cf*. *J*. ii, 347, where the same story is told. The *Comy*. observes that she was the younger sister of Visākhā (*A.A*. i, 404; below, p. 174); her father's name was Dhanañjaya Seṭṭhi, *Ud.A*. 158.

[3] *Ehi, Sujāte; 'ehi, bhikkhu!'* is the oldest formula of admission to the Order, *cf*. *Vin*. i, 12; it was also used for nuns.

[4] *Cf*. *Vin*. iii, 139; *M*. i, 286; *A*. v, 264 for other ten; Rockhill's *Life of B*., 61, *n*. 2, quoting the *Dulva* (the Tibetan *Vinaya-piṭaka*) for other five.

[5] *Dhanena kītassa*. *Comy*. *dhanena kītā assa:* she who may be bought by wealth.

[6] *Cf*. *D*. ii, 89; *Sisters* 38 and references there.

[7] *Vadhadaṇḍa*.

[8] *Dāsī*.

[9] In the text the number of lines in these last two verses alters.

[10] The text reads: *dāsīsamaṃ; S.e*. so. *Comy*. *dāsiyavattimanti: sāmikassa vattapūrikā dāsī*. The *Comy*. adds that she was then established in the refuges; the *Jātaka [269]* that she won the fruit of the Streamwinner, and gives her past 'life.' (*P.E.D*. omits *pūrikā*.)

[11] *Cf*. *Vism*. 299; *trsl*. ii, 344; *SnA*. 11.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 59a

Māpuññabhāyi Suttaṃ

Amity[1]

---

[54]

[1] Monks, be not afraid of deeds of merit.

It is a name for happiness,
that is, meritorious deeds.[2]

For well I know, monks,
that deeds of merit
done for a long time
have a ripening,
a blossoming,
which is pleasing,
joyous and
lovely for a long time.

For[3] seven years I fostered thoughts of amity,
and then for seven ages
of the world's rolling on and rolling back
I came not again to this world.

Then when the world rolled on,
I reached the sphere of Radiance;
then when the world rolled back,
I won to Brahmā's empty palace.

Then, monks, I became Brahmā,
great Brahmā,
the conqueror,
unconquered,
all-seeing,
all powerful.

Thirty-six times I was Sakka,
the deva-king.

Many times seven
was I a Wheel-turning rajah,
just,
righteous,
conquering the four ends of the earth,
bringing stability to the country,
possessing the seven gems.

Monks, these were **[55]** my seven gems:

The wheel-gem,
elephant-gem,
horse-gem,
precious stone-gem,
woman-gem,
housefather-gem
and minister gem.

And I had more than a thousant sons,
valiant, vigorous, crushers of enemy-hosts.

And when I had conquered it,
I dwelt within this sea-girt country,
(ruling) righteously,
not needing rod or sword.

See, monks, the fruit of merit, fruit of good
For seekers after happiness: Seven years
I fostered thoughts of amity; seven ages
Rolled on, rolled back, nor to this world I came;
The world rolled on and Radiance I reached;
The world rolled back and Brahmā's void I won;
Seven times I rose all-powerful, gret Brahmā;
Thirty-six times I ruled as deva-king
And I became a rajah Wheel-turner,
Lord o' the Rose Apple Grove;[4] and I became
A warrior duly crowned, the chief of men;
This earth I conquered and then justly ruled,
Needing no rod or sword or violence,
But ordering all impartially,[5] I caused
The clans to grow in fortune, riches, wealth,
Theirs were all pleasures, mine the seven gems—
This Buddhas taught in pity[6] for the world—
This is the cause of greatness and my names:[7]
Squire of the Earth,[8] King, Splendid, Opulent,
Famous, Majestic, Lord o' the Rose Apple Grove!
Who hearing this should doubt? Not e'en the base-born
Hence,[9] wishing weal, and for the great self yearning,
Revere Saddhamma, mind the Buddha's Word.'

---

[1] Our text does not treat this as a separate sutta, not so *Comy.*, where it is numbered *navame*. It is omitted from the *uddāna* (so, too, from *S.e.*), but with *v.l.* we should no doubt read *mettā* for *satta-*. Much of the sutta recurs at *It.* 14 *ff.*, and is referred to at *KhpA.*230.

[2] *S.e. puññan-ti; It. puññāni; KhpA. puññānī-ti.*

[3] *Cf.* below, p. 68; the second half of the paragraph is stock, see *D.*ii, 16; *M.* ii, 134; *Sn.* p. 106. For the seven gems see *Dial.* ii, 202-8; Bachhofer's *Early Indian Sculpture*, plates 107 and 115.

[4] *Jambusaṇḍassa issaro; Jambudīpa* is, very vaguely, India.

[5] *S.e. samena anusāsiyaṇ.*

[6] *Sangāhakā. Comy. mahākaruṇikā; cf. J.* iii, 262; the word also means 'charioteer,' see *D.* ii, 268; *M.* ii, 80, etc.; so the line might be rendered 'Thus taught the Buddhas, charioteers o' the world.'

[7] *Yena vuccati ... rājā homi ... yasavā homi. ...*

[8] *Pathabyo; S.e.* with *v.l. puth-.*

[9] *S.e.* reads, *attakāmena mahattham; B.* (*M.* and *Ph.*) *mahantaṇ; cf. mahattham* and *mahaṭṭham* at *M.* ii, 197; *M.A.* iii, 444; *cf. G.S.* ii, p. 22; *K.S.* i, 174; also *G.S.* i, 227. *Cf.* Mrs. Rh. D. *Manual,* 166.

Aṇguttara Nikāya
Sattaka Nipāta
Avyākata Vagga

Sutta 60

Kodhana Suttaṃ

Anger[1]

---

[58]

[1][ati-nymo] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven conditions,
fostered by rivals,
causing rivals,[2]
which come upon an angry woman or man.

What seven?

[59] Monks, there is the case of the rival,
who wishes thus of a rival:

"Would that he were ugly!"

And why?

A rival, monks, does not like a handsome rival.

Monks, this sort of person,
being angry,
is overwhelmed by anger;
he is subverted by anger:
and however well he be bathed, anointed, trimmed
as to the hair and beard,
clad in spotless linen;[3]
yet for all that he is ugly,
being overwhelmed by anger.

Monks, this is the first condition,
fostered by rivals,
causing rivals,
which comes upon an angry woman or man.

■

Again, there is the case of the rival,
who wishes thus of a rival:

"Would that he might sleep badly!"[4]

And why?

A rival, monks, does not like a rival to sleep well.

Monks, this sort of person,
being angry,

is overwhelmed by anger;
he is subverted by anger:
and in spite of his lying on a couch,
spread with a fleecy cover,
spread with a white blanket,
spread with a woollen coverlet,
flower embroidered,
covered with rugs of antelope skins,
with awnings above;
or on a sofa,
with crimson cushions at either end;[5]
yet for all that he lies in discomfort,
being overwhelmed by anger.

Monks, this is the second condition,
fostered by rivals,
causing rivals,
which comes upon an angry woman or man.

■

Again, there is the case of the rival,
who wishes thus of a rival:

"Would that he might not prosper!"[6]

And why?

A rival, monks, does not like a rival to prosper.

Monks, this sort of person,
being angry,
is overwhelmed by anger;
he is subverted by anger:
making a loss, he thinks:

"I have made a profit";

making a profit, he thinks:

"I have made a loss."

Overwhelmed by anger,
these things cause enmity towards others;
they conduce to his ill and misfortune
for many a day.

Monks, this is the third condition,
fostered by rivals,
causing rivals,
which comes upon an angry woman or man.

■

Again, there is the case of the rival,
who wishes thus of a rival:

"Would that he had no wealth!"

And why?

A rival, monks, does not like a rival to be wealthy.

Monks, this sort **[60]** of person,
being angry,
is overwhelmed by anger;
he is subverted by anger:
and whatever his possessions,
earned by vigorous industry,
got together by the strength of his arm,
piled up by the sweat of his brow,
gotten righteously and lawfully,[7]
rajahs will order them to be sent to the royal treasury,
because he is overwhelmed by anger.

Monks, this is the fourth condition,
fostered by rivals,
causing rivals,
which comes upon an angry woman or man.

■

Again, there is the case of the rival,
who wishes thus of a rival:

"Would that he were without fame!"

And why?

A rival, monks, does not like a rival to be famous.

Monks, this sort of person,
being angry,
is overwhelmed by anger;
he is subverted by anger:
and whatever his fame,
diligently earned,
it falls away from him,
because of his anger.

Monks, this is the fifth condition,
fostered by rivals,
causing rivals,
which comes upon an angry woman or man.

■

Again, there is the case of the rival,
who wishes thus of a rival:

"Would that he were without friends!"

And why?

A rival, monks, does not like a rival to have friendships.

Monks, this sort of person,
being angry,
is overwhelmed by anger;
he is subverted by anger:
whatever friends, intimates, relations and kinsmen he may have,
they will avoid and keep far away from him,
because he is overwhelmed by anger.

Monks, this is the sixth condition,
fostered by rivals,
causing rivals,
which comes upon an angry woman or man.

■

Again, there is the case of the rival,
who wishes thus of a rival:

"Would that on the breaking up of the body after death
he might be reborn in the untoward way,
the ill way,
the abyss,
hell!"[8]

And why?

A rival, monks, does not like a rival to go to heaven.

Monks, this sort of person,
being angry,
is overwhelmed by anger;
he is subverted by anger:
and he misconducts himself in deed,

in word and
thought;
so living,
so speaking and
so thinking,
on the breaking up of the body after death
he is reborn in the untoward way,
the ill way,
the abyss,
hell.

Monks, this is the seventh condition,
fostered by rivals,
causing rivals,
which comes upon an angry **[61]** woman or man.

Verily, monks, these are the seven conditions,
fostered by rivals,
causing rivals,
which come upon an angry woman or man.

How ugly is an angry man! His sleep
Is comfortless; with fortune in his hands
He suffers loss; and being full of wrath
He wounds by act and (bitter) word. O'erwhelmed
By rage, his wealth he wastes away. Made mad
And crazy by his bile, his name's bemired
With odium.[9] Shunned and forsaken is
An angry man by friend and relative.
By[10] wrath is loss incurred; by wrath the mind
Is racked. Irate, he knows not that within

Fear is engendered, nor knows the goal.
When anger-bound, man Dhamma cannot see;
When anger conquers man, blind darkness reigns.
A man in wrath finds pleasure[11] in bad deeds
As in good deeds; yet later, when his wrath
Is spent, he suffers like one scorched by fire:[12]
As flame atop of smoke, he staggers on,[13]
When anger spreads,[14] when youth becomes incensed.
No shame, no fear of blame, no reverence
In speech[15] has he whose mind is anger rent;
[62] No island of support[16] he ever finds.

The deeds which bring remorse,[17] far from right states,
These I'll proclaim. List how they come about.
A man in anger will his father kill,
In wrath, his very mother will he slay,
Brāhman[18] and common folk[19] alike he'll kill.
'Tis but by mother's care man sees the light
Of day, yet common average folk, in wrath,
Will still destroy that fount of life (and love).
Self-mirrored all these beings are; each one
Loves most the self. In wrath the common folk[20]
Kill self, by divers forms distraught: by sword
Men kill the self; in madness poison take;
And in some hollow of a mountain glen[21]
They hide, and bind themselves with ropes and die.

Thus ruin runs in wake of wrath, and they,
Who act in wrath, perceive not that their deeds,
Destroying life,[22] bring death unto the self.
Thus lurking in the heart is Mara's snare[23]
In anger's loathsome form. But root it out
By insight, zeal, right view, restraint; the wise
Would one by one each evil state root out
And thus in Dhamma would he train himself:

Be not our minds obscured, but anger freed
And freed from trouble, greed and coveting.

The well controlled, the canker-freed, become,
When anger's stilled, wholly, completely cool.'[24]

---

[1] *Cf. Vism.* 299; *trsl.* ii, 344; *Sn.A.* 11.

[2] *Karaṇa. Comy. atthakaraṇa.*

[3] This phrase recurs at *D.* i, 104; ii, 325; *S.* i, 79; iv. 343.

[4] *Dukkhaṃ sayeyya.*

[5] This passage recurs at *D.* i, 7 (see *D.A.* i, 87); ii, 187; *Vin.* i, 192; ii, 163; *A.* i, 137; iii, 50; below, pp. 156 and 264; in the *Mahāyāna:* the *Larger Sukhāvatī-Vyūha,* § 41 (*S.B.E.* xlix, pt. ii, 64).

[6] *Pacurattho,* lit. much good; *Comy.* much benefit.

[7] This passage recurs at *A.* ii, 67; iii, 46, 76; below, p. 188.

[8] It may be noted that *Bu.* at *Vism.* 299 does not quote this passage accurately, according to our text. Thus he reads *na kāyassa bhedā, ... sugatiṃ saggaṃ* for *kāyassa bhedā ... apāyaṃ duggatiṃ vinipātaṃ nirayaṃ;* see Mrs. Rhys Davids at *Vism.* 766 on similar misquotations.

[9] *Āyasakyaṃ. Comy. ayasābhāvaṃ, ayaso, niyaso.*

[10] The five following lines recur at *It.* 83 *f.* with *kuddho,* wrath, substituted by *lobho,* gain; *doso,* hatred; *duṭṭho,* evil; and *moho,* confusion. See also *D.A.* i, 54; *Sn.A.* 12, 20; Netti. 12.

[11] Reading *uparocati* (*v.l. -eti*) - *S.e.* with text - for *uparodheti;* so the line might be translated: A man in wrath destroys fine work as though of no account *(sukaraṃ viya dukkaraṃ)*.

[12] *Cf. Dhp.* 136; *J.* vi. 437, 442; Pv. i, 7, 4 for simile.

[13] The text reads: *dhūmaggimi va; Siṇh, edit., dhūmaggi viya; P.E.D. s.v., paduseti: -aggimihi, s.v. maṇku: aggamhi;* we could translate:

As flame in smoky fire, his mind's obscured.

Cf. the *Bhagavad Gītā,* iii, 37-8; Mrs. Besant's and Bhagavan Das's translation: It is wrath ... as a flame ... enveloped by smoke.

[14] *Patāyati. Comy. nibbattati.*

[15] Reading *vācā* for *vā cā.*

[16] So *Comy.; cf. K.S.* iii, 27; *Dial.* ii, 108; *Sn.* 501; *Dhp.* 236; *Th.* i, 412.

[17] *Tapanīyāni kammāni. Comy. tāpajanakāni; cf. It.* 24; *A.* i, 49, v. 276.

[18] *Comy. khīnāsava.*

[19] *Puthujjana,* the many (average) folk.

[20] Text puthuttānaṃ; so *S.e.,* see *P.E.D. s.v. puthutta.*

[21] *Pabbatā-m-api kandare. Comy. pabbatakandare patitvā.*

[22] Bhūnahaccani kammāni. *Comy. hatavaḍḍhīni,* see *F. Dial.* i, 357; *Mil.* 428 (*Q. of M.* ii, 183); *J.* vi, 579; *S.e., Comy.* and most *MSS. bhūta-.*

[23] *Dhp.* 37; *J.* v, 367.

[24] *Parinibbiṃsu.*

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vaggo

Sutta 61

Hir'Ottappa Suttaṃ

Conscientiousness

---

[63]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks,[1] when conscientiousness and fear of blame are lacking,
the control of the senses is perforce destroyed
in one who lacks conscientiousness and fear of blame.

When the control of the senses is lacking,
moral practice is perforce destroyed
in one who lacks the control of the senses.

When moral practice is lacking,
right concentration is perforce destroyed
in one who lacks moral practice.

When right concentration is lacking,
true[2] knowledge and vision are perforce destroyed
in one who lacks right concentration.

When true knowledge and vision are lacking,[3]
aversion and dispassion are perforce destroyed
in one who lacks true knowledge and vision.

When aversion and dispassion are lacking,
emancipated[4] knowledge and vision are perforce destroyed
in one who lacks aversion and dispassion[ed1].

Monks, just[5] as when a tree is devoid of branches and foliage,
the shoots thereof come not to maturity,
nor the bark,
nor the sap-wood,
nor the core;
even so, when conscientiousness and fear of blame are lacking,
the control of the senses is perforce destroyed
in one who lacks conscientiousness and fear of blame[6]

When the control of the senses is lacking,
moral practice is perforce destroyed
in one who lacks the control of the senses.

When moral practice is lacking,
right concentration is perforce destroyed
in one who lacks moral practice.

When right concentration is lacking, knowledge and vision are perforce destroyed
in one who lacks right concentration.

When true knowledge and vision are lacking,
aversion and dispassion are perforce destroyed
in one who lacks true knowledge and vision.

When aversion and dispassion are lacking,
emancipated knowledge and vision are perforce destroyed
in one who lacks aversion and dispassion.

§

WARNING! Hare has the sense of the second section here exactly backwards, requiring knowledge and vision before even beginning! One starts with conscientiousness and fear of blame, that provides a basis for control of the senses, and so forth on *up to* knowledge and vision. Bhk. Bodhi has this correctly. Dukkha happens!

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vagga

Sutta 62

Satta-Suri-Yuggamana Suttaṃ

The Sun[1]

---

[64]

[1] Thus[2] have I heard:

Once the Exalted One was dwelling in Ambapālī's[3] Grove,
near Vesālī

There the Exalted One addressed the monks, saying:

"Monks!"

'Lord!' they replied.

And the Exalted One said:

'Impermanent, monks, are compounded things.

Unstable, monks, are compounded things.

Insecure, monks, are compounded things.

So,[4] monks,
be ye dissatisfied with[5] all things of this world,
be ye repelled by them,
be ye utterly free from them!

§

Monks, Sineru,[6] king of mountains,
is eighty-four thousand **[65]** leagues in length,
eighty-four thousand[7] leagues in breadth,
eighty-four thousand leagues immersed in the great ocean.

It stands out above the waters of the ocean
eighty-four thousand leagues.

Monks, there comes a time when for many years,
for many hundreds of years,
for many thousands of years,
for many hundreds of thousands of years,
there is no rain.

And when the rains come not,
all seed life[8] and vegetation,
all trees that yield medicine,
palms and giants of the jungle
become parched
and dried up
and are no more.

Thus impermanent,
thus unstable,

thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,
be ye utterly free from them!

§

Monks, there comes a time,
when in some age,
at the end of some vast period,
a second sun appears.

When the second sun appears,
all the streams and the tarns[9]
become parched
and dried up
and are no more.

Thus impermanent,
thus unstable,
thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,
be ye utterly free from them!

§

Monks, there comes a time,
when in some age,
at the end of some vast period,
a third sun appears.

When the third sun appears,
all the great rivers
become parched
and dried up
and are no more,
that is to say:[10] the Ganges,
the Yamunā,[11] the Aciravatī,[12]
the Sarabhū
and the Mahī.

Thus impermanent,
thus unstable,
thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,
be ye utterly free from them!

§

Monks, there comes a time,
when in some age,
at the end of some vast period,
a fourth sun appears.

When the fourth **[66]** sun appears,
all the great lakes,
whence these great rivers flow,
become parched
and dried up
and are no more,
that is to say:
the Anotattā,
the Sīhapapātā,
the Rathakārā,
the Kaṇṇamuṇḍā,
the Kunālā,
the Chaddantā
and the Mandākinī.[13]

Thus impermanent,
thus unstable,
thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,
be ye utterly free from them!

§

Monks, there comes a time,
when in some age,
at the end of some vast period,
a fifth sun appears.

When the fifth sun appears,
the waters[14] of the mighty ocean recede a hundred leagues,
the waters recede two hundred leagues,
the waters recede three hundred leagues,
the waters recede four hundred leagues,
the waters recede five hundred leagues,
the waters recede six hundred leagues,
the waters recede seven hundred leagues.

The waters of the mighty ocean
remain at a depth of seven palm-trees,
of six,
five,
four,
three,
two,
of merely one palm-tree.

The waters of the mighty ocean
remain at a depth of seven men's stature,
of six,
five,
four,
three,
two,
of merely one man's stature;
of just half a man,
of merely up to a man's hip,
of merely up to his knee,
of merely up to his ankle.

Monks, just as in the autumn time,
when the rain deva sheds big drops of rain,
here and there in the foot-prints of cows,
there are puddles;[15]
even so, monks,

as mere puddles in a cow's foot-prints
are the waters of the mighty ocean,
here and there.

Thus impermanent,
thus unstable,
thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,
be ye utterly free from them!

§

Monks, there comes a time,
when in some age,
at the end of some vast period,
a sixth sun appears.

When the sixth sun appears,
both this earth
and Sineru, king of mountains,
emit smoke,
disgorge smoke,
belch forth clouds of smoke.[16]

Monks, just as a potter's oven,
when first lighted,
emits smoke,
disgorges smoke,
belches forth clouds of smoke;
even so, monks,

when the sixth sun appears,
both this great earth
and Sineru, **[67]** king of mountains,
emit smoke,
disgorge smoke
and belch forth clouds of smoke.

Thus impermanent,
thus unstable,
thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,
be ye utterly free from them!

§

Monks, there comes a time,
when in some age,
at the end of some vast period,
a seventh sun appears.

When the seventh sun appears,
this earth
and Sineru, king of mountains,
burst into flames,
blaze up
and become a single sheet of flame.

And the fiery beam of the blaze
and the burn of the great earth
and of Mount Sineru,

thrown up by the winds,
reaches even to Brahma's world.

The peaks of Mount Sineru,
measuring one,
two,
three,
four
and five hundred leagues,
as it blazes and bums,
vanquished
and overwhelmed by the vastness
of the fiery mass,
crumble away.

Out of the blaze
and the burn of the great earth
and Mount Sineru,
there is neither cinder nor ash to be found.[17]

Monks, just as out of blazing,
burning ghee or oil
no cinder nor ash is found;[18]
even so, monks,
out of the blaze
and burn of the great earth
and Mount Sineru
neither cinder nor ash is to be found.

Thus impermanent,
thus unstable,
thus insecure
are all compounded things.

Be ye dissatisfied with them,
be ye repelled by them,

be ye utterly free from them!

§

Now, where[19] is the sage,
where is the believer,
who thinks:

"This great earth
and Mount Sineru
will be burnt up,
will utterly perish and be no more" -
save among those who have seen the bourn?[20]

■

In bygone days, monks,
there was a teacher named Sunetta,[21]
a course-setter,
who was free from all lustful passions.

Now **[68]** he had many hundreds of disciples,
to whom he taught the doctrine of fellowship in Brahma's world.[22]

And all they who grasped the word taught by Sunetta,
in its fullness,
on the breaking up of the body after death,
were reborn in the realm of bliss,
the Brahma-world.

But of those who did not grasp the word in full,
some, after death,
were reborn into the fellowship of the devas

who have power over others' creations,
some among the devas who delight in creating,[23]
some among the Tusita devas,
some among the Yama devas,
some among the devas of the Thirty,
some in the company of the Four Royal devas,
some among wealthy nobles,
some among wealthy brahmans
and some among wealthy householders.

■

Now Sunetta, the teacher, thought thus:

"It is not seemly
that I should have precisely the same mode of existence
as my disciples after death.

What if I were to make amity[24] become
to a perfect degree!"

■

And Sunetta, the teacher,
cultivated the thought of amity
for seven years,
and then for seven world-cycles
returned not to this world.

Then when the world rolled on, he arose in the sphere of Radiance;
then when the world rolled back,
he arose in Brahmā's empty palace.

Then, monks, he became Brahmā,
the conqueror,
unconquered,

all-seeing,
all-powerful.

Thirty-six times he was Sakka, the deva-king.

Many time seven he was a Wheel-turning rajah,
just,
righteous,
conquering the fur ends of the earth,
bringing stability to the country,
possessing the seven gems.[25]

■

Yet, monks,
although Sunetta lived so long
and lasted such a time,
he was not freed from birth,
old age and death,
from weeping and lamentation,
from pain,
grief
and tribulation.

He was not freed from ill, I say.

■

And what is the reason?

It was by not being awake to,
by not penetrating four conditions.

What four?

Monks, it was by not being awake to,[26] by not penetrating **[69]** Ariyan right conduct;

it was by not being awake to,
by not penetrating Ariyan concentration;
it was by not being awake to,
by not penetrating Ariyan wisdom;
and it was by not being awake to,
by not penetrating Ariyan release.

■

Monks, it is just this:

when Ariyan right conduct
is awakened[27] and penetrated,
when Ariyan concentration
is awakened and penetrated,
when Ariyan wisdom
is awakened and penetrated,
and when Ariyan release
is awakened and penetrated,
the craving for life is cut off,
the cord[28] that binds one to becoming
is destroyed
and there is no more coming-to-be.'

Thus spake the Exalted One.

And when the Wellfarer had so spoken, the Teacher spoke again, and said:[29]

'Right conduct, concentration, wisdom, full release:
These things [in men] were woken by famed Gotama.

Thus, Dhamma realizing, th'Awake[30] spake to the monks,
He, the ill-ender, teacher, seer, completely cool.'[31]

---

[1] Bu.'s comments on this sutta (in *A.A.*) are much the same as at *Vism*. 415 *f., trsl*. ii, 480; see Warren's *Buddh. in Trsl*. 321 *f.; cf* also *Life of B.,* by E. J. Thomas, 243. In *A.A*. Bu. refers to *Vism*., and adds that 500 monks were undergoing a course of meditative exercise on impermanence, and the Exalted One preached this sermon to show the snares of this world of things, some of which are the issue of grasping and some are not (see *DhS. trsl*. 201).

Mark xiii 31
Cælum, et terra transibunt,
verba autem mea non transibunt.
Heaven and earth shall pass away,
but my word shall not pass away.
— Douay-Rheims Bible
parallel Clementine Latin Vulgate,
Peter iii 10
But the day of the Lord will come like a thief.
The heavens will disappear with a roar;
the elements will be destroyed by fire,
and the earth and everything done in it
will be laid bare.
— Biblica, Inc.,
New International Version®
Revelation xxi, 1
And I saw a new heaven and a new earth:
for the first heaven
and the first earth
were passed away;
and there was no more sea.
— King James Version

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vagga

Sutta 63

Nagar'Ūpama Suttaṃ

The Citadel

---

[69]

[1] THUS have I heard:

"Monks, when a rajah's citadel in the marches is well provided with the seven requisites[1] of a fortress,
and can obtain at will,
easily and without trouble[2]
the four kinds of supplies
it is said to be one
that cannot be undone
by outside foe or perfidious ally.

With what seven requisites of a fortress
is it well provided?

[70] Monks, there is in a rajah's citadel in the marches
the pillar,[3]
deeply embedded,
well dug in,

immovable
and unshakable.

With this first fortress requisite
is the rajah's citadel in the marches
well provided -
for the protection of the inmates
and for the warding off of outsiders.

Monks, there is the moat,
both deep and wide.

With this second requisite
is the rajah's citadel in the marches
well provided -
for the protection of the inmates
and for the warding off of outsiders.

There is the road going round the citadel.

With this third requisite
is the rajah's citadel in the marches
well provided -
for the protection of the inmates
and for the warding off of outsiders.

There is the great armoury of spear and sword.[4]

With this fourth requisite
is the rajah's citadel in the marches
well provided -
for the protection of the inmates
and for the warding off of outsiders.

17th/18th Century Indian Cuirass

A cuirass is a piece of armour, formed of a single or multiple pieces of metal or other rigid material, which covers the front of the torso.
— Wikipedia
c 500 BC India use of body armor was rare because of the heat and where used would likely have been iron, likely chain-mail sometimes with ornamental gold and jewels or even made of silk (which apparently worked somewhat like kevlar to prevent penetration of arrows).

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vaggo

Sutta 64

Dhammaññū Suttaṃ

Dhamma-wise[1]

---

[75]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, endowed with these seven qualities,
a monk is worthy of offerings,
worthy of oblations,
the world's peerless field for merit.[2]

With what seven?

Monks, herein a monk is a Dhamma-knower,
meaning-knower,
self-knower,
measure-knower,
time-knower,
assembly-knower,
noble or base person-knower.[3]

§

2. And how is a monk a Dhamma-knower?

Herein, monks, a monk knows Dhamma:
the sayings,
psalms,
catechisms,
songs,
solemnities,
speeches,
birth-stories,
marvels and runes.[4]

Unless he know
the sayings,
psalms,
catechisms,
songs,
solemnities,
speeches,
birth-stories,
marvels and runes
he should not be called a Dhamma-knower,

but because he knows
the sayings,
psalms,
catechisms,
songs,
solemnities,
speeches,
birth-stories,
marvels and runes,
therefore he is called a Dhamma-knower.

Such is the knower of Dhamma

■

3. And how is he a meaning-knower?

Herein, monks, a monk knows the meaning of this and that speech:

Such is the meaning of this speech,
such of that.

Unless he know:

Such is the meaning of this speech,
such of that,

he should not be called a knower of the meaning;
but because he knows:

Such is the meaning of this speech,
such of that -

therefore he is called a knower of the meaning.

Such is the knower of Dhamma
the knower of the meaning.

■

[76] 4. And how is he a self-knower?

Herein, monks, a monk knows of self:

Thus far am I in faith,
in virtue,
in learning,
in self-surrender,[5]
in wisdom
and in ready speech.[6]

Unless he know:

Thus far am I in faith,
in virtue,
in learning,
in self-surrender,
in wisdom
and in ready speech,

he should not be called a self-knower;
but because he knows of self:

Thus far am I in faith,
in virtue,
in learning,
in self-surrender,
in wisdom
and in ready speech,

therefore he is called a self-knower.

Such is a knower of Dhamma,
of the meaning
and of self.

■

5. And how is he a measure-knower?

Herein, monks, a monk knows measure in accepting the requisites,
that is to say:
the robe,
alms,
lodging
and medicaments.

Unless he know measure in accepting the requisites,
that is to say:
the robe,
alms,
lodging
and medicaments,
he should not be called a knower of measure;
but because he knows measure in accepting the requisites
that is to say:
the robe,
alms,
lodging
and medicaments,
therefore he is called a knower of measure.

Such is a knower of Dhamma,
of the meaning,
of self
and of measure.

■

6. And how is he a time-knower?

Herein, monks, a monk knows the time thus:

This is the time for recitation,
this for questioning,
this for effort,[7]
this for solitude.[8]

Unless he know the time for recitation,
for questioning,
for effort,
for solitude,
he should not be called a time-knower;
but because he knows the time for recitation,
for questioning
for effort,
for solitude,
therefore he is called a time-knower.

Such is a knower of Dhamma,
of the meaning,
of self,
of measure
and of time.

■

7. And how is he an assembly-knower?

Herein, monks, a monk knows assemblies thus:

This is an assembly of nobles,
this of brahmans,
this of householders,
this of recluses;[9]
there, one should approach in such a way,
stand thus,
sit,

speak
and be silent so.

Unless he knows
an assembly of nobles,
of brahmans,
of householders,
of recluses;
there, one should approach in such a way,
stand thus,
sit,
speak
and be silent so
he should not be called a knower of assemblies;
but because he knows an assembly of nobles,
an assembly of brahmans
[77] of householders,
of recluses;
there, one should approach in such a way,
stand thus,
sit,
speak
and be silent so
therefore he is called a knower of assemblies.

Such is a knower of Dhamma,
of the meaning,
of self,
of measure,
of proper times
and of assemblies.

■

8. And how is he a noble and base person-knower?[10]

Herein, monks, persons are known to a monk in two ways:

Of two persons, one desires to see the Ariyans,
the other does not.

This one, who has no desire to see the Ariyans,
is to be blamed for that reason;
but the other,
because he desires to see the Ariyans,
is to be commended.

Of two, who desire to see the Ariyans,
one desires to hear Saddhamma,
the other does not.

The latter is to be blamed for that reason,
the former is to be commended.

Of two, who desire to hear Saddhamma,
one listens to Dhamma with ready ear,
the other does not.

The latter is to be blamed,
the former is to be commended.

Of two, who listen to Dhamma with ready ear,
one, having heard it, is mindful of Dhamma,
the other is not.

The latter is to be blamed,
the former is to be commended.

Of two, who, having heard it,
are mindful of Dhamma,
one tests the truth of the doctrines he has learnt,
the other does not.

The latter is to be blamed,
the former is to be commended.

Of two, who test the truth of the doctrines learnt,
one knowing the letter and the spirit,
walks in conformity with Dhamma,
the other does not.

The latter is to be blamed,
the former is to be commended.[11]

Of two persons, who,
knowing the letter and the spirit,
walk in conformity with Dhamma,
one conforms for his own benefit,
but not for others;
the other conforms both for his own benefit
and for the benefit of others.

The person, who conforms for his own benefit
and not for others,
is to be blamed for that reason.

The person, who conforms both for his own benefit
and for the benefit of others,
is to be commended for that reason.

Thus, monks, persons are known to a monk in two ways;
and thus a monk is a knower of noble and base persons.[12]

[78] Verily, monks, endowed with these seven qualities, a monk is worthy of offerings,
worthy of oblations,
the world's peerless field for merit.'

[1] *Dhamm'aññū*.

[2] Above, p. 6.

[3] This list recurs at *D*. iii, 252, 283. At *A*. iii, 148 (*G.S*. iii, 114) five are of a *rāja cakkavattin*.

[4] This list recurs at *M*. i, 133; *A*. ii, 7, 103, 178; iii, 86, 177, 361; *Vin*. iii, 8. The terms are explained and examples are given of each by Buddhaghosa at *D.A*. i, 23 *f*. See *Expositor* 33.

[5] *Cāga*.

[6] So Mrs. Rhys Davids at *Budd. Psychology,* p. 28. This list, without 'ready speech,' recurs at *A*. i, 210; iii, 80; *M*. iii, 99; *cf*. *D*. iii, 164.

[7] *Yogassa*. *Comy. yoge kammaṃ pakkhipanassa*.

[8] Other four are given at *A*. ii, 140.

[9] This list recurs at *D*. iii, 236; *A*. ii, 133, extended to devas; *cf*. below, p. 205.

[10] *Puggalaparoparañññū, paropara* or *parovara* means high and low. *Comy. Tikhha-mudu-bhāvaṃ* acute and 'soft' state. *Sn.A*. 350, the good and the not good. *Ibid*. 607, Hīnappaṇītaṃ, the low and the lofty.

[11] These terms of right 'endowment' constantly recur - *e.g*., below p. 261; *A*. i, 35; iii, 176; *M*. ii, 173.

[12] *Cf*. below, p. 149; *A*. ii, 97.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vaggo

Sutta 65

Pāri-c-Chattaka Suttaṃ

The Celestial Coral Tree

---

[78]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, what time the Celestial Coral Tree,
the Koviḷāra Pāri-c-chattaka,[1] of the devas of the Thirty is sere in leaf,
those devas greatly rejoice:

"The Celestial Coral Tree is sere in leaf!

Ere long now there will be leaf-fall!"

■

What time the leaves are falling,
they greatly rejoice:

"Falling are now the leaves!

Shortly, now, will burgeon every bud."[2]

■

What time the buds appear,
they greatly rejoice:

"Now the buds appear!

Soon the shoots will set!"

■

What time the shoots are set,
they greatly rejoice:

"Now the shoots are set!

Soon will the blossoms form!"

■

What time the blossoms form,
they greatly rejoice:

"Now the blossoms form!

Soon like the red lotus will the flowers be shaped!"[3]

■

What time the flowers are shaped like the red lotus,
they greatly rejoice:

"Shaped like the red lotus are the flowers!

Soon the flowers will be in full bloom!"

■

What time the Koviḷāra Pāri-c-chattaka, Tree of the devas of the Thirty
is in full bloom,
those devas sport for four divine months
at the foot of the Celestial Tree,
dallying and indulging in the five pleasures of the senses.[4]

■

When the Celestial Tree is in full bloom,
its effulgence pervades full fifty leagues.

The perfume is blown before the wind a hundred leagues.

This is the power of the Koviḷāra Pāri-c-chattaka, Tree.

§

[79] In just the same way, monks,
what time the Ariyan disciple
minds him to go forth from the home
into the homeless life,
the Ariyan disciple is sere in leaf,[5]
like the Celestial Coral Tree
of the devas of the Thirty.[6]

■

What time the Ariyan disciple
has his hair and beard shaved off
and donned the yellow robe
and gone forth from home into the homeless life[7]
is his fall of leaf,
like the Celestial Coral Tree
of the devas of the Thirty.

■

What time, aloof from sense desires,
aloof from evil ideas,
he enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
his buds appear,
like the Celestial Coral Tree
of the devas of the Thirty.

■

What time, suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
his shoots set, like the Celestial Coral Tree. . . .

■

What time, dwelling free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,

and experiences in his being
that ease whereof the Ariyans declare:

"He that is tranquil and mindful dwells at ease."

his blossoms form, like the Celestial Coral Tree
of the devas of the Thirty.

■

What time, by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
his flowers are of the red lotus shape,
like the Celestial Coral Tree
of the devas of the Thirty.

■

What time the Ariyan disciple,
by destroying the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge
his flowers are in full bloom,
like the Celestial Coral Tree
of the devas of the Thirty.

§

Then the earth devas utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

Hearing the shout of the earth devas,
the company of the Four Royal devas utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

Hearing the shout of the Four Royal devas
the devas of the Thirty utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers

enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

Hearing the shout of the devas of the Thirty the Yama devas utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

Hearing the shout of the Yama devas the Tusita devas utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

Hearing the shout of the Tusita devas the devas who delight in creating utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

Hearing the shout of the devas who delight in creating the devas who have power over others' creations utter a shout:

"This reverend sir called so and so,
living the life of faith
of such a reverend one,
gone forth from such a village or market-town,
has destroyed the cankers
enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge!"

■

And hearing the shout of the devas who have power over others' creations the devas of Brahmā's retinue **[80]** roll back the cry:[8]:

"This reverend sir,
living the life of faith,
gone forth from such a village or from such a market-town
into the homeless life,
has, by the destruction of the cankers,
entered and there abides

in that state of emancipation of the mind and wisdom
which is free of the cankers,
having come to know and realize this state fully for himself,
even in this present life."[9ed1]

Thus in an instant,
thus in a moment,
the sound soars up to Brahmā's heaven.

This is the progressive power[10] of a monk who has destroyed the cankers.'

---

[1] This is the tree which shed its flowers on the death-bed of the Buddha, *D*. ii, 137. It is sometimes called 'the Umbrella Tree.' See *D.A*. ii, 649.

[2] The *Comy*. observes that the leaves and flowers come out at the same time.

[3] Which, as the Commentator remarks, has its heart closed but its outer petals wide open.

A hundred years of human life are but a single night and day to the Devas of the Thirty-Three. Thirty such nights and days make a month. 100X30X4. See: AN 3.70

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vaggo

Sutta 66

Sakkāra-Garukāra Suttaṃ

Whom Should a Monk Respect?

---

[80]

[1] THUS have I heard:

At Sāvatthī

Now there arose in the mind of the venerable Sāriputta,
as he sat alone in seclusion,
this reflection:

'If a monk would abandon unrighteous ways,
if he would make righteousness become,
whom should he respect,
whom should he revere
and on whom should he rely?

§

Then thought the venerable one:

'Let a monk respect, revere and rely on the Teacher,
if he would abandon unrighteous ways
and make righteousness become.

■

Let him respect, revere and rely on Dhamma,
if he would abandon unrighteous ways
and make righteousness become.

■

Let him respect, revere and rely on the Order,
if he would abandon unrighteous ways
and make righteousness become.

■

Let him respect, revere and rely on the training,
if he would abandon unrighteous ways
and make righteousness become.

■

Let him respect, revere and rely on concentration,
if he would abandon unrighteous ways
and make righteousness become.

■

Let him respect, revere and rely on earnestness,
if he would abandon unrighteous ways
and make righteousness become.

■

Let him respect, revere and rely on goodwill,
if he would abandon unrighteousness ways
and make righteousness become.'[1]

§

Thought he:

'These things in me have been cleared and purified.

What if I were to go and tell them to the Exalted One!

They will become both purified within me
and better reckoned so.[2]

For, just as a man might come upon a gold ring,[3]
of pure and sterling quality, and think:

"This ring of mine is of pure and sterling gold,
but what if I were to go and show it to the goldsmiths!

My ring of gold, passed[4] by them,
will **[81]** be both purified
and better reckoned so!"

even so, when I have gone and told the Exalted One,
these things in me will be both purified and better reckoned so.'

§

Then, indeed, the venerable Sāriputta,
at eventide,
arose from seclusion
and approached the Exalted One.

And having come,
he saluted the Exalted One
and sat down at one side and said:

'Lord, as I sat alone in seclusion,
this reflection arose in my mind:

"Whom should a monk respect,
whom should he revere
and on whom should he rely,
if he would abandon unrighteous ways
and make righteousness become?"

■

And I thought:

"He should respect, revere and rely on the Teacher,
if he would abandon unrighteous ways
and make righteousness become.

■

"He should respect, revere and rely on the Dhamma,
if he would abandon unrighteous ways
and make righteousness become.

■

"He should respect, revere and rely on the Order,
if he would abandon unrighteous ways
and make righteousness become.

■

"He should respect, revere and rely on the training,
if he would abandon unrighteous ways
and make righteousness become.

■

"He should respect, revere and rely on concentration,
if he would abandon unrighteous ways
and make righteousness become.

■

"He should respect, revere and rely on earnestness,
if he would abandon unrighteous ways
and make righteousness become.

■

"He should respect, revere and rely on goodwill,
if he would abandon unrighteous ways
and make righteousness become.

■

These things are cleared and purified within me,
but if I were to speak about them to the Exalted One,
they would be both purified
and better reckoned so.

Just as if a man were to find a gold ring of pure and sterling quality, and think:

"This ring of mine is of pure and sterling gold,
but what if I were to go and show it to the goldsmiths!

My ring of gold, passed by them,
will be both purified
and better reckoned so!"

even so, when I have gone and told the Exalted One,
these things in me will be both purified and better reckoned so.'

§

'Well done! Well done! Sāriputta.

A monk should respect, revere and rely on the Teacher,
if he would abandon unrighteous ways
and make righteousness become.

■

A monk should respect, revere and rely on the Dhamma,
if he would abandon unrighteous ways
and make righteousness become.

■

A monk should respect, revere and rely on the Order,
if he would abandon unrighteous ways
and make righteousness become.

■

A monk should respect, revere and rely on the training,
if he would abandon unrighteous ways
and make righteousness become.

■

A monk should respect, revere and rely on concentration,
if he would abandon unrighteous ways
and make righteousness become.

■

A monk should respect, revere and rely on earnestness,
if he would abandon unrighteous ways
and make righteousness become.

■

A monk should respect, revere and rely on goodwill,
if he would abandon unrighteous ways
and make righteousness become.'

§

When he had thus spoken, the venerable Sāriputta said:

'Lord, in its fullness,
I know the meaning of what the Exalted One has said in brief.

That a monk should lack veneration for the Teacher,
but should venerate Dhamma,
such a thing is not possible.

He who lacks veneration for the Teacher,
lacks veneration also for Dhamma.

■

That a monk should lack veneration for the Teacher and Dhamma,
but should venerate the Order,

such a thing is not possible.

He who lacks veneration for the Teacher and Dhamma,
lacks veneration also for the Order.

■

That a monk should lack veneration for the Teacher, Dhamma and the Order,
but should venerate the training,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma and the Order
lacks veneration also for the training.

■

That a monk should lack veneration for the Teacher, Dhamma, the Order and the training,
but should venerate concentration,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma, the Order and the training
lacks veneration also for concentration.

■

That a monk should lack veneration for the Teacher, Dhamma, the Order, the training and concentration,
[82] but should venerate earnestness,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma, the Order, the training and concentration,
lacks veneration also for earnestness.

■

That a monk should lack veneration for the Teacher, Dhamma, the Order,
the training, concentration and earnestness,
but should venerate goodwill,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma, the Order, the training,
concentration and earnestness,
lacks veneration also for goodwill.

§

So also, lord, that a monk should venerate the Teacher,
but should not venerate Dhamma,
such a thing is not possible.

He who lacks veneration for the Dhamma,
lacks veneration also for the Teacher.

■

That a monk should venerate the Teacher and Dhamma,
but should not venerate the Order,
such a thing is not possible.

He who lacks veneration for the Order,
lacks veneration also for the Teacher and Dhamma.

■

That a monk should venerate the Teacher, Dhamma and the Order,
but should not venerate the training,
such a thing is not possible.

He who lacks veneration for the training,
lacks veneration also for the Teacher, Dhamma and the Order.

■

That a monk should venerate the Teacher, Dhamma, the Order and the training,
but should not venerate concentration,
such a thing is not possible.

He who lacks veneration for concentration
lacks veneration also for the Teacher, Dhamma, the Order and the training.

■

That a monk should venerate the Teacher, Dhamma, the Order, the training and concentration,
but should not venerate earnestness,
such a thing is not possible.

He who lacks veneration for earnestness,
lacks veneration also for the Teacher, Dhamma, the Order, the training and concentration.

■

That a monk should venerate the Teacher, Dhamma, the Order, the training, concentration and earnestness,
but should not venerate goodwill,
such a thing is not possible.

He who lacks veneration for goodwill,
lacks veneration also for the Teacher, Dhamma, the Order, the training, concentration and earnestness.

Thus, lord, in its fullness, I understand the Exalted One's speech.'

§

'Well done! Well done! Sāriputta.

Well have you grasped the meaning of what I said in brief,
even in its fullness!'[5]

That a monk should lack veneration for the Teacher,
but should venerate Dhamma,
such a thing is not possible.

He who lacks veneration for the Teacher,
lacks veneration also for Dhamma.

■

That a monk should lack veneration for the Teacher and Dhamma,
but should venerate the Order,
such a thing is not possible.

He who lacks veneration for the Teacher and Dhamma,
lacks veneration also for the Order.

■

That a monk should lack veneration for the Teacher, Dhamma and the Order,
but should venerate the training,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma and the Order
lacks veneration also for the training.

■

That a monk should lack veneration for the Teacher, Dhamma, the Order and the training,
but should venerate concentration,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma, the Order and the training
lacks veneration also for concentration.

■

That a monk should lack veneration for the Teacher, Dhamma, the Order, the training and concentration,
but should venerate earnestness,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma, the Order, the training and concentration,
lacks veneration also for earnestness.

■

That a monk should lack veneration for the Teacher, Dhamma, the Order, the training, concentration and earnestness,
but should venerate goodwill,
such a thing is not possible.

He who lacks veneration for the Teacher, Dhamma, the Order, the training, concentration and earnestness,
lacks veneration also for goodwill.

§

So also, Sāriputta, that a monk should venerate the Teacher,
but should not venerate Dhamma,
such a thing is not possible.

He who lacks veneration for the Dhamma,
lacks veneration also for the Teacher.

■

That a monk should venerate the Teacher and Dhamma,
but should not venerate the Order,
such a thing is not possible.

He who lacks veneration for the Order,
lacks veneration also for the Teacher and Dhamma.

■

That a monk should venerate the Teacher, Dhamma and the Order,
but should not venerate the training,
such a thing is not possible.

He who lacks veneration for the training,
lacks veneration also for the Teacher, Dhamma and the Order.

■

That a monk should venerate the Teacher, Dhamma, the Order and the training,
but should not venerate concentration,
such a thing is not possible.

He who lacks veneration for concentration
lacks veneration also for the Teacher, Dhamma, the Order and the training.

■

That a monk should venerate the Teacher, Dhamma, the Order, the training and concentration,
but should not venerate earnestness,
such a thing is not possible.

He who lacks veneration for earnestness,
lacks veneration also for the Teacher, Dhamma, the Order, the training and concentration.

■

That a monk should venerate the Teacher, Dhamma, the Order, the training, concentration and earnestness,
but should not venerate goodwill,
such a thing is not possible.

He who lacks veneration for goodwill,
lacks veneration also for the Teacher, Dhamma, the Order, the training, concentration and earnestness.

'Thus is the meaning of my speech to be regarded.'

---

[1] *Cf*. above, pp. 16, 48.

[2] The text runs: *Parisuddhā c'eva bhavissanti parisuddhasankhātatarā ca*. *Comy*. observes: They will be purified to a greater measure.

[3] *Nikkha,* on this word see *K.S*. ii, 158 *n*.

[4] *Kammāragato*. *Comy*. *Kammār'uddharuigato:* gone through a refiner'a crucible.

[5] The text repeats in full. [Ed. Repeated in full for this edition.]

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vaggo

Sutta 67

Bhāvan-ā-nuyutta Suttaṃ

Making-Become[1]

---

[82]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, although a wish such as this may arise in the heart of a monk,
as he lives without applying himself to making-become:

"Oh that my heart might be freed of the cankers
and be without attachment!" -

yet his heart is not so freed.

And what is the reason?

Let it be said:

"It is lack of making-become."

■

Making what become?

The four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,
the seven parts in awakening
and the eightfold Ariyan Way.[2]

§

Monks, it is just as if a sitting
of eight or ten or a dozen hen's[3] eggs
were not fully sat upon,
nor fully warmed,
nor fully made to become;
and although such a wish as this might come[4] to that hen:

"Oh that my chicks might break the eggshells
with the spiked claws of their feet
or with their beaks **[83]** and bills,
and hatch[5] out safely!" -

yet it is not possible for those chicks
to break the shells with their claws and beaks
and to hatch out safely.

■

And what is the reason?

It is because, monks, those hen's eggs have not been fully sat on,
nor fully warmed,
nor fully made to become.

§

In just the same way, monks,
although a wish such as this might arise in the heart of a monk,
as he lives without applying himself to making-become:

"Oh that my heart might be freed of the cankers
and be without attachment!" -

yet his heart is not so freed.

And what is the reason?

Let it be said:

"It is lack of making-become."

■

Making what become?

The four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,

the seven parts in awakening
and the eightfold Ariyan Way.

§

Monks, although such a wish as this might not arise in the heart of a monk, as he lives applying himself to making-become:

"Oh that my heart might be freed of the cankers
and be without attachment!" -

yet his heart is freed from the cankers and attachment.[6]

And why?

Let it be said:

"It is due to making-become."

■

Making what become?

The four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,
the seven parts in awakening
and the eightfold Ariyan Way.

§

Monks, it is just as if eight or ten or a dozen hen's eggs
were fully sat upon,
fully warmed
and fully made to become;
although any such wish might not come to the hen:

"Oh that my chicks might break the eggshells
with the spiked claws of their feet
or with their beaks and bills,
and hatch out safely!" -

yet it is possible for those chicks
to break the shells with their claws and beaks
and to hatch out safely.

■

And what is the reason?

It is because, monks, those hen's eggs have been fully sat on,
fully warmed,
fully made to become.

§

In just the same way, monks, although a monk might not express such a wish,
as he lives applying himself to making-become:

"Oh that my heart might be freed of the cankers
and be without attachment!" -

yet his heart is freed from the cankers and attachment.

And why?

Let it be said:

"It is due to making-become."

■

Making what become?

The four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,
the seven parts in awakening
and the eightfold Ariyan Way.

§

Monks, just as a carpenter or a carpenters apprentice,
inspecting the handle of his adze,
sees thereon the marks of his fingers and thumb,
nor knows how much of the adze-handle
[84] was worn away that day,
nor the previous day,
nor at any time,
yet knows just when the wearing away
has reached the end of wearing away;
even so, monks, a monk intent upon making-become
knows not to what extent the cankers were worn away that day,

nor the previous day,
nor at any time,
yet knows just when the wearing away
has[7] reached the end of wearing away.

§

Monks,[8] just as in an ocean-going ship,
rigged with mast and stays,
after it has sailed the seas for six months
and is beached on the shore for the winter,
the stays, affected by wind and heat,
rained upon in the rainy season,
easily weaken and rot away;
even so, monks, in a monk, abiding intent upon making-become,
the fetters easily weaken and rot away.'

---

[1] Bhāvanā; see *DhS*. *trsl*. 261. This sutta recurs at *S*. iii, 152 (*K.S*. iii, 129).

[2] See *Dial*. ii, 128 *f*. for full details; also *K.S*. v; below, p. 139.

[3] The text reads *kukhuṭiya* for *kukkuṭiyā*.

[4] Reading *uppajjeyya* for *uppajjheyya*.

[5] The text reads *abhinibbijjituṃ*. *Comy*. *-nibbhijjituṃ* from √*BHID*, so at *A*. iv, 176; *cf*. *M*. i, 539. *P.E.D*. *-nibbijjhituṃ* from √*VYADH*. See *S.B.E*. xi, 234. The simile recurs at *M*. i, 104, 357; *Vin*. iii, 3; below, p. 120. See also *Dial*. ii, 86 *n*.

[6] This is quoted at *Sn.A.* 415.

[7] *Atha khvāssa khīṇe khīṇante'va ñāṇaṃ hoti*. At *K.S.* iii, *loc. cit.*: 'But he knows the wearing away of it just by its wearing away.' I take it as *khīṇ'ante*.

[8] This simile recurs at *K.S.* iii, *loc. cit.,* and v, 40. *Comy.* explains thus: The ocean is the message; the ship the striver; the voyage the time spent by a monk going about with a preceptor; the thinness of the ship's stays, eaten away by the sea water, is like the reduced state of the monk's 'fetters' brought about by ordination, recitation, questioning and so forth. The time the ship is beached is like the time he dwells alone in the forest, practising musing. The daily drying of the stays by the wind and heat is like the withering of lust and craving by insight and knowledge; the nightly soaking by the winter rain is like the steeping of the heart in the joy and gladness of musing; the weakened state of the stays, dried by day and drenched by night, is like the weakened state of the 'fetters,' due to insight and knowledge. The storm of the rainy season is like the knowledge of the Way to arahantship; the ship's rottenness is like the attainment of the fruit of arahantship; the time and place of the rotting of the stays are like the destruction of the 'fetters' in the life of the arahant; the actual breaking up of the ship is like the passing away to the cool, without remainder, of the arahant.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vagga

Sutta 68

Aggi-k-Khandh'Opama Suttaṃ

The Fire[1]

---

[84]

[1][yaho] THUS have I heard:

Once the Exalted One was on an almsround among the Kosalese,[2] with a great following of monks.

[85] And on reaching the high road, the Exalted One saw in a certain spot a great fiery mass, burning, blazing, flaming.

At the sight, he stepped down off the road and sat down at the foot of a tree, on a seat which was ready.

§

So seated, he addressed the monks thus:

'See[3] ye, monks, that great burning,
blazing,
flaming,
fiery mass?'

'Yes, lord.'

'What think ye, monks, which of the twain were better:

That one should sit or lie beside that great burning, blazing, flaming, fiery mass
caressing it;
or, that one should sit
or lie beside
some maid,
whose hands and feet are soft and fair,[4]
of noble birth
or brāhman birth
or yeoman birth,[5]
caressing her?'

'Surely lord, it were better to sit or lie and caress
some maid of noble, brāhman or yeoman birth,
whose hands and feet are soft and fair.

Ill indeed, lord, were it
to sit or lie and caress
that great burning, blazing, flaming, fiery mass.'

■

"Monks, I declare unto you,
I protest unto you,
it were better for a wicked man[6]
of evil nature,
unclean and of suspicious[7] conduct,

full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
— to sit or lie and caress that great burning, blazing, flaming, fiery mass.

And why?

On account of this, monks,
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile,
sits or lies caressing some maid
of noble, brahman or yeoman birth,
whose feet and hands are soft and fair,
he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,
he is reborn in the untoward way,
the ill way,
the abyss,
hell.

§

[86] What think ye, monks, which of the twain were better:

That a strong man,
with stout horse-hair rope,
should bind and crush both one's legs,
so that the rope cut the skin,
then the underskin,
then the flesh,
then the tendons,
then the bones
and stay touching the marrow;[8] or,
that one should enjoy the salutations
of wealthy nobles,
wealthy brahmans,
wealthy yeomen?'

'Surely, lord, it were better to enjoy the salutations of the wealthy,
wealthy brahmans,
wealthy yeomen.

Ill indeed were it, lord,
that a strong man should bind and crush both one's legs,
so that the rope cut the skin,
then the underskin,
then the flesh,
then the tendons,
then the bones
and stay touching the marrow.'

■

"Monks, I declare unto you,
I protest unto you,
it were better for a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
that a strong man should bind and crush both his legs with rope
so that the rope cut the skin,
then the underskin,
then the flesh,
then the tendons,
then the bones
and stay touching the marrow.

And why?

On account of this, monks,
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man enjoys the salutations
of wealthy nobles,
wealthy brahmans,
wealthy yeomen,
he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,

he is reborn in the untoward way,
the ill way,
the abyss,
hell.

§

What think ye, monks, which of the twain were better:

That a strong man,
with sharpened sword,
cleaned in oil,
should smite one on the rump;[9] or,
that one should enjoy the obeisance
of wealthy nobles,
wealthy brahmans,
wealthy yeomen?

'Surely, lord, it were better to enjoy the obeisance
of wealthy nobles,
wealthy brahmans,
wealthy yeomen.

Ill indeed were it that a strong man,
with sharpened sword,
cleaned in oil,
should smite one on the rump.'

■

"Monks, I declare unto you,
I protest unto you,
it were better for a wicked man

of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
that a strong man should,
with sharpened sword,
cleaned in oil,
smite him on the rump.

And why?

On account of this
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man enjoys the obeisance
of wealthy nobles,
wealthy brahmans,
wealthy yeomen
[87] he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,
he is reborn in the untoward way,
the ill way,
the abyss,
hell.

What think ye, monks, which of the twain were better:

That a strong man
should wrap one's body around
with redhot iron plates,
luminous,
glowing
and fiery; or,
that one should enjoy[10] the robe,
a gift of faith,[11]
of wealthy nobles,
wealthy brahmans,
wealthy yeomen?'

'Surely, lord, it were better
to enjoy the robe,
a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen.

Ill indeed were it to be wrapt in red-hot iron plates,
luminous,
glowing
and fiery.'

■

"Monks, I declare unto you,
I protest unto you,
it were better for a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile

that a strong man
should wrap his body around with red-hot iron plates,
luminous,
glowing and
fiery.

And why?

On account of this
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
enjoys the robe,
a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen
he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,
he is reborn in the untoward way,
the ill way,

the abyss,
hell.

§

What think ye, monks, which of the twain were b~tter:

That a strong man
with a red-hot iron spike,[12]
luminous,
glowing and
fiery,
should open one's mouth
and should thrust therein
a red-hot copper ball,
luminous,
glowing and
fiery,
so that it burn the lips,
burn the tongue,
burn the throat,
burn the belly
and take along with it
the intestines and the bowels
and pass out through the anus;
or, that one should enjoy the alms,
a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen?'

'Surely, lord, it were better to enjoy the alms, a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen.

Ill indeed were it
that a strong man
with a red-hot iron spike,
luminous,
glowing and
fiery,
should open one's mouth
and should thrust therein
a red-hot copper ball,
luminous,
glowing and
fiery,
so that it burn the lips,
burn the tongue,
burn the throat,
burn the belly
and take along with it
the intestines and the bowels
and pass out through the anus.'

■

"Monks, I declare unto you,
I protest unto you,
it were better for a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,

lustful and vile
that a strong man
with a red-hot iron spike,
luminous,
glowing and
fiery,
should open one's mouth
and should thrust therein
a red-hot copper ball,
luminous,
glowing and
fiery,
so that it burn the lips,
burn the tongue,
burn the throat,
burn the belly
and take along with it
the intestines and the bowels
and pass out through the anus.

And why?

On this account
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,

no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
enjoys **[88]** the alms,
a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen
he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,
he is reborn in the untoward way,
the ill way,
the abyss,
hell.

§

What think ye, monks, which of the twain were better:

That a strong man
should seize one by the head
or by the shoulders
and should force one
to sit or lie
on a red-hot iron couch
or red-hot iron bed,
luminous,
glowing and
fiery;
or, that one should enjoy the couch or bed,
a gift of faith,

of wealthy nobles,
wealthy brahmans,
wealthy yeomen?'

'Surely lord, it were better
to enjoy the couch or bed,
a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen.

Ill indeed were itThat a strong man
should seize one by the head
or by the shoulders
and should force one
to sit or lie
on a red-hot iron couch
or red-hot iron bed,
luminous,
glowing and
fiery.'

■

"Monks, I declare unto you,
I protest unto you,
it were better for a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
that a strong man should seize him by the head
or by the shoulders

and should force one
to sit or lie
on a red-hot iron couch
or red-hot iron bed,
luminous,
glowing and
fiery.'

And why?

On account of this
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man
of evil nature,
unclean and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
enjoys a couch or bed,
a gift of faith,
of wealthy nobles,
wealthy brahmans,
wealthy yeomen
he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,
he is reborn in the untoward way,

the ill way,
the abyss,
hell.

§

What think ye, monks, which of the twain were better:

That a strong man
should seize one
feet upmost
and head down
and should hurl one
into a red-hot copper cauldron,
luminous,
glowing and
fiery,
and there,
being boiled,
to be whirled
now up,
now down,
now cross-ways,
like bubbling scum;[13] or,
that one should enjoy the lodging,
a gift of faith,
of wealthy nobles,
wealthy brāhmans
or wealthy yeomen?'

'Surely, lord, it were better
to enjoy the lodging,

a gift of faith,
of wealthy nobles,
wealthy brāhmans
or wealthy yeomen.

Ill indeed were it, lord,
that a strong man
should seize one
feet upmost
and head down
and should hurl one
into a red-hot copper cauldron,
luminous,
glowing and
fiery,
where, being boiled,
one would be whirled
now up,
now down,
now crossways,
like bubbling scum.'

■

[89] 'Monks, I declare unto you,
I protest unto you,
it were better for a wicked man
of evil nature,
unclean
and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile
— to be seized

feet upmost
and head down
by a strong man
and hurled into a red-hot copper cauldron,
luminous,
glowing and
fiery,
where, being boiled,
he would be whirled
now up,
now down,
now cross-ways,
like bubbling scum.

And why?

On account of this
he may suffer death
or ill amounting to death;
but not for that reason,
on the breaking up of the body after death,
would he arise in the untoward way,
the ill way,
the abyss,
hell.

But when a wicked man
of evil nature,
unclean
and of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile,
enjoys the lodging,

a gift of faith,
of wealthy nobles,
wealthy brāhmans
or wealthy yeomen,
he does so to his harm and ill for many a day;
for, on the breaking up of the body after death,
he is reborn in the untoward way,
the ill way,
the abyss,
hell.

§

Wherefore, monks, train yourselves thuswise:

Of whomsoever we enjoy the requisites,
that is to say:
the robe,
alms,
lodging
and medicaments
— unto them such services
will become very fruitful,
very profitable;
and unto us also
this going forth
will not become a barren thing,
but fruitful,
with issue.[14]

Train yourselves in this way, monks!

§

Monks, for one who can see his own weal,
to strive earnestly[15]
is well worth while;
for one who can see another's weal,
to strive earnestly
is well worth while;
for one who can see the weal
both of self and others,
to strive earnestly
is well worth while.'

Thus. spake the Exalted One.

Now while this exposition was being delivered,
from the mouths of as many as sixty monks
hot blood gushed forth.[16]

[90] Sixty more gave up the training
and returned to the lower life, saying:
'Hard is the task of the Exalted One!
Very hard is the task of the Exalted One!'

But the hearts of sixty others
became without[17] attachment
and freed from the cankers.

---

[1] The *Comy*. observes that the meaning of this sutta is expanded in the comment on the *cūḷa-c-charā-sanghāta-sutta;* see *A*. i, 10; *A.A*. 1, 63.

[2] Above, p. 1 *n.; Buddh. Ind.* 327. [Index. Scroll down to 'Sāvatthi'.]

[3] *Cf. Vism.* 54; read there *A.* iv, 128 for 124.

[4] *Taluna: taruṇa.*

[5] This is a stock set; *cf. A.* ii. 205; *M.* i, 88.

[6] This stock phrase recurs at *A.* i, 108, 126; *Vin.* ii, 236; *A.* ii, 239: *Ud.* 52; *cf. Ud.A.* 297; below, p. 138.

[7] On *sankassara,* suspicious. see *S.B.E.* xx, 300 *n.; K.S.* i, 91 *n.*

[8] This phrase recurs at *S.* ii, 238 (*K.S.* ii, 161); *Vin.* i, 83.

[9] *Paccorasmiṇ. Comy. uramajjhe,* the middle of the breast. *Vism.* trs1. 62, pierce the breast. The context requires perhaps a stronger term than 'smite'; possibly *Bu.* visualized stabbing. *Cf. Dhp.A.* i. 189.

[10] *Paribhuñjeyya.*

[11] *Saiddhā-deyyaṇ;* see *D.* i. 5 *f.; D.A.* i, 81.

[12] *Sanku, Vism. trsl.* 62, tweezers.

[13] *Phenuddehakaṇ;* see *M.* iii, 167; *cf. Mil.* 357; *A.* i, 141. *Comy.* 'A bubble, having boiled up, appears.' *Uddihitvā,* this verbal dcrivative of √*Ḥdih* is not noticed by P.E.D.

[14] This passage recurs at *M.* i, 271, 281; *cf.* i, 33; *S.* ii, 29 (*K.S.* ii, 24). The text reads *parikhārānaṇ* for *-khāraṇ.*

[15] *Appamādena sumpādetuṇ,* the last recorded words of the Buddha were *appamādena sumpādetha;* see *D.* ii. 156.

[16] In this way Nāṭaputta, the Jain leader, is reported as dying; see *M*. i, 387 (*F. Dial*. i, 278); see *Mil*. 164. where this sutta is referred to, and *A*. v, p. ix; *cf*. *K.S*. i, 157.

[17] *Comy*. observes that when the Master had preached this discourse, he preached the sutta called the Lesser Snap of the Fingers. AN 1.10.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vaggo

Sutta 69

Sunetta Suttaṃ

Bright-Eyes

---

[90]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

'In bygone days, monks, there arose a teacher named Bright-Eyes,[1]
a course-setter,
freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine
of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,
the abyss,
hell;
but those who inclined their hearts
to his doctrine,
on the breaking up of the body after death,
arose in heaven,
that happy place of faring on.

§

In bygone days, monks, there was a teacher named Maimed-Mute a course-setter,
freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine
of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,
the abyss,
hell;
but those who inclined their hearts to his doctrine,
on the breaking up of the body after death,

arose in heaven,
that happy place of faring on.

§

In bygone days, monks, there was a teacher named Spoke-Rim a course-setter,
freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine
of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,
the abyss,
hell;
but those who inclined their hearts
to his doctrine,
on the breaking up of the body after death,
arose in heaven,
that happy place of faring on.

§

In bygone days, monks, there was a teacher named Tiller a course-setter, freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine
of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,
the abyss,
hell;
but those who inclined their hearts
to his doctrine,
on the breaking up of the body after death,
arose in heaven,
that happy place of faring on.

§

In bygone days, monks, there was a teacher named Mahout a course-setter, freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,

the abyss,
hell;
but those who inclined their hearts
to his doctrine,
on the breaking up of the body after death,
arose in heaven,
that happy place of faring on.

§

In bygone days, monks, there was a teacher named Light-Ward a course-setter,
freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,
the abyss,
hell;
but those who inclined their hearts
to his doctrine,
on the breaking up of the body after death,
arose in heaven,
that happy place of faring on.

§

In bygone days, monks, there was a teacher named Wheel-Wright a course-setter,
freed of all lustful passions.

Now he had many hundreds of disciples
to whom he taught the doctrine of fellowship in Brahmā's world.

And those who inclined not their hearts
towards the teacher's doctrine,
on the breaking up of the body after death,
arose in the untoward way,
the ill way,
the abyss,
hell;
but those who inclined their hearts
to his doctrine,
on the breaking up of the body after death,
arose in heaven,
that happy place of faring on.[2]

§

Now what think ye, monks,
were an evil-minded man
to revile and defame
these seven teachers of old,
course-setters,
freed from all lustful passions,
surrounded by many hundreds of disciples,
would he beget much demerit?

'Yea, lord.'

■

'Indeed, monks,[3] were an evil-minded man
to revile and defame
these seven teachers of old,
course-setters,
freed from all lustful passions,
surrounded by many hundreds of disciples,
he would beget much demerit,
but the evil-minded man,
who reviles and defames
a person of vision,[4]
he for that
begets much more demerit.

■

And why is that?

[91] I declare, monks, he digs not so great a pit[5] for himself
in reviling outsiders
as in reviling his fellows in the godly life.

Wherefore, monks, train ye thus:

Not unto us shall there come
evil thoughts
about our fellows in the godly life.

Thus must ye train yourselves, monks!'

[1] *Cf*. above, p. 68. These seven teachers of old are no doubt previous rebirths of the Bodhisatva. Here Bu. makes no comment. See *G.S*. iii, 264. *Titthakaro,* usually rendered 'ford-maker.'

[2] *Cf*. *J*. i, 46, ii, 60; *Vism*. 237.

[3] The text repeats in full. [Ed.: Recreated for this edition.]

[4] *Diṭṭhi-sampannaṃ*. Here the *Comy*. is silent, but *ad A*. iii, 372, '*dassana-sampannaṃ, sotāpannaṇ*' (*cf*. *diṭṭhajjpada* above, p. 67 *n*.); see *Dial*. iii, 206 *n*.

[5] See *G.S*. iii, 264 *n*. here as well *khantiṃ,* without comment; *S.e*. so.

Aṇguttara Nikāya
Sattaka Nipāta
Mahā Vagga

Sutta 70

Araka Suttaṃ

Wheel-Wright[1]

---

[91]

[1] THUS have I heard:

'Long ago, monks, there was a teacher named Wheel-Wright,
a course-setter,
freed of all lustful passions,
and he had many hundreds of disciples.

■

Now this was the doctrine that he taught his disciples:

"Short is the life of man, O brāhman,
insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras[2] awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.[3]

§

Just as a drop of dew[4]
on the tip of a blade of grass,
when the sun gets up,
straightway dries up and lasts not a while;
even so, brāhman,
like a dew-drop is the life of man,
insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

Just as a bubble[5] appears on the water
when the sky-deva rains down big drops,
but straightway bursts
and lasts not a while;
even so, brāhman,
like a water-bubble

is the life of man,
insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

§

[92] Just as the line[6] of a stick on water
straightway vanishes
and lasts not a while;
even so, brāhman,
like the line of a stick on water
is the life of man,
insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

§

Just as a mountain river,[7]
winding here and there,
swiftly flowing,
taking all along with it,[8]
never for a moment[9]
or for an instant
or for a second pauses,[10]
but rushes on,
swirls along
and sweeps forward;
even so, brāhman,
like a mountain river
is the life of man,
insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

§

Just as a strong man
might fashion a gob[11] of spittle
on the tip of his tongue
and spit it out
with utmost ease;
even so, brāhman,
like a spittle-gob
is the life of man,
insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

§

Just as a lump of meat,[12]
thrown into an iron pot,
heated the livelong day,
straightway splits up
and lasts not a while;
even so, brāhman,
like a lump of meat
is the life of man,

insignificant,
trifling,
fraught with much ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

§

Just as a cow,[13]
about to be slaughtered,
being led to the shambles,
each time[14] she raises her foot
is nearer to destruction,
nearer to death;
even so, brāhman,
like a doomed cow
is the life of man,
insignificant,
trifling,
fraught with much **[93]** ill,
with much trouble.

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

§

Now at that time, monks,
the span of man's life
was sixty thousand years[15]
and at five hundred years
girls were ripe to wed.

■

Then man had but six afflictions,
to wit:
cold and heat,
hunger and thirst,
and twofold excrement.[16]

■

Yet though such was the longevity,
such the duration
and such the freedom from affliction of the people,
the teacher, Wheel-Wright,
taught[17] this doctrine to his disciples:

"Short is the life of man, O brāhman,
insignificant,
trifling,
fraught with much ill,
with much trouble."

By mantras awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

■

And now, monks,
if a man would speak truly,
he should say:

"Short is the life of man,
insignificant,
trifling,
fraught with much ill,
with much trouble."

By wisdom[18] awaken (the people)!

Do good!

Live the godly life!

For the born there is no immortality.

■

For today, monks,
he who lives long
lives but a hundred years
or a little more.

■

And though a man live a hundred years,
he lives but three hundred seasons -
a hundred seasons of winter,
a hundred seasons of summer
and a hundred seasons of rain.[19]

■

And though he live three hundred seasons,
he lives but twelve hundred months -
four hundred months of winter,
four hundred months of summer
and four hundred months of rain.

■

[94] And though he live twelve hundred months,
he lives but four and twenty hundred fortnights -
eight hundred fortnights of winter,
eight hundred fortnights of summer
and eight hundred fortnights of rain.

■

And though he live four and twenty hundred fortnights,
he lives but six and thirty thousand days[20] -
twelve thousand days of winter,
twelve thousand days of summer
and twelve thousand days of rain.

■

And though he live six and thirty thousand days,
he eats but two and seventy thousand meals -
four and twenty thousand meals in winter,
four and twenty thousand meals in summer
and four and twenty thousand meals in the rainy season.

This includes mother's milk
and foodless times.[21]

■

Here by foodless times is meant:
Agitated, he eats no food;
grieved, he eats no food;
ill, he eats no food;
fasting, he eats no food;
and not getting any, he eats no food.

■

Thus, monks, I account the life
of man who lives a hundred years,[22]
his life-span,
the seasons,
the years,[23]
the months,
the fortnights,
the days,[24]
the days and nights,[25]
meal-times
and foodless times.

§

Monks, the work to be done by a teacher for his disciples,
seeking their good,
by compassion,

because of compassion,
that has been done for you by me.

Monks, at the foot of these trees,
in these empty places
(make ye your habitations)!

Muse, monks!

Be not slothful!

Let there be no occasion
for you to reproach yourselves afterwards!

This is our command to you.'[26]

---

[1] This sutta is referred to at *Vism*. 237.

I Corinthians 15.34: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."
KJV

SBE 15.pg189:

explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 71

Paṭhama Vinaya-Dhara Suttaṃ

Skilled in the Discipline (a)

---

[95]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk is skilled in the discipline.

Of wbat seven?

He knows what is an offence;[2]

■

he knows what is not;

■

he knows what is a trifling offence;

■

he knows what is a grave one;

■

he is virtuous,
he abides restrained by the restraint of the obligations,
perfect in behaviour and conduct,
seeing danger in the smallest fault,
accepting the training,
he trains himself accordantly;[3]

■

at will, easily and without trouble,
he attains to the four musings,
wholly mental,
bringing comfort both here and now;

■

by destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.[4]

Verily, monks, possessed of these seven qualities,
a monk is skilled in the discipline.'

[1] The text has '*Vinaya-vaggo*,' the *Comy*. '*Vinaya-dhara-vaggo*.'

Childers': *Āpatti:* Offence, guilt, sin, crime. ... appears sometimes to be used adjectively in the sense of "guilty," e.g. *yo pabbājeyya āpatti dukkaṭassa*, "he who shall ordain such a one shall be guilty of *dukkaṭa*" ... and *anāpatti bhikkhu pārājikassa āpatti dukkaṭassa*, "the priest is not guilty of *pārājika*, he is guilty of *dukkaṭa*." But in both these examples it is perhaps possible to take *āpattī* as a noun ("there is the guilt of *d*.").

p.p. explains it all — p.p.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 72

Dutiya Vinaya-Dhara Suttaṃ

Skilled in the Discipline (b)

---

[95]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities,
a monk is skilled in the discipline.

Of wbat seven?

He knows what is an offence;

■

what is not;

■

what is trifling;

■

what is grave;

■

both[1] Obligations have been properly and fully handed down to him,
sectioned,
regulated and resolved into sutta and into detail;

■

at will, easily and without trouble,
he attains to the four musings,
wholly mental,
bringing comfort both here and now;

■

by destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of these seven qualities,
a monk is skilled in the discipline.'

[1] *Comy*. Of monk and nun. This passage recurs at below, p. 186; *Vin*. i, 65; *A*. v, 71.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 73

Tatiya Vinaya-Dhara Suttaṃ

Skilled in the Discipline (c)

---

[96]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk is skilled in the discipline.

Of wbat seven?

He knows what is an offence;

■

what is not;

■

what is trifling;

■

what is grave;

■

he is firmly set in the discipline and is irrefutable[1]

■

at will, easily and without trouble,
he attains to the four musings,
wholly mental,
bringing comfort both here and now;

■

by destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of seven qualities,
a monk is skilled in the discipline.

---

[1] *Vinaye thito hoti asaṇhīro* (the text reads *-hiro*); at *Vin*. ii, 96: *vinaye cheko hoti asaṇhīro*.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 74

Catuttha Vinayadhara Suttaṃ

Skilled in the Discipline (d)

---

[96]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk is skilled in the discipline.

Of wbat seven?

He knows what is an offence;

■

what is not;

■

what is trifling;

■

what is grave;

■

he calls to mind divers dwellings in the past, to wit:
one birth, or two, or three, or four, or five,
or ten, or twenty, or thirty, or forty, or fifty,
or a hundred, or a thousand, or a hundred thousand,
or many an age of rolling on,
or many an age of rolling back,
or many an age of both rolling on and rolling back -
such an one I was by name,
of such a clan,
of such a caste,
such was my food,
such my experience of weal and woe,
such was the end of my life.

Passing away thence,
I arose in such a place.

There, such was my name,
such my clan,
such my caste,
such my food,
such my experience of weal and woe,
such my end.

Passing away from there,
I arose here.

Thus many a previous dwelling
he calls to mind
with its circumstances and details.[1]

■

With the deva-eye sublime,
surpassing the eye of man
he sees and knows beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

And he thinks:

"These worthies were given over to evil practices
in act, word and thought,
were revilers of the Ariyans,
holders of wrong views,
men who have acquired this karma
from wrong views;
and on the breaking up of the body after death,
have arisen in the untoward way,
the ill way,
the abyss,
hell.

But these good sirs behaved rightly
in act, word and thought,
were no revilers of the Ariyans,
held right views
and have acquired this karma therefrom;
and on the breaking up of the body after death,
have arisen in the blissful heaven world."

Thus with the deva-eye
purified and surpassing the human eye,
he sees and knows beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

■

He enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of seven qualities, a monk is skilled in the discipline.

---

[1] This passage recurs at *D*. i, 13; *S*. ii, 121; *M*. i, 22; *A*. i, 164, and *passim*. Below, p. 121 *ff*.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 75

Paṭhama Vinaya-Dhara Sobhana Suttaṃ

The Illustrious (a)

---

[96]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.[1]

Of what seven?[2]

He knows what is an offence;

■

he knows what is not;

■

he knows what is a trifling offence;

■

he knows what is a grave one;

■

he is virtuous,
he abides restrained by the restraint of the obligations,
perfect in behaviour and conduct,
seeing danger in the smallest fault,
accepting the training,
he trains himself accordantly;

■

at will, easily and without trouble,
he attains to the four musings,
wholly mental,
bringing comfort both here and now;

■

by destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.'

[1] *Sobhati*

[2] The text repeats in full. [Ed. Reconstructed for this edition.]

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 76

Dutiya Vinaya-Dhara Sobhana Suttaṃ

The Illustrious (b)

---

[96]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.

Of wbat seven?

He knows what is an offence;

■

what is not;

■

what is trifling;

■

what is grave;

■

both[1] Obligations have been properly and fully handed down to him,
sectioned,
regulated and resolved into sutta and into detail;

■

at will, easily and without trouble,
he attains to the four musings,
wholly mental,
bringing comfort both here and now;

■

by destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.'

[1] *Comy*. Of monk and nun. This passage recurs at below, p. 186; *Vin*. i, 65; *A*. v, 71.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 77

Tatiya Vinaya-Dhara Sobhana Suttaṃ

The Illustrious (c)

---

[96]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.

Of wbat seven?

He knows what is an offence;

■

what is not;

■

what is trifling;

■

what is grave;

■

he is firmly set in the discipline and is irrefutable[1]

■

at will, easily and without trouble,
he attains to the four musings,
wholly mental,
bringing comfort both here and now;

■

by destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.

---

[1] *Vinaye thito hoti asaṇhīro* (the text reads *-hiro*); at *Vin*. ii, 96: *vinaye cheko hoti asaṇhīro*.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 78

Catuttha Vinayadhara Sobhana Suttaṃ

The Illustrious (d)

---

[96]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.

Of wbat seven?

He knows what is an offence;

■

what is not;

■

what is trifling;

■

what is grave;

■

he calls to mind divers dwellings in the past, to wit:
one birth, or two, or three, or four, or five,
or ten, or twenty, or thirty, or forty, or fifty,
or a hundred, or a thousand, or a hundred thousand,
or many an age of rolling on,
or many an age of rolling back,
or many an age of both rolling on and rolling back -
such an one I was by name,
of such a clan,
of such a caste,
such was my food,
such my experience of weal and woe,
such was the end of my life.

Passing away thence,
I arose in such a place.

There, such was my name,
such my clan,
such my caste,
such my food,
such my experience of weal and woe,
such my end.

Passing away from there,
I arose here.

Thus many a previous dwelling
he calls to mind
with its circumstances and details.[1]

■

With the deva-eye sublime,
surpassing the eye of man
he sees and knows beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

And he thinks:

"These worthies were given over to evil practices
in act, word and thought,
were revilers of the Ariyans,
holders of wrong views,
men who have acquired this karma
from wrong views;
and on the breaking up of the body after death,
have arisen in the untoward way,
the ill way,
the abyss,
hell.

But these good sirs behaved rightly
in act, word and thought,
were no revilers of the Ariyans,
held right views

and have acquired this karma therefrom;
and on the breaking up of the body after death,
have arisen in the blissful heaven world."

Thus with the deva-eye
purified and surpassing the human eye,
he sees and knows beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

■

He enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Verily, monks, possessed of seven qualities, a monk, skilled in the discipline, is illustrious.

---

[1] This passage recurs at *D*. i, 13; *S*. ii, 121; *M*. i, 22; *A*. i, 164, and *passim*. Below, p. 121 *ff*.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 79

Satth'Usāsana Suttaṃ

The Message

---

[96]

[1] Now the venerable Upali[1] came to the Exalted One,
saluted and sat down at one side.

So seated, he said:

"Well were it for me, lord,
if the Exalted One were to expound Dhamma briefly to me,
so that, having heard it,
I might abide resolute,
alone, secluded, earnest and zealous.'

'The doctrines, Upali,
of which you may know:

"These doctrines lead one
not to complete weariness[2] (of the world),
nor to dispassion,
nor to ending,
nor to calm,
nor to knowledge,

nor to the awakening,
nor to the cool"

— regard them definitely as not Dhamma,
not the discipline,
not the word of the Teacher.

But the doctrines of which you may know:

"These doctrines lead one
to complete weariness,
dispassion,
ending,
calm,
knowledge,
the awakening,
the cool"[3]

— regard them unreservedly as Dhamma,
the discipline,
the word of the Teacher.'

---

[1] Presumably the Upāli (there are several) who recited Vinaya rules at the first Council.

[2] The text reads *-nibbidhāya* for *-nibbidāya*.

[3] This is a stock phrase; see *D*. i, 189; ii, 251; *A*. i, 30; iii, 83; v, 216; *Ud*. 36, and *passim*.

Aṇguttara Nikāya
Sattaka Nipāta
VIII. Vinaya Vagga

Sutta 80

Adhikaraṇa-Samatha Suttaṃ

The Settlement of Disputes

---

[97]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī, at Jeta Grove,
in Anāthapiṇḍika's Park;
and there he addressed the monks, saying:

"Monks."

'Yes, lord,' they replied;
and the Exalted One said:

"Monks, there are these seven ways[1] for settling disputes,
for composing and calming disputes,
which arise from time to time.

What seven?

The rule of settling, face to face, may be used;

■

the rule of appeal to conscience[2] may be used;

■

the rule for those who have been clear-minded may be used;

■

the rule for confession may be used;

■

the rule for the majority vote of the chapter may be used;

■

the rule for a specific offence may be used;

■

and the rule for covering, as with grass, may be used.

Monks, these are the seven ways for settling disputes,
for composing and calming disputes,
which arise from time to time.'[3]

---

[1] *Dhammā; cf. D.* iii, 254 (where *dhammā* is omitted); *A.* i, 99; for instances of each see *M.* ii, 247-50 (*F. Dial.* ii, 141); *Vin. Texts,* iii, pp. 1-65.

[2] *Sati,* or introspection.

[3] The *Manorathapūraṇī* closes its comments on the *Sattaka Nipāta* with this sutta. It is possible, therefore, that the following section may be a late

interpolation, but, on the other hand, similar suttas occur at the end of each *nipāta*.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital

I. *Samaṇa Vagga*

Suttas 81-90:
The Monk Chapter

---

[98]

Sutta 81

Bhikkhū-Dhamma Suttaṃ

The Breaking Up

[81.1][ed1] 'Monks, by the breaking up of seven conditions, one becomes a monk.[1]

Of what seven?

The view of individuality[2] is broken up;
perplexity is broken up;
the delusion that virtue and ritual suffice is broken up;
lust is broken up;
hatred is broken up;
infatuation is broken up;
and conceit is broken up.

Monks, by the breaking up of these seven conditions, one becomes a monk.'

Sutta 82

Samaṇa-Dhamma Suttaṃ

The Quieting

[82.1] 'Monks, by the quieting of seven conditions, one becomes a recluse.[3]

Of what seven?[ed2]

The view of individuality is quieted;
perplexity is quieted;
the delusion that virtue and ritual suffice is quieted;
lust is quieted;
hatred is quieted;
infatuation is quieted;
and conceit is quieted.

Monks, by the quieting up of these seven conditions, one becomes a monk.'

Sutta 83

Brāhmaṇa-Dhamma Suttaṃ

The Rejection

[83.1] 'Monks, by the rejection of seven conditions, one becomes a brahman.[4]

Of what seven?

The view of individuality is rejected;
perplexity is rejected;
the delusion that virtue and ritual suffice is rejected;
lust is rejected;
hatred is rejected;
infatuation is rejected;
and conceit is rejected.

Monks, by the rejecting of these seven conditions, one becomes a brahman.'

Sutta 84

Sotthiya-Dhamma Suttaṃ

The Purging

[84.1] 'Monks, by the purging of seven conditions, one becomes a purified man.[5]

Of what seven?

The view of individuality is purged;
perplexity is purged;

the delusion that virtue and ritual suffice is purged;
lust is purged;
hatred is purged;
infatuation is purged;
and conceit is purged.

Monks, by the purging of these seven conditions, one becomes purified man.'

Sutta 85

Nahātaka-Dhamma Suttaṃ

The Washing Away

[85.1] 'Monks, by the washing away of seven conditions, one becomes a cleansed man.[6]

Of what seven?

The view of individuality is washed away;
perplexity is washed away;
the delusion that virtue and ritual suffice is washed away;
lust is washed away;
hatred is washed away;
infatuation is washed away;
and conceit is washed away.

Monks, by the washing away of these seven conditions, one becomes a cleansed man.'

Sutta 86

Vedagu-Dhamma Suttaṃ

The Understanding

[86.1] 'Monks, by the understanding of seven conditions, one becomes perfect in knowledge.[7]

Of what seven?

The view of individuality is understood;
perplexity is understood;
the delusion that virtue and ritual suffice is understood;
lust is understood;
hatred is understood;
infatuation is understood;
and conceit is understood.

Monks, by the understanding of these seven conditions, one becomes perfect in knowledge.'

Sutta 87

Ariya-Dhamma Suttaṃ

The Slaying

[87.1] 'Monks, by the slaying - as an enemy - of seven conditions, one becomes an Ariyan.[8]

Of what seven?

The view of individuality is slain;
perplexity is slain;
the delusion that virtue and ritual suffice is slain;
lust is slain;
hatred is slain;
infatuation is slain;
and conceit is slain.

Monks, by the slaying of these seven conditions, one becomes an Ariyan.'

Sutta 88

Arahatta-Dhamma Suttaṃ

The Warding Off

[88.1] 'Monks, by warding off seven conditions, one becomes an Arahant.[9]

Of what seven?

The view of individuality is warded off;
perplexity is warded off;
the delusion that virtue and ritual suffice is warded off;

lust is warded off;
hatred is warded off;
infatuation is warded off;
and conceit is warded off.

Monks, by the warding off of these seven conditions, one becomes an Arahant.'

Sutta 89

Asad'Dhamma Suttaṃ

Bad qualities

[89.1] 'Monks, there are seven bad qualities.

What seven?

Unbelief,
lack
of conscientiousness,
of fear of blame,
of learning,
indolence,
carelessness in attention
and want of wisdom.

Verily, monks, these are the seven bad qualities.'

Sutta 90

Sad'Dhamma Suttaṃ

Good qualities

[90.1]'Monks, there are these seven good qualities.

What seven?

Faith,
conscientiousness,
fear of blame,
learning,
strenuous energy,
mindfulness
and wisdom.[10]

Verily, monks, these are the seven good qualities.'

---

[1] Here, and in the following auttas, there is a play on the words, which is to be found elsewhere, both in Canonical and Commentarial literature, and which it is impossible to render in translation. Thus here the punning words are *bhinnattā* and *bhikkhu,* which are etymologically no more allied than are *broken* and *brother; cf. K.S.* v, 147 *n.; Nd.*[1] 70; *Nd.*[2] 477. Conditions = *dhammā.*

[2] See *K.S.* iii, 86 *n.*

[3] *Samitatta* and *samaṇa,* see *Dhp.* 265; *S.B.E.* x, 66; [? pg 65?] *Nd.*[1] 265.

[4] *Bāhitatta* and *brāhmaṇa;* see *Sn*. 519; *Vin*. i, 3; *Ud*. 3; *Dhp*. 388; *Mil*. 225; *Nd*.[2] 464.

[5] *Nissuttatta* and *sotthika;* see *M*. i, 280.

[6] *Niṇhātatta* and *nahātaka;* see *Sn*. 521; *SnA*. 428: *Ninhāya dhovitvā; cf*. *Sn*. 646; *Dhp*. 422.

[7] *Viditatta* and *vedagū;* see *Sn*. 1060; *cf*. *Vin*. i, 3.

[8] *Arīhatatta* and *ariya; P.E.D*. observes that this is to be omitted. At *M*. i, 280 the definition of both *ariya* and *arahā* is the same, *viz*. *Ārakā'ssa honti pāpakā*. Trenckner gives no other reading at 553. At *D.A*. i, 146 on *arahaṃ* we read: *ārakattā arīnaṃ arānañca hatattā paccayādīnaṃ arahattā pāpakaraṇe rahābhāva*. Besides, its inclusion makes up the ten suttas for the chapter. *Cf*. *Expositor* 452; *Vv.A*. 106.

[9] *Ārakatta* and *arahā*.

[10] *Cf*. *M*. iii, 21; above, p. 71 *ff*.

[ed1] Hare gives no nidanas for any of the following suttas. The Pali gives EVAṂ ME SUTAṂ.
Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati.‖ ‖

[ed2] The PTS Text abbreviates suttas 82-87 giving only the first line. For sutta 88 it provides the complete sutta altering the term in the formula correspondingly. Hare follows the PTS exactly. The BJT Pali expands repeating the formula of sutta 81 for each which is clearly a mistake. I have fully expanded the Pali and Hare's translation altering the terms throughout using his vocabulary for Hare's translation.

SBE X pg65

264. Not by tonsure does an undisciplined man who speaks falsehood become a Samana; can a man be a Samana who is still held captive by desire and greediness?

265. He who always quiets the evil, whether small or large, he is called a Samana (a quiet man), because he has quieted all evil.

266. A man is not a mendicant (Bhikshu) simply because he asks others for alms; he who adopts the whole law is a Bhikshu, not he who only begs.

267. He who is above good and evil, who is chaste, who with knowledge passes through the world, he indeed is called a Bhikshu.

268., 269. A man is not a Muni because he observes silence (mona, i.e. mauna), if he is foolish

[265. This is a curious etymology, because it shows that at the time when this verse was written, the original meaning of sramana had been forgotten. Sramana meant originally, in the language br the Brahmans, a man who performed hard penances, from sram, 'to work hard,' etc. When it became the name of the Buddhist ascetics, thelanguage had changed, and sramana was pronounced samana. Now there is another Sanskrit root, sam, 'to quiet,' which in Pâli becomes likewise sam, and from this root sam, 'to quiet,' and not from sram, 'to tire,' did the popular etymology of the day and the writer of our verse derive the title of the Buddhist priests. The original form sramana became known to the Greeks as {Greek: Sarmanai}, that of samana as {Greek: Samanaioi}; the former through Megasthenes, the latter through Bardesanes, 80-60 B.C. (See Lassen, Indische Alterthumskunde, II, 700.) The Chinese Shamen and the Tungusian Shamen come from the same source, though the latter has sometimes been doubted. See Schott, Über die doppelte Bedeutung des Wortes Schamane, in the Philosophical Transactions of the Berlin Academy, 1842, p. 463 seq.

266-270. The etymologies here given of the ordinary titles of the followers of Buddha are entirely fanciful, and are curious only as showing how the people who spoke Pâli had lost the etymological consciousness of their language. A Bhikshu is a beggar, i.e. a Buddhist friar who bas left his family and lives entirely on alms. Muni is a sage, hence Sâkya-muni, a name of Gautama. Muni comes from man, 'to think,' and from muni comes mauna, 'silence.' Ariya, again, is the general name of those who embrace a religious life. It meant originally 'respectable, noble.' In verse 270 it seems as if the writer wished to guard against deriving ariya from ari, 'enemy.' See note to verse 22.] [pg. 66] and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

270. A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.

271., 272. Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

p.p. explains it all — p.p.

Back to AN 7.81-90 note 3

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings[1]

Sutta 91:

Impermanance in Respect of the Eye

[91.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 92:

Ill in Respect of the Eye

[92.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 93:

No Self in Respect of the Eye

[93.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 94:

Destruction in Respect of the Eye

[94.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the eye
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 95:

Decay in Respect of the Eye

[95.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 96:

Dispassion in Respect of the Eye

[96.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 97:

Ending in Respect of the Eye

[97.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 98:

Renunciation in Respect of the Eye

[98.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the eye
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

---

[1] *Cf*. above, pp. 8 and 41 ff., where the formula is given in full.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 99:

Impermanance in Respect of the Ear

[99.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 100:

Ill in Respect of the Ear

[100.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 101:

No Self in Respect of the Ear

[101.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 102:

Destruction in Respect of the Ear

[102.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the ear
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 103:

Decay in Respect of the Ear

[103.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 104:

Dispassion in Respect of the Ear

[104.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 105:

Ending in Respect of the Ear

[105.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 106:

Renunciation in Respect of the Ear

[106.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the ear
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the ear
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 107:

Impermanance in Respect of the Nose

[107.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 108:

Ill in Respect of the Nose

[108.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 109:

No Self in Respect of the Nose

[109.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 110:

Destruction in Respect of the Nose

[110.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the nose
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 111:

Decay in Respect of the Nose

[111.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 112:

Dispassion in Respect of the Nose

[112.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 113:

Ending in Respect of the Nose

[113.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 114:

Renunciation in Respect of the Nose

[114.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the nose
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the nose
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 115:

Impermanance in Respect of the Tongue

[115.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 116:

Ill in Respect of the Tongue

[116.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 117:

No Self in Respect of the Tongue

[117.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 118:

Destruction in Respect of the Tongue

[118.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 119:

Decay in Respect of the Tongue

[119.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 120:

Dispassion in Respect of the Tongue

[120.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 121:

Ending in Respect of the Tongue

[121.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 122:

Renunciation in Respect of the Tongue

[122.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the tongue
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 123:

Impermanance in Respect of the the Touch

[123.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 124:

Ill in Respect of the the Touch

[124.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 125:

No Self in Respect of the the Touch

[125.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 126:

Destruction in Respect of the the Touch

[126.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the touch
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 127:

Decay in Respect of the the Touch

[127.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 128:

Dispassion in Respect of the the Touch

[128.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 129:

Ending in Respect of the the Touch

[129.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 130:

Renunciation in Respect of the the Touch

[130.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the touch
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the touch
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 131:

Impermanance in Respect of the the Mind

[131.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 132:

Ill in Respect of the the Mind

[132.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 133:

No Self in Respect of the the Mind

[133.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 134:

Destruction in Respect of the the Mind

[134134.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the mind
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 135:

Decay in Respect of the the Mind

[135.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 136:

Dispassion in Respect of the the Mind

[136.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 137:

Ending in Respect of the the Mind

[137.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 138:

Renunciation in Respect of the the Mind

[138.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the mind
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of the mind
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 139:

Impermanance in Respect of Shapes

[139.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 140:

Ill in Respect of Shapes

[140.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 141:

No Self in Respect of Shapes

[141.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 142:

Destruction in Respect of Shapes

[142.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of shapes
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 143:

Decay in Respect of Shapes

[143.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 144:

Dispassion in Respect of Shapes

[144.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 145:

Ending in Respect of Shapes

[145.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 146:

Renunciation in Respect of Shapes

[146.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of shapes
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of shapes
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 147:

Impermanance in Respect of Sounds

[147.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 148:

Ill in Respect of Sounds

[148.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 149:

No Self in Respect of Sounds

[149.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 150:

Destruction in Respect of Sounds

[150.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of sounds
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 151:

Decay in Respect of Sounds

[151.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 152:

Dispassion in Respect of Sounds

[152.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 153:

Ending in Respect of Sounds

[153.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 154:

Renunciation in Respect of Sounds

[154.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of sounds
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of sounds
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

Sutta 155:

Impermanance in Respect of Odours

[155.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 156:

Ill in Respect of Odours

[156.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 157:

No Self in Respect of Odours

[157.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 158:

Destruction in Respect of Odours

[158.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 159:

Decay in Respect of Odours

[159.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 160:

Dispassion in Respect of Odours

[160.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 161:

Ending in Respect of Odours

[161.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 162:

Renunciation in Respect of Odours

[162.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
II

Persons Worthy of Offerings

[ ]

Sutta 163:

Impermanance in Respect of Tastes

[163.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 164:

Ill in Respect of Tastes

[164.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ill of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the impermanence of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 165:

No Self in Respect of Tastes

[165.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the no self of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 166:

Destruction in Respect of Tastes

[166.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the destruction of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 167:

Decay in Respect of Tastes

[167.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,

continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the decay of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 168:

Dispassion in Respect of Tastes

[168.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,

worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing dispassion for the eye
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 169:

Ending in Respect of Tastes

[169.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,

marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing the ending of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

§

Sutta 170:

Renunciation in Respect of Tastes

[170.1] 'Monks, there are these seven persons,
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

What seven?

Monks, herein a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He by destroying the cankers,
he enters and abides in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it himself by knowledge;
attains emancipation eve in this life.

This then monks, is the first person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

This one attains emancipation and death at the same time.

This then monks, is the second person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He destroys the five lower fetters and becomes completely cool after an interval.

This then monks, is the third person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,

at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool after lessening his period.

This then monks, is the fourth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool without (karmic) residue.

This then monks, is the fifth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes completely cool with some (karmic) residue.

This then monks, is the sixth person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Again, monks, a monk abides seeing renunciation of odours
conscious of it,
aware of it,
at all times,
continually,
without a break,
marking it mentally,
fathoming it by wisdom.

He becomes part of the upward stream, bound for the highest.

This then monks, is the seventh person
worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Monks, these are the seven.

And following the above suttas as pattern, for:

[171] Impermanance in Respect of Tangibles
[172] Ill in Respect of Tangibles
[173] No Self in Respect of Tangibles
[174] Destruction in Respect of Tangibles
[175] Decay in Respect of Tangibles
[176] Dispassion in Respect of Tangibles
[177] Ending in Respect of Tangibles
[178] Renunciation in Respect of Tangibles

[179] Impermanance in Respect of Mental States
[180] Ill in Respect of Mental States
[181] No Self in Respect of Mental States
[182] Destruction in Respect of Mental States
[183] Decay in Respect of Mental States
[184] Dispassion in Respect of Mental States
[185] Ending in Respect of Mental States
[186] Renunciation in Respect of Mental States

[187] Impermanance in Respect of Visual Consciousness
[188] Ill in Respect of Visual Consciousness
[189] No Self in Respect of Visual Consciousness
[190] Destruction in Respect of Visual Consciousness

[191] Decay in Respect of Visual Consciousness
[192] Dispassion in Respect of Visual Consciousness
[193] Ending in Respect of Visual Consciousness
[194] Renunciation in Respect of Visual Consciousness

[195] Impermanance in Respect of Auditory Consciousness
[196] Ill in Respect of Auditory Consciousness
[197] No Self in Respect of Auditory Consciousness
[198] Destruction in Respect of Auditory Consciousness
[199] Decay in Respect of Auditory Consciousness
[200] Dispassion in Respect of Auditory Consciousness
[201] Ending in Respect of Auditory Consciousness
[202] Renunciation in Respect of Auditory Consciousness

[203] Impermanance in Respect of Olfactory Consciousness
[204] Ill in Respect of Olfactory Consciousness
[205] No Self in Respect of Olfactory Consciousness
[206] Destruction in Respect of Olfactory Consciousness
[207] Decay in Respect of Olfactory Consciousness
[208] Dispassion in Respect of Olfactory Consciousness
[209] Ending in Respect of Olfactory Consciousness
[210] Renunciation in Respect of Olfactory Consciousness

[211] Impermanance in Respect of Gustatory Consciousness
[212] Ill in Respect of Gustatory Consciousness
[213] No Self in Respect of Gustatory Consciousness
[214] Destruction in Respect of Gustatory Consciousness
[215] Decay in Respect of Gustatory Consciousness
[216] Dispassion in Respect of Gustatory Consciousness
[217] Ending in Respect of Gustatory Consciousness
[218] Renunciation in Respect of Gustatory Consciousness

[219] Impermanance in Respect of Tactile Consciousness
[220] Ill in Respect of Tactile Consciousness
[221] No Self in Respect of Tactile Consciousness
[222] Destruction in Respect of Tactile Consciousness

[223] Decay in Respect of Tactile Consciousness
[224] Dispassion in Respect of Tactile Consciousness
[225] Ending in Respect of Tactile Consciousness
[226] Renunciation in Respect of Tactile Consciousness

[227] Impermanance in Respect of Representative Cognition
[228] Ill in Respect of Representative Cognition
[229] No Self in Respect of Representative Cognition
[230] Destruction in Respect of Representative Cognition
[231] Decay in Respect of Representative Cognition
[232] Dispassion in Respect of Representative Cognition
[233] Ending in Respect of Representative Cognition
[234] Renunciation in Respect of Representative Cognition

[235] Impermanance in Respect of Visual Contact
[236] Ill in Respect of Visual Contact
[237] No Self in Respect of Visual Contact
[238] Destruction in Respect of Visual Contact
[239] Decay in Respect of Visual Contact
[240] Dispassion in Respect of Visual Contact
[241] Ending in Respect of Visual Contact
[242] Renunciation in Respect of Visual Contact

[243] Impermanance in Respect of Auditory Contact
[244] Ill in Respect of Auditory Contact
[245] No Self in Respect of Auditory Contact
[246] Destruction in Respect of Auditory Contact
[247] Decay in Respect of Auditory Contact
[248] Dispassion in Respect of Auditory Contact
[249] Ending in Respect of Auditory Contact
[250] Renunciation in Respect of Auditory Contact

[251] Impermanance in Respect of Olfactory Contact
[252] Ill in Respect of Olfactory Contact
[253] No Self in Respect of Olfactory Contact
[254] Destruction in Respect of Olfactory Contact

[255] Decay in Respect of Olfactory Contact
[256] Dispassion in Respect of Olfactory Contact
[257] Ending in Respect of Olfactory Contact
[258] Renunciation in Respect of Olfactory Contact

[259] Impermanance in Respect of Gustatory Contact
[260] Ill in Respect of Gustatory Contact
[261] No Self in Respect of Gustatory Contact
[262] Destruction in Respect of Gustatory Contact
[263] Decay in Respect of Gustatory Contact
[264] Dispassion in Respect of Gustatory Contact
[265] Ending in Respect of Gustatory Contact
[266] Renunciation in Respect of Gustatory Contact

[267] Impermanance in Respect of Tactile Contact
[268] Ill in Respect of Tactile Contact
[269] No Self in Respect of Tactile Contact
[270] Destruction in Respect of Tactile Contact
[271] Decay in Respect of Tactile Contact
[272] Dispassion in Respect of Tactile Contact
[273] Ending in Respect of Tactile Contact
[274] Renunciation in Respect of Tactile Contact

[275] Impermanance in Respect of Mental Contact
[276] Ill in Respect of Mental Contact
[277] No Self in Respect of Mental Contact
[278] Destruction in Respect of Mental Contact
[279] Decay in Respect of Mental Contact
[280] Dispassion in Respect of Mental Contact
[281] Ending in Respect of Mental Contact
[282] Renunciation in Respect of Mental Contact

[283] Impermanance in Respect of Feelings Sprung from Visual Contact
[284] Ill in Respect of Feelings Sprung from Visual Contact
[285] No Self in Respect of Feelings Sprung from Visual Contact
[286] Destruction in Respect of Feelings Sprung from Visual Contact

[287] Decay in Respect of Feelings Sprung from Visual Contact
[288] Dispassion in Respect of Feelings Sprung from Visual Contact
[289] Ending in Respect of Feelings Sprung from Visual Contact
[290] Renunciation in Respect of Feelings Sprung from Visual Contact

[291] Impermanance in Respect of Feelings Sprung from Auditory Contact
[292] Ill in Respect of Feelings Sprung from Auditory Contact
[293] No Self in Respect of Feelings Sprung from Auditory Contact
[294] Destruction in Respect of Feelings Sprung from Auditory Contact
[295] Decay in Respect of Feelings Sprung from Auditory Contact
[296] Dispassion in Respect of Feelings Sprung from Auditory Contact
[297] Ending in Respect of Feelings Sprung from Auditory Contact
[298] Renunciation in Respect of Feelings Sprung from Auditory Contact

[299] Impermanance in Respect of Feelings Sprung from Olfactory Contact
[300] Ill in Respect of Feelings Sprung from Olfactory Contact
[301] No Self in Respect of Feelings Sprung from Olfactory Contact
[302] Destruction in Respect of Feelings Sprung from Olfactory Contact
[303] Decay in Respect of Feelings Sprung from Olfactory Contact
[304] Dispassion in Respect of Feelings Sprung from Olfactory Contact
[305] Ending in Respect of Feelings Sprung from Olfactory Contact
[306] Renunciation in Respect of Feelings Sprung from Olfactory Contact

[307] Impermanance in Respect of Feelings Sprung from Gustatory Contact
[308] Ill in Respect of Feelings Sprung from Gustatory Contact
[309] No Self in Respect of Feelings Sprung from Gustatory Contact
[310] Destruction in Respect of Feelings Sprung from Gustatory Contact
[311] Decay in Respect of Feelings Sprung from Gustatory Contact
[312] Dispassion in Respect of Feelings Sprung from Gustatory Contact
[313] Ending in Respect of Feelings Sprung from Gustatory Contact
[314] Renunciation in Respect of Feelings Sprung from Gustatory Contact

[315] Impermanance in Respect of Feelings Sprung from Tactile Contact
[316] Ill in Respect of Feelings Sprung from Tactile Contact
[317] No Self in Respect of Feelings Sprung from Tactile Contact
[318] Destruction in Respect of Feelings Sprung from Tactile Contact

[319] Decay in Respect of Feelings Sprung from Tactile Contact
[320] Dispassion in Respect of Feelings Sprung from Tactile Contact
[321] Ending in Respect of Feelings Sprung from Tactile Contact
[322] Renunciation in Respect of Feelings Sprung from Tactile Contact

[323] Impermanance in Respect of Feelings Sprung from Mental Contact
[324] Ill in Respect of Feelings Sprung from Mental Contact
[325] No Self in Respect of Feelings Sprung from Mental Contact
[326] Destruction in Respect of Feelings Sprung from Mental Contact
[327] Decay in Respect of Feelings Sprung from Mental Contact
[328] Dispassion in Respect of Feelings Sprung from Mental Contact
[329] Ending in Respect of Feelings Sprung from Mental Contact
[330] Renunciation in Respect of Feelings Sprung from Mental Contact

[331] Impermanance in Respect of Perceptions Sprung from Visual Contact
[332] Ill in Respect of Perceptions Sprung from Visual Contact
[333] No Self in Respect of Perceptions Sprung from Visual Contact
[334] Destruction in Respect of Perceptions Sprung from Visual Contact
[335] Decay in Respect of Perceptions Sprung from Visual Contact
[336] Dispassion in Respect of Perceptions Sprung from Visual Contact
[337] Ending in Respect of Perceptions Sprung from Visual Contact
[338] Renunciation in Respect of Perceptions Sprung from Visual Contact

[339] Impermanance in Respect of Perceptions Sprung from Auditory Contact
[340] Ill in Respect of Perceptions Sprung from Auditory Contact
[341] No Self in Respect of Perceptions Sprung from Auditory Contact
[342] Destruction in Respect of Perceptions Sprung from Auditory Contact
[343] Decay in Respect of Perceptions Sprung from Auditory Contact
[344] Dispassion in Respect of Perceptions Sprung from Auditory Contact
[345] Ending in Respect of Perceptions Sprung from Auditory Contact
[346] Renunciation in Respect of Perceptions Sprung from Auditory Contact

[347] Impermanance in Respect of Perceptions Sprung from Olfactory Contact

[348] Ill in Respect of Perceptions Sprung from Olfactory Contact
[349] No Self in Respect of Perceptions Sprung from Olfactory Contact
[350] Destruction in Respect of Perceptions Sprung from Olfactory Contact
[351] Decay in Respect of Perceptions Sprung from Olfactory Contact
[352] Dispassion in Respect of Perceptions Sprung from Olfactory Contact
[353] Ending in Respect of Perceptions Sprung from Olfactory Contact
[354] Renunciation in Respect of Perceptions Sprung from Olfactory Contact

[355] Impermanance in Respect of Perceptions Sprung from Gustatory Contact
[356] Ill in Respect of Perceptions Sprung from Gustatory Contact
[357] No Self in Respect of Perceptions Sprung from Gustatory Contact
[358] Destruction in Respect of Perceptions Sprung from Gustatory Contact
[359] Decay in Respect of Perceptions Sprung from Gustatory Contact
[360] Dispassion in Respect of Perceptions Sprung from Gustatory Contact
[361] Ending in Respect of Perceptions Sprung from Gustatory Contact
[362] Renunciation in Respect of Perceptions Sprung from Gustatory Contact

[363] Impermanance in Respect of Perceptions Sprung from Tactile Contact
[364] Ill in Respect of Perceptions Sprung from Tactile Contact
[365] No Self in Respect of Perceptions Sprung from Tactile Contact
[366] Destruction in Respect of Perceptions Sprung from Tactile Contact
[367] Decay in Respect of Perceptions Sprung from Tactile Contact
[368] Dispassion in Respect of Perceptions Sprung from Tactile Contact
[369] Ending in Respect of Perceptions Sprung from Tactile Contact
[370] Renunciation in Respect of Perceptions Sprung from Tactile Contact

[371] Impermanance in Respect of Perceptions Sprung from Mental Contact
[372] Ill in Respect of Perceptions Sprung from Mental Contact
[373] No Self in Respect of Perceptions Sprung from Mental Contact
[374] Destruction in Respect of Perceptions Sprung from Mental Contact
[375] Decay in Respect of Perceptions Sprung from Mental Contact
[376] Dispassion in Respect of Perceptions Sprung from Mental Contact

[377] Ending in Respect of Perceptions Sprung from Mental Contact
[378] Renunciation in Respect of Perceptions Sprung from Mental Contact

[379] Impermanance in Respect of Intentions Sprung from Visual Contact
[380] Ill in Respect of Intentions Sprung from Visual Contact
[381] No Self in Respect of Intentions Sprung from Visual Contact
[382] Destruction in Respect of Intentions Sprung from Visual Contact
[383] Decay in Respect of Intentions Sprung from Visual Contact
[384] Dispassion in Respect of Intentions Sprung from Visual Contact
[385] Ending in Respect of Intentions Sprung from Visual Contact
[386] Renunciation in Respect of Intentions Sprung from Visual Contact

[387] Impermanance in Respect of Intentions Sprung from Auditory Contact
[388] Ill in Respect of Intentions Sprung from Auditory Contact
[389] No Self in Respect of Intentions Sprung from Auditory Contact
[390] Destruction in Respect of Intentions Sprung from Auditory Contact
[391] Decay in Respect of Intentions Sprung from Auditory Contact
[392] Dispassion in Respect of Intentions Sprung from Auditory Contact
[393] Ending in Respect of Intentions Sprung from Auditory Contact
[394] Renunciation in Respect of Intentions Sprung from Auditory Contact

[395] Impermanance in Respect of Intentions Sprung from Olfactory Contact
[396] Ill in Respect of Intentions Sprung from Olfactory Contact
[397] No Self in Respect of Intentions Sprung from Olfactory Contact
[398] Destruction in Respect of Intentions Sprung from Olfactory Contact
[399] Decay in Respect of Intentions Sprung from Olfactory Contact
[400] Dispassion in Respect of Intentions Sprung from Olfactory Contact
[401] Ending in Respect of Intentions Sprung from Olfactory Contact
[402] Renunciation in Respect of Intentions Sprung from Olfactory Contact

[403] Impermanance in Respect of Intentions Sprung from Gustatory Contact
[404] Ill in Respect of Intentions Sprung from Gustatory Contact
[405] No Self in Respect of Intentions Sprung from Gustatory Contact

[406] Destruction in Respect of Intentions Sprung from Gustatory Contact
[407] Decay in Respect of Intentions Sprung from Gustatory Contact
[408] Dispassion in Respect of Intentions Sprung from Gustatory Contact
[409] Ending in Respect of Intentions Sprung from Gustatory Contact
[410] Renunciation in Respect of Intentions Sprung from Gustatory Contact

[411] Impermanance in Respect of Intentions Sprung from Tactile Contact
[412] Ill in Respect of Intentions Sprung from Tactile Contact
[413] No Self in Respect of Intentions Sprung from Tactile Contact
[414] Destruction in Respect of Intentions Sprung from Tactile Contact
[415] Decay in Respect of Intentions Sprung from Tactile Contact
[416] Dispassion in Respect of Intentions Sprung from Tactile Contact
[417] Ending in Respect of Intentions Sprung from Tactile Contact
[418] Renunciation in Respect of Intentions Sprung from Tactile Contact

[419] Impermanance in Respect of Intentions Sprung from Mental Contact
[420] Ill in Respect of Intentions Sprung from Mental Contact
[421] No Self in Respect of Intentions Sprung from Mental Contact
[422] Destruction in Respect of Intentions Sprung from Mental Contact
[423] Decay in Respect of Intentions Sprung from Mental Contact
[424] Dispassion in Respect of Intentions Sprung from Mental Contact
[425] Ending in Respect of Intentions Sprung from Mental Contact
[426] Renunciation in Respect of Intentions Sprung from Mental Contact

[427] Impermanance in Respect of Cravings Sprung from Visual Contact
[428] Ill in Respect of Cravings Sprung from Visual Contact
[429] No Self in Respect of Cravings Sprung from Visual Contact
[430] Destruction in Respect of Cravings Sprung from Visual Contact
[431] Decay in Respect of Cravings Sprung from Visual Contact
[432] Dispassion in Respect of Cravings Sprung from Visual Contact
[433] Ending in Respect of Cravings Sprung from Visual Contact
[434] Renunciation in Respect of Cravings Sprung from Visual Contact

[435] Impermanance in Respect of Cravings Sprung from Auditory Contact
[436] Ill in Respect of Cravings Sprung from Auditory Contact
[437] No Self in Respect of Cravings Sprung from Auditory Contact

[438] Destruction in Respect of Cravings Sprung from Auditory Contact
[439] Decay in Respect of Cravings Sprung from Auditory Contact
[440] Dispassion in Respect of Cravings Sprung from Auditory Contact
[441] Ending in Respect of Cravings Sprung from Auditory Contact
[442] Renunciation in Respect of Cravings Sprung from Auditory Contact

[443] Impermanance in Respect of Cravings Sprung from Olfactory Contact
[444] Ill in Respect of Cravings Sprung from Olfactory Contact
[445] No Self in Respect of Cravings Sprung from Olfactory Contact
[446] Destruction in Respect of Cravings Sprung from Olfactory Contact
[447] Decay in Respect of Cravings Sprung from Olfactory Contact
[448] Dispassion in Respect of Cravings Sprung from Olfactory Contact
[449] Ending in Respect of Cravings Sprung from Olfactory Contact
[450] Renunciation in Respect of Cravings Sprung from Olfactory Contact

[451] Impermanance in Respect of Cravings Sprung from Gustatory Contact
[452] Ill in Respect of Cravings Sprung from Gustatory Contact
[453] No Self in Respect of Cravings Sprung from Gustatory Contact
[454] Destruction in Respect of Cravings Sprung from Gustatory Contact
[455] Decay in Respect of Cravings Sprung from Gustatory Contact
[456] Dispassion in Respect of Cravings Sprung from Gustatory Contact
[457] Ending in Respect of Cravings Sprung from Gustatory Contact
[458] Renunciation in Respect of Cravings Sprung from Gustatory Contact

[459] Impermanance in Respect of Cravings Sprung from Tactile Contact
[460] Ill in Respect of Cravings Sprung from Tactile Contact
[461] No Self in Respect of Cravings Sprung from Tactile Contact
[462] Destruction in Respect of Cravings Sprung from Tactile Contact
[463] Decay in Respect of Cravings Sprung from Tactile Contact
[464] Dispassion in Respect of Cravings Sprung from Tactile Contact
[465] Ending in Respect of Cravings Sprung from Tactile Contact
[466] Renunciation in Respect of Cravings Sprung from Tactile Contact

[467] Impermanance in Respect of Cravings Sprung from Mental Contact
[468] Ill in Respect of Cravings Sprung from Mental Contact

[469] No Self in Respect of Cravings Sprung from Mental Contact
[470] Destruction in Respect of Cravings Sprung from Mental Contact
[471] Decay in Respect of Cravings Sprung from Mental Contact
[472] Dispassion in Respect of Cravings Sprung from Mental Contact
[473] Ending in Respect of Cravings Sprung from Mental Contact
[474] Renunciation in Respect of Cravings Sprung from Mental Contact

[475] Impermanance in Respect of Reflections Sprung from Visual Contact
[476] Ill in Respect of Reflections Sprung from Visual Contact
[477] No Self in Respect of Reflections Sprung from Visual Contact
[478] Destruction in Respect of Reflections Sprung from Visual Contact
[479] Decay in Respect of Reflections Sprung from Visual Contact
[480] Dispassion in Respect of Reflections Sprung from Visual Contact
[481] Ending in Respect of Reflections Sprung from Visual Contact
[482] Renunciation in Respect of Reflections Sprung from Visual Contact

[483] Impermanance in Respect of Reflections Sprung from Auditory Contact
[484] Ill in Respect of Reflections Sprung from Auditory Contact
[485] No Self in Respect of Reflections Sprung from Auditory Contact
[486] Destruction in Respect of Reflections Sprung from Auditory Contact
[487] Decay in Respect of Reflections Sprung from Auditory Contact
[488] Dispassion in Respect of Reflections Sprung from Auditory Contact
[489] Ending in Respect of Reflections Sprung from Auditory Contact
[490] Renunciation in Respect of Reflections Sprung from Auditory Contact

[491] Impermanance in Respect of Reflections Sprung from Olfactory Contact
[492] Ill in Respect of Reflections Sprung from Olfactory Contact
[493] No Self in Respect of Reflections Sprung from Olfactory Contact
[494] Destruction in Respect of Reflections Sprung from Olfactory Contact
[495] Decay in Respect of Reflections Sprung from Olfactory Contact
[496] Dispassion in Respect of Reflections Sprung from Olfactory Contact
[497] Ending in Respect of Reflections Sprung from Olfactory Contact
[498] Renunciation in Respect of Reflections Sprung from Olfactory Contact

[499] Impermanance in Respect of Reflections Sprung from Gustatory Contact
[500] Ill in Respect of Reflections Sprung from Gustatory Contact
[501] No Self in Respect of Reflections Sprung from Gustatory Contact
[502] Destruction in Respect of Reflections Sprung from Gustatory Contact
[503] Decay in Respect of Reflections Sprung from Gustatory Contact
[504] Dispassion in Respect of Reflections Sprung from Gustatory Contact
[505] Ending in Respect of Reflections Sprung from Gustatory Contact
[506] Renunciation in Respect of Reflections Sprung from Gustatory Contact

[507] Impermanance in Respect of Reflections Sprung from Tactile Contact
[508] Ill in Respect of Reflections Sprung from Tactile Contact
[509] No Self in Respect of Reflections Sprung from Tactile Contact
[510] Destruction in Respect of Reflections Sprung from Tactile Contact
[511] Decay in Respect of Reflections Sprung from Tactile Contact
[512] Dispassion in Respect of Reflections Sprung from Tactile Contact
[513] Ending in Respect of Reflections Sprung from Tactile Contact
[514] Renunciation in Respect of Reflections Sprung from Tactile Contact

[515] Impermanance in Respect of Reflections Sprung from Mental Contact
[516] Ill in Respect of Reflections Sprung from Mental Contact
[517] No Self in Respect of Reflections Sprung from Mental Contact
[518] Destruction in Respect of Reflections Sprung from Mental Contact
[519] Decay in Respect of Reflections Sprung from Mental Contact
[520] Dispassion in Respect of Reflections Sprung from Mental Contact
[521] Ending in Respect of Reflections Sprung from Mental Contact
[522] Renunciation in Respect of Reflections Sprung from Mental Contact

[523] Impermanance in Respect of Deliberations Sprung from Visual Contact
[524] Ill in Respect of Deliberations Sprung from Visual Contact
[525] No Self in Respect of Deliberations Sprung from Visual Contact
[526] Destruction in Respect of Deliberations Sprung from Visual Contact
[527] Decay in Respect of Deliberations Sprung from Visual Contact
[528] Dispassion in Respect of Deliberations Sprung from Visual Contact

[529] Ending in Respect of Deliberations Sprung from Visual Contact
[530] Renunciation in Respect of Deliberations Sprung from Visual Contact

[531] Impermanance in Respect of Deliberations Sprung from Auditory Contact
[532] Ill in Respect of Deliberations Sprung from Auditory Contact
[533] No Self in Respect of Deliberations Sprung from Auditory Contact
[534] Destruction in Respect of Deliberations Sprung from Auditory Contact
[535] Decay in Respect of Deliberations Sprung from Auditory Contact
[536] Dispassion in Respect of Deliberations Sprung from Auditory Contact
[537] Ending in Respect of Deliberations Sprung from Auditory Contact
[538] Renunciation in Respect of Deliberations Sprung from Auditory Contact

[539] Impermanance in Respect of Deliberations Sprung from Olfactory Contact
[540] Ill in Respect of Deliberations Sprung from Olfactory Contact
[541] No Self in Respect of Deliberations Sprung from Olfactory Contact
[542] Destruction in Respect of Deliberations Sprung from Olfactory Contact
[543] Decay in Respect of Deliberations Sprung from Olfactory Contact
[544] Dispassion in Respect of Deliberations Sprung from Olfactory Contact
[545] Ending in Respect of Deliberations Sprung from Olfactory Contact
[546] Renunciation in Respect of Deliberations Sprung from Olfactory Contact

[547] Impermanance in Respect of Deliberations Sprung from Gustatory Contact
[548] Ill in Respect of Deliberations Sprung from Gustatory Contact
[549] No Self in Respect of Deliberations Sprung from Gustatory Contact
[550] Destruction in Respect of Deliberations Sprung from Gustatory Contact
[551] Decay in Respect of Deliberations Sprung from Gustatory Contact
[552] Dispassion in Respect of Deliberations Sprung from Gustatory

Contact
[553] Ending in Respect of Deliberations Sprung from Gustatory Contact
[554] Renunciation in Respect of Deliberations Sprung from Gustatory Contact

[555] Impermanance in Respect of Deliberations Sprung from Tactile Contact
[556] Ill in Respect of Deliberations Sprung from Tactile Contact
[557] No Self in Respect of Deliberations Sprung from Tactile Contact
[558] Destruction in Respect of Deliberations Sprung from Tactile Contact
[559] Decay in Respect of Deliberations Sprung from Tactile Contact
[560] Dispassion in Respect of Deliberations Sprung from Tactile Contact
[561] Ending in Respect of Deliberations Sprung from Tactile Contact
[562] Renunciation in Respect of Deliberations Sprung from Tactile Contact

[563] Impermanance in Respect of Deliberations Sprung from Mental Contact
[564] Ill in Respect of Deliberations Sprung from Mental Contact
[565] No Self in Respect of Deliberations Sprung from Mental Contact
[566] Destruction in Respect of Deliberations Sprung from Mental Contact
[567] Decay in Respect of Deliberations Sprung from Mental Contact
[568] Dispassion in Respect of Deliberations Sprung from Mental Contact
[569] Ending in Respect of Deliberations Sprung from Mental Contact
[570] Renunciation in Respect of Deliberations Sprung from Mental Contact

[571] Impermanance in Respect of The Body Aggregate
[572] Ill in Respect of The Body Aggregate
[573] No Self in Respect of The Body Aggregate
[574] Destruction in Respect of The Body Aggregate
[575] Decay in Respect of The Body Aggregate
[576] Dispassion in Respect of The Body Aggregate
[577] Ending in Respect of The Body Aggregate
[578] Renunciation in Respect of The Body Aggregate

[579] Impermanance in Respect of The Feelings Aggregate
[580] Ill in Respect of The Feelings Aggregate
[581] No Self in Respect of The Feelings Aggregate
[582] Destruction in Respect of The Feelings Aggregate
[583] Decay in Respect of The Feelings Aggregate
[584] Dispassion in Respect of The Feelings Aggregate
[585] Ending in Respect of The Feelings Aggregate
[586] Renunciation in Respect of The Feelings Aggregate

[587] Impermanance in Respect of The Perceptions Aggregate
[588] Ill in Respect of The Perceptions Aggregate
[589] No Self in Respect of The Perceptions Aggregate
[590] Destruction in Respect of The Perceptions Aggregate
[591] Decay in Respect of The Perceptions Aggregate
[592] Dispassion in Respect of The Perceptions Aggregate
[593] Ending in Respect of The Perceptions Aggregate
[594] Renunciation in Respect of The Perceptions Aggregate

[595] Impermanance in Respect of The Syntheses Aggregate
[596] Ill in Respect of The Syntheses Aggregate
[597] No Self in Respect of The Syntheses Aggregate
[598] Destruction in Respect of The Syntheses Aggregate
[599] Decay in Respect of The Syntheses Aggregate
[600] Dispassion in Respect of The Syntheses Aggregate
[601] Ending in Respect of The Syntheses Aggregate
[602] Renunciation in Respect of The Syntheses Aggregate

[603] Impermanance in The Consciousness Aggregate
[604] Ill in The Consciousness Aggregate
[605] No Self in The Consciousness Aggregate
[606] Destruction in The Consciousness Aggregate
[607] Decay in The Consciousness Aggregate
[608] Dispassion in The Consciousness Aggregate
[609] Ending in The Consciousness Aggregate
[610] Renunciation in The Consciousness Aggregate

Aṇguttara Nikāya
Sattaka Nipāta

The Recital
III

The Understanding of Passions, Etc.[ed1]

Chapter IX:03.Suttas 611-1120

Sutta 611
The Understanding of Passion

[611.1] THUS have I heard:

"Monks, for the complete understanding of passion, seven qualities must be made-to-become.

What seven?

The part in awakening that is mindfulness;
the part in awakening that is investigation of Dhamma;
the part in awakening that is energy;
the part in awakening that is zest;
the part in awakening that is tranquillity;
the part in awakening that is concentration;
and the part in awakening that is poise.[1]

Monks, for the complete understanding of passion,
these seven qualities must be cultivated.'

Sutta 612
The Understanding of Passion

[612.1] THUS have I heard:

"Monks, for the complete understanding of passion, seven qualities must be made-to-become.

The thought of impermanence,
of no self,
of foulness,
of danger,
of abandoning,
of dispassion,
and of ending.

Monks, for the complete understanding of passion,
these seven qualities must be cultivated.'

Sutta 613
The Understanding of Passion

[613.1] THUS have I heard:

"Monks, for the complete understanding of passion, seven qualities must be made-to-become.

The thought of foulness,
of death,
of revulsion from food,
of disaffection for all worldly things,
of impermanence,

of ill in impermanence,
and of no self in ill.[2]

Monks, for the complete understanding of passion,
these seven qualities must be cultivated.'

Suttas 615-640
Of Passion

[614-640.1] THUS have I heard:

"Monks, for the
comprehension ...
the exhaustion ...
the abandonment ...
the destruction ...
the decay of ...
the freedom from desire for ...
the cessation of ...
the quittance ...
the renunciation of passion,
these three sets of seven qualities must be cultivated:

The part in awakening that is mindfulness;
the part in awakening that is investigation of Dhamma;
the part in awakening that is energy;
the part in awakening that is zest;
the part in awakening that is tranquillity;
the part in awakening that is concentration;
and the part in awakening that is poise.

The thought of impermanence,
of no self,
of foulness,
of danger,
of abandoning,

of dispassion,
and of ending.

The thought of foulness,
of death,
of revulsion from food,
of disaffection for all worldly things,
of impermanence,
of ill in impermanence,
and of no self in ill.

"Monks, for the
comprehension ...
the exhaustion ...
the abandonment ...
the destruction ...
the decay of ...
the freedom from desire for ...
the cessation of ...
the quittance ...
the renunciation of passion,
these three sets of seven qualities must be cultivated:

Suttas 641-1120
Of Other Conditions

[641-1120.1] THUS have I heard:

"Monks, for the
understanding ...
comprehension ...
the exhaustion ...
the abandonment ...
the destruction ...
the decay of ...
the freedom from desire for ...

the cessation of ...
the quittance ...
the renunciation

of hatred ...
of illusion ...
of anger ...
of enmity ...
of hypocrisy ...
of malice ...
of envy ...
of avarice ...
of deceit ...
of craftiness ...
of obstinacy ...
of impetuosity ...
of pride ...
of arrogance ...
of intoxication ...
of indolence

these three sets of seven qualities must be cultivated:

The part in awakening that is mindfulness;
the part in awakening that is investigation of Dhamma;
the part in awakening that is energy;
the part in awakening that is zest;
the part in awakening that is tranquillity;
the part in awakening that is concentration;
and the part in awakening that is poise.

The thought of impermanence,
of no self,
of foulness,
of danger,
of abandoning,

of dispassion,
and of ending.

The thought of foulness,
of death,
of revulsion from food,
of disaffection for all worldly things,
of impermanence,
of ill in impermanence,
and of no self in ill.

"Monks, for the
understanding ...
comprehension ...
the exhaustion ...
the abandonment ...
the destruction ...
the decay of ...
the freedom from desire for ...
the cessation of ...
the quittance ...
the renunciation

of hatred ...
of illusion ...
of anger ...
of enmity ...
of hypocrisy ...
of malice ...
of envy ...
of avarice ...
of deceit ...
of craftiness ...
of obstinacy ...
of impetuosity ...
of pride ...

of arrogance ...
of intoxication ...
of indolence

these three sets of seven qualities must be cultivated.

Thus spake the Exalted One and, glad at heart, those monks rejoiced in the word of the Blessed One.'

THE SECTION OF SEVENS IS ENDED

---

[1] See *K.S.* v, 51 *ff*. The text does not give the seven limbs in full. Above, § 24.

[2] Above, p. 27; *Dial*. iii, 263; *A*. iii, 79; v, 309. See *G.S*. iii, 201 *n*.

[ed1] This Chapter has been mostly left in it's original abbreviated form. It has been altered only to make it more easily read.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 1

Mettā-Nisaṃsa Suttaṃ

Amity

---

[103]

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, by the release of the heart through amity,
practised,
made become,
made much of,
made a vehicle
and a basis,
exercised,
augmented

and set going,[1]
eight advantages are to be expected.

■

What eight?

Happy one sleeps;
happy one awakes;
one sees no bad dreams;
one is dear to humans;
one is dear to non-humans;[2]
devas guard one;
neither fire, nor poison, nor sword affects one;
and though one penetrate not the beyond,
one reaches the Brahmā-world.[3]

■

Monks, by the release of the heart through amity,
practised,
made become,
made much of,
made a vehicle[4]
and a basis,
exercised,
augmented
and set going,
these eight advantages are to be expected.

[5]Who makes unbounded amity become,
Mindful, he sees th'attachments all destroyed,
The fetters wear away. If, pure in heart,
[104] He but one being love[6] good[7] follows thence.
The Ariyan, with heart compassionate
For all mankind, abounding merit makes.
Those royal sages, having overcome
The teeming earth, made ample sacrifice[8];
But, like the starry host beside the moon,[9]
The sacrifice of Horse,[10] of Man, the Drink
Of Victory, the Throwing of the Peg,
The Bolts Withdrawn - are not a sixteenth part
The worth of heart by amity enriched.[11]
Who kills not, nor aught causes to be killed,
Who robs not, nor makes others rob, for all
Within his heart hath share,[12] he hateth none.'

---

[1] This stock phrase recurs at *D*. ii, 103; *M*. iii, 97; *S*. i, 116; below, p. 206, and *passim*.

[2] *Amanussānaṃ*.

[3] Eleven advantages are given at *A*. v, 342; see *Vism*. 311 (*trsl*. 358); *cf*. also *J*. ii, 61; *Mil*. 198. *Comy*. here refers to *A*., *loc*. *cit*.

[4] *Yānikatāya*. *Comy*. *Yuttayānasadisāya katāya*.

[5] These verses recur at *It*. 21. On the sacrifices see Mrs. Rhys Davids at *K.S*. i, 102; see also *Q*. *of M*. ii, 16. The list recurs at *A*. ii, 42 and *Sn*. 303.

[6] Lit. befriend.

[7] *Kusalī;* this form is not noticed by *P.E.D.*, but see *Childers*. It is a reading at *It*. and *S*. i, 35 (*S.e*.); see *S.A*. i, 91. Here our *Comy*. kusalo.

[8] See *v.l*. at *It*. *Comy*. here reads *anupariyagā-ti vicariṇsu*.

[9] For the simile see *A*. iii, 34, 365; v, 22; *J*. v, 63.

[10] *Cf*. *K.S*. i, 102.

[11] *Subhāvita*.

[12] The last two lines of thr text recur at *J*. iv, 71. On *mettaṃso,* the *Comy*. observes *mettā-yamāna-citta-koṭṭhāso hutvā;* ad *J*. *metta-koṭṭhāso, metta-citto*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 2

Ādi-Brahma-Cariya-Paññā Suttaṃ

Insight

---

[151] **[104]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight conditions,
eight causes
conducive to getting wisdom,[1] not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,

so that it is made-become,[2]
made perfect.

■

What eight?

Monks, herein a monk dwells near the Teacher,
or some comrade in the godly life,
whom he regards as teacher,
so that he is firmly established in conscientiousness,
fear of blame,
love
and respect.

This is the first condition,
the first cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

■

[105] So dwelling and so established,
from time to time he approaches his teachers,
questioning and inquiring of them thus:

"Sirs, how is this?

What is the meaning of this?"

To him those reverend sirs reveal what is hidden,
explain the obscure and dispel doubt in many perplexing matters.[3]

This is the second condition,
the second cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

■

When he has heard Dhamma
he strives in twofold seclusion,
that of the body
and that of the mind.

This is the third condition,
the third cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

■

He is virtuous
and lives restrained by the restraint of the Obligations;[4]
he is perfect in conduct and habit,
seeing danger in the smallest fault;
he undertakes and trains himself
in the preceptual training.

This is the fourth condition,
the fourth cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

■

Learned is he,
with memory retentive
and well stored.

Those tenets,
lovely in the beginning,
lovely in the middle
and lively in the end,
which set forth in spirit
and in letter
the godly life of purity,
perfect in its entirety -
even those are fully mastered by him,
resolved upon,
familiarized by speech,
pondered over in mind,[5]
fully understood in theory.

This is the fifth condition,
the fifth cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,

to its development,
so that it is made-become,
made perfect.

■

Living resolute,
he puts away all unrighteousness
and takes to righteous conditions.

Firm and energetic,
he shirks not the burden of righteousness.[6]

This is the sixth condition,
the sixth cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

■

Moreover, he frequents[7] the Order;
he is no gossip;[8]
nor talker on childish matters;
either he speaks on Dhamma himself
or asks it of another;
nor does he neglect the Ariyan silence.[9]

This is the seventh condition,
the seventh cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;

and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

■

Furthermore, he abides in the contemplation
of the rise and fall
of the five skandhas of attachment,
thinking:

"Such is form,
such is its coming-to-be,
such is its passing away;"

so in respect to feelings,
perceptions,
the activities
[106] and consciousness.[10]

This is the eighth condition,
the eighth cause
conducive to getting wisdom, not yet gotten,
as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

§

Presently, his fellows in the godly life
honour him thus:

"This reverend sir dwells near the Teacher,
or some comrade in the godly life,
whom he regards as teacher,
and there is firmly established in conscientiousness,
fear of blame,
love
and respect.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.[11]

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.[12][13]

■

"This reverend sir so dwelling and so established,
from time to time approaches his teachers,
questioning and inquiring of them thus:

"Sirs, how is this?

What is the meaning of this?"

To him those reverend sirs reveal what is hidden,
explain the obscure and dispel doubt in many perplexing matters.

■

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

■

"This reverend sir, when he has heard Dhamma
strives in twofold seclusion,
that of the body
and that of the mind.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

■

"This reverend sir is virtuous
and lives restrained by the restraint of the Obligations;
he is perfect in conduct and habit,
seeing danger in the smallest fault;
he undertakes and trains himself
in the preceptual training.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

■

"This reverend sir is learned,
with memory retentive
and well stored.

Those tenets,
lovely in the beginning,
lovely in the middle
and lively in the end,
which set forth in spirit
and in letter
the godly life of purity,
perfect in its entirety -
even those are fully mastered by him,
resolved upon,
familiarized by speech,
pondered over in mind,
fully understood in theory.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,

to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

■

"This reverend sir, living resolute,
puts away all unrighteousness
and takes to righteous conditions.

Firm and energetic,
he shirks not the burden of righteousness.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

■

Moreover, this reverend sir frequents the Order;
he is no gossip;
nor talker on childish matters;
either he speaks on Dhamma himself
or asks it of another;
nor does he neglect the Ariyan silence.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

■

Furthermore, this reverend sir abides in the contemplation
of the rise and fall
of the five skandhas of attachment,
thinking:

"Such is form,
such is its coming-to-be,
such is its passing away;"

so in respect to feelings,
perceptions,
the activities
and consciousness.

Surely this reverend sir is one who,
knowing, knows
and, seeing, sees.

Verily this condition is conducive
to the state of being dear and esteemed,
to becoming made-become,
to recluseship
and to singleness (of mind)
in making become.

These, monks, are the eight conditions,
the eight causes
conducive to getting wisdom, not yet gotten,

as to first things in godly living;
and, when gotten,
to making it become more,
to its development,
so that it is made-become,
made perfect.

Proverbs 4.7 "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."
KJV

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 3

Paṭhama Piya Suttaṃ

Qualities not Endearing (a)

---

[155] **[106]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk possessed of eight qualities
is neither dear,
nor pleasing to,
nor honoured,
by his fellows in the godly life,
nor what he ought to become.[1]

What eight?

Herein a monk praises those who are not dear;
he blames those who are dear;
he longs for possessions;
he longs for honour;
he is not conscientious;
he is without fear of blame;
he has evil intentions;
and he holds wrong views.

Monks, possessed of these eight qualities
a monk is neither dear,
nor pleasing to,
nor honoured by his fellows in the godly life,
nor what he ought to become.

§

[2]'Monks, a monk possessed of eight qualities
is dear,
pleasing to,
honoured,
by his fellows in the godly life,
and is what he ought to become.

What eight?

Herein a monk praises those who are dear;
he blames those who are not dear;
he does not long for possessions;
he does not long for honour;
he is conscientious;
he has fear of blame;

he does not have intentions;
and he holds right views.

Monks, possessed of these eight qualities
a monk is dear,
pleasing to,
honoured by his fellows in the godly life,
and is what he ought to become.

---

[1] Bhāvanīyo. *Cf*. p. 1.

[2] The text repeats in full. [Ed. Reconstructed for this edition.]

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 4

Dutiya Piya Suttaṃ

Qualities not Endearing (b)

---

[156] **[107]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk possessed of eight qualities
is neither dear,
nor pleasing to,
nor honoured,
by his fellows in the godly life,
nor what he ought to become.

What eight?

Herein a monk longs for possessions;
he longs for honour;
he longs for distinction[1]
he does not know the proper times;
he knows no moderation;
he is impure;
he is garrulous;
and he insults and abuses his fellows in the godly life.

Monks, possessed of these eight qualities
a monk is neither dear,
nor pleasing to,
nor honoured by his fellows in the godly life,
nor what he ought to become.

§

[2]'Monks, a monk possessed of eight qualities
is dear,
pleasing to,
honoured,
by his fellows in the godly life,
and is what he ought to become.

What eight?

Herein a monk does not long for possessions;
he does not long for honour;
he does not long for distinction
he knows the proper times;
he knows moderation;
he is not impure;

he is not garrulous;
and he does not insult and abuse his fellows in the godly life.

Monks, possessed of these eight qualities
a monk is dear,
pleasing to,
honoured by his fellows in the godly life,
and is what he ought to become.

---

[1] Bhāvanīyo. *Cf*. p. 1.

[2] The text repeats in full. [Ed. Reconstructed for this edition.]

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 5

Paṭhama Lokadhamma Suttaṃ

Worldly Failings[1] (a)

---

[156] **[107]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these eight worldly conditions obsess[2] the world;
the world revolves[2] round
these eight worldly conditions.

What eight?

Gain and loss,
fame and obscurity,

blame and praise,
contentment and pain.

Monks, these eight worldly conditions obsess the world,
the world revolves round
these eight worldly conditions.

Gain, loss, obscurity and fame,
And censure, praise, contentment, pain -
These are man's states - impermanent,
Of time[3] and subject unto change.
And recognizing these the sage,
Alert, discerns these things of change;
Fair things his mind ne'er agitate,
Nor foul his spirit vex. Gone are
Compliance and hostility,[4]
[108] Gone up in smoke[5] and are no more. The goal[6] he knows. In measure full
He knows the stainless, griefless state.
Beyond becoming hath he gone.'

---

[1] *Cf*. *D*. iii, 260, 286 (*Dial*. iii, 241); *A*. ii. 188; v. 53; *Vism*. 683. These 'pairs of opposites' are presumably those to which Asvaghosha refers at *Buddha-carita* xi, 43 (*S.B.E*. xlix, 117); *cf*. also the Bhagavad Gīta, Discourse ii, 38, 45, etc.

[2] *Anuparivattati*.

[3] *Cf*. *M*. ii, 73, where the second half of line 2 of the text recurs; also *Ud*. 33; *It*. 69; *Nidd*. i, 411.

[4] *Anurodha* and *virodha;* here the *Comy*. is silent. *Sn.A*. 363: *anurodha-virodha-vippahīno-ti sabbavatthūsu pahinaragadoso;* see *DhS*. *trsl*. 276; *S*. i, 111; *K.S*. i, 139 *f*.

[5] *Cf*. *Sn*. 472, *Vidhūpitā*. *Comy*. *vidhamitā, viddhaṃsitā*.

[6] *Padaṃ*. *Comy*. *Nibbāna-padaṃ*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 6

Dutiya Lokadhamma Suttaṃ

Worldly Failings (b)

---

[157] **[108]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these eight worldly conditions obsess the world;
the world revolves round
these eight worldly conditions.

What eight?

Gain and loss,
fame and obscurity,

blame and praise,
contentment and pain.

Monks, these eight worldly conditions obsess the world,
the world revolves round
these eight worldly conditions.

§

Monks, to the unlearned common average folk
come gain,
loss,
fame,
obscurity,
blame,
praise,
contentment,
pain.

To the learned Ariyan disciple also come gain,
loss,
fame,
obscurity,
blame,
praise,
contentment,
pain.

Here then, monks, what is the distinction,
what is the peculiarity[1] of,
and what is the difference between the Ariyan disciple
and common average folk?

'Lord, our doctrines have tbeir foundation in the Exalted One,
they are guided by the Exalted One,
they have the Exalted's One's protection!

Well indeed were it for us,
if the Exalted One would expound the meaning of his speech to us.

Then, when the monks have beard the Exalted One,
they will treasure his words in tbeir hearts.'[2]

■

'Then listen, monks,
give heed,
I will speak.'

"Yes, lord," they replied,
and the Exalted One said:

"Monks, gain comes to the unlearned common average folk,
who reflect not thus:

"This gain, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This loss, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This fame, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This obscurity, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This blame, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This praise, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This contentment, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

This pain, which has come,
is impermanent,
painful
and subject to change."

They know it not as it really is.

■

Gain,
loss,
fame,
obscurity,
blame,
praise,
contentment,
pain
take possession of their minds
and hold sway there.

■

They welcome the gain, which has arisen;
they rebel against loss.

They welcome the fame, which has arisen;
they rebel against obscurity.

They welcome the praise, which has arisen;
they rebel against blame.

They welcome the contentment, which has arisen;
they rebel against pain.

■

Thus given over to compliance and hostility,
they are not freed-from birth,
old age,
death,
sorrows,
lamentations,
pains,
miseries
and tribulations.

I say such folk are not free from ill.'

§

"Monks, gain comes to the learned Ariyan disciple,
who reflects:

"This gain, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

This loss, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

This fame, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

This obscurity, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

This blame, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

This praise, which has come,
is impermanent,

painful
and subject to change."

He knows it as it really is.

■

This contentment, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

This pain, which has come,
is impermanent,
painful
and subject to change."

He knows it as it really is.

■

Gain,
loss,
fame,
obscurity,
blame,
praise,
contentment,
pain
does not take possession of his mind
and hold sway there.

■

He does not welcome the gain, which has arisen;
he does not rebel against loss.

He does not welcome the fame, which has arisen;
he does not rebel against obscurity.

He does not welcome the praise, which has arisen;
he does not rebel against blame.

He does not welcome the contentment, which has arisen;
he does not rebel against pain.

■

Thus not given over to compliance and hostility,
he is freed-from birth,
old age,
death,
sorrows,
lamentations,
pains,
miseries
and tribulations.

I say he is free from ill.'

This then, monks, is the distinction,
this is the peculiarity of,
and the difference between the Ariyan disciple
and common average folk.

Gain, loss, obscurity and fame,
And censure, praise, contentment, pain -
These are man's states - impermanent,
Of time and subject unto change.
And recognizing these the sage,
Alert, discerns these things of change;
Fair things his mind ne'er agitate,
Nor foul his spirit vex. Gone are
Compliance and hostility,
Gone up in smoke and are no more. The goal he knows. In measure full
He knows the stainless, griefless state.
Beyond becoming hath he gone.'

---

[1] *Adhippāyoso;* see p. 467 of text, where *Comy. adhippāya;* but *S.e. adhikapayogo,* as at *A*. i, 267, *n*. 1. The phrase recurs at *A*. and *S*. iii, 66.

[2] This passage recurs at *M*. i, 310; *A*. i, 199; v, 355; *S*. v, 218; below, pp. 221 and 231, and *passim*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 7

Devadatta-Vipatti Suttaṃ

Devadatta

---

[160] **[109]**

[1][bodh] THUS have I heard:

Once, not long after the departure of Devadatta,[1] the Exalted One was dwelling on Vulture's Peak,
near Rājagaha.

Then the Exalted One spoke thus to the monks concerning Devadatta:

"Monks, well it is for a monk to review,
from time to time,
his own faults;
well it is for a monk to review,
from time to time,
another's faults;
well it is for a monk to review,
from time to time,
his own attainments;
well it is for a monk to review,

from time to time,
another's attainments.

§

Monks, mastered by eight wrong states,[2]
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.[3]

■

By what eight?

Mastered by gain,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by loss,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by fame,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by obscurity,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by honour,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by lack of honour,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by evil intentions,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by evil friendship,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

■

Mastered by these eight,
Devadatta, with his mind out of control,
became one doomed to suffer in hell,
in perdition,
dwelling there a kalpa,
irreprievable.

§

Monks, well it is that a monk should live mastering gain,
[110] loss,
fame,
obscurity,
honour,
lack of honour,

evil intentions
and evil friendship,
which arise.

■

And why, and for what good purpose[4] should a monk live mastering gain,
loss,
fame,
obscurity,
honour,
lack of honour,
evil intentions
and evil friendship,
which arise?

■

Monks, when a monk lives with gain,
loss,
fame,
obscurity,
honour,
lack of honour,
evil intentions
and evil friendship,
which arise, unmastered,
there arise the cankers,
full of distress and anguish;[5]
but when those states are mastered,
those cankers,
full of distress and anguish,
are not.

■

For this good purpose, monks,
a monk should master gain,
loss,
fame,
obscurity,
honour,
lack of honour,
evil intentions
and evil friendship,
which arise
and so abide.

§

Wherefore, monks, train yourselves thus:

We will live mastering gain,
loss,
fame,
obscurity,
honour,
lack of honour,
evil intentions
and evil friendship,
which arises.

Train yourselves thus, monks!'

---

[1] The *Comy*. observes that this was not long after his departure, after having caused dissension within the Order; see *Vin*. *Texts* iii; *S.B.E*. xx, 238;

Thomas' *Life of B*., 132.

[2] *Asaddhammehi;* this set recurs at *Vin*. ii, 202; *cf*. *It*. 85 for 3.

[3] *Cf*. *G.S*. iii, 212, 286 and Introd. xiv.

[4] *Atthavasaṃ paṭicca*.

[5] *Āsavā vighātapariḷāhā;* see *A*. ii, 197 *f*.; *Mp*. 587.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 8

Uttara Suttaṃ

The Venerable Uttara

---

[162] **[110]**

[1][bodh] THUS have I heard:

Once the venerable Uttara[1] dwelt near Mahisavatthu,
on the Sankheyyaka mountain,
in Dhavajalika.

There the venerable Uttara addressed the monks. saying:

'Reverend sirs, well it is for a monk to review,
from time to time,
his own faults;
well it is for him to review
the faults of another;
well it is to review his own attainments;
well it is to review another's.'

Now at that time the Royal deva, Vessavana,
was on his way from the northern region to the south,
on some business **[111]** or other,[2]
and he heard the venerable Uttara teaching the monks in Dhavajalika:

'Reverend sirs, well it is for a monk to review,
from time to time,
his own faults;
well it is for him to review
the faults of another;
well it is to review his own attainments;
well it is to review another's.'

Then just as a strong man might stretch forth his bended arm
or might bend his outstretched arm;
even so the Royal deva, Vessavana,
disappeared from Dhavajalika
and appeared among the devas of the Thirty.

And Vessavana approached Sakka, king of the devas, and said:

'Your[3] grace, I would have you know
that this venerable Uttara in Dhavajalika,
on the Sankheyyaka mountain,
near Mahisavatthu,
teaches this doctrine:

"Well it is, from time to time,
to review one's own faults;
well it is to review another's;
well it is to review one's own attainments;
well it is to review another's."'

Then as a strong man might bend
and stretch out his arm again,
Sakka, king of the devas, disappeared from among the devas of the Thirty
and appeared before the venerable Uttara in Dhavajalika,
on the Sankheyyaka mountain,
near Mahisavatthu.

Sakka did not 'sit' he stood. *aṭṭhāsi*. The Devas, we hear, find this world more than a little distasteful, and when they visit, do not 'sit in it'.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 9

Nanda suttaṃ

The Venerable Nanda

---

[166] **[112]**

[1][bodh] Monks, one might say,
speaking rightly of Nanda:[1]
"He is a clansman";
"He is strong";
one might say:
"He is handsome";
one might say,
speaking rightly of him:
"He is very passionate."

§

Monks, save he keep the doors of the senses guarded,
be **[113]** moderate in eating,
be watchful;
save he have mindfulness and self-possession,

how can Nanda live the godly life
in all its purity?

§

Monks, this is the way for Nanda
to guard[2] the doors of the senses:

Monks, if Nanda has occasion to look to the eastern quarter,
concentrating his whole attention,
he gazes thereat, reflecting:
"thus while I look to the eastern quarter,
there shall not flow in upon me covetousness,
nor discontent,
nor evil,
nor any unrighteous state."

Thus in this way is he self-possessed.

■

If he has occasion to look to the western quarter,
concentrating his whole attention,
he gazes thereat, reflecting:
"thus while I look to the eastern quarter,
there shall not flow in upon me covetousness,
nor discontent,
nor evil,
nor any unrighteous state."

Thus in this way is he self-possessed.

■

If he has occasion to look to the northern quarter,
concentrating his whole attention,
he gazes thereat, reflecting:
"thus while I look to the eastern quarter,
there shall not flow in upon me covetousness,
nor discontent,
nor evil,
nor any unrighteous state."

Thus in this way is he self-possessed.

■

If he has occasion to look to the southern quarter,
concentrating his whole attention,
he gazes thereat, reflecting:
"thus while I look to the eastern quarter,
there shall not flow in upon me covetousness,
nor discontent,
nor evil,
nor any unrighteous state."

Thus in this way is he self-possessed.

■

If he has occasion to look to the zenith,
concentrating his whole attention,
he gazes thereat, reflecting:
"thus while I look to the eastern quarter,
there shall not flow in upon me covetousness,
nor discontent,
nor evil,
nor any unrighteous state."

Thus in this way is he self-possessed.

■

If he has occasion to look to the nadir,
concentrating his whole attention,
he gazes thereat, reflecting:
"thus while I look to the eastern quarter,
there shall not flow in upon me covetousness,
nor discontent,
nor evil,
nor any unrighteous state."

Thus in this way is he self-possessed.

■

If he has occasion to look to the points between the quarters,[3]
concentrating his whole attention
he gazes thereat, reflecting:
"Thus while I look to the points between the quarters,
covetousness and the rest
shall not flow in upon me."

Thus in this way is he self-possessed.

■

Monks, this is the way for Nanda
to guard the doors of the senses.[4]

§

Monks, this is the way for Nanda
to be moderate in eating:

Monks, herein Nanda eats his food
with orderly reflection,
not for amusement,
for lust,
for adornment,
for beauty;
but to suffice for the sustaining
and nourishment of his body,
to appease hunger
and to aid the practice of the godly life.

■

He reflects:

"In this way I shall crush out the old feelings
and not allow any new feelings to arise
and I shall continue to dwell
in blamelessness and comfort."

Monks, this is the way for Nanda
to be moderate in eating.[5]

§

Monks, this is the way for Nanda
to watchfulness:

Monks, herein by day
Nanda purges his mind of thoughts that hinder,
when walking, when sitting down;
so, too, during the first watch of the night;
during the middle watch

he lies **[114]** like a lion on his right side,
with foot covering foot,
mindful and self-possessed,
intent upon the thought of getting up;
getting up in the last watch of the night
he purges his mind of thoughts that hinder,
when walking and when sitting.

Monks, this is the way for Nanda
to watchfulness.[6]

§

Monks, this is the way for Nanda
to mindfulness and self-possession:

Monks, herein to Nanda
recognized[7] feelings rise,
recognized they endure,
recognized they set;
recognized perceptions rise,
recognized they endure,
recognized they set;
recognized reflections rise,
recognized they endure,
recognized they set.

Monks, this is the way for Nanda
to mindfulness and self possession.

§

Monks, save Nanda keep the doors of the senses guarded,
be moderate in eating,
be watchful,
save he have mindfulness and self-possession,
how can Nanda live the godly life
in all its purity?'

---

[1] He was the Buddha's cousin; see *A.A*. i, 315; *Th*. i, 157; *S*. ii, 281; *Ud*. 21. This last is depicted at *Amarāvatī;* see Bachhofer's *Early Indian Sculpture* ii, pl. 128.

[2] It will be noted that I have taken these words as dative of purpose, but they may all be the locative (as the last two), so we may translate: this is Nanda's guardedness, moderation, watchfulness and so forth.

[3] *Cf*. *B.rhad*. *Up*. 4, 2, 4; *Prā.s*. *Up*. 1, 6; *Dialogues* iii, p. 170, 173.

[4] *Cf*. *M*. i, 355 (*F*. *Dial*. i, 255).

[5] This stock passage recurs at *M*. i, 273; ii, 138; iii, 2; *A*. i, 114; ii, 145; iii, 388. For a detailed commentary see *Vism*. 31 *ff*.

[6] See *G.S*. i, 98.

[7] *Viditā*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
I: Mettā Vagga

Sutta 10

Kāraṇḍava Suttaṃ

Sweepings

---

[168] **[114]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling in Campa,[1]
on the banks, of the Gaggarā lake.

Now at that time the monks had occasion to reprove a monk for some offence;
and that monk, being so reproved,
evaded the question by another,
turned the issue aside[2]
and showed temper,
ill-will
and sulkiness.

■

Then the Exalted One said to them:

'Eject[3] this person, monks!

Throw out this person, monks!

This person ought to be turned away, monks!

Why should other people plague you?[4]

§

[115] Herein, monks, the going out,
coming in,
gazing up,
looking around,
stretching,
bending,
bearing of cloak,
bowl
and robe[5] of that person
seems just the same as the monks' of worth -
so long as the monks see not his fault.

But when they see it,
at once they know:

"This is the very corruption of a recluse,[6]
the chaff of a recluse,
the sweepings of a recluse."

Realizing this,
they oust him from their midst forthwith.[7]

And why?

They say:

"Let him not corrupt the other monks who are of worth!"

■

Monks, just as when a barley plot[8] is ready,
the corruption of barley,
the chaff of barley,
the sweepings of barley
may appear with root the same
as the rest of the barley of worth,
with stalk the same,
with blade the same -
so long as the head does not come forth.

But when the head appears,
they know at once:

"This is the very corruption of barley,
the chaff of barley,
the sweepings of barley."

Realizing this,
they pull it out,
roots and all,
and throw it outside the barley plot.

And why?

They say:

"Let it not corrupt the barley of worth!"

■

In just the same way, monks,
some person's going out,
coming in,

gazing up,
looking around,
stretching,
bending,
bearing of cloak,
bowl
and robe of that person
seems just the same as the monks' of worth -
so long as the monks see not his fault.

But when they see it,
at once they know:

"This is the very corruption of a recluse,
the chaff of a recluse,
the sweepings of a recluse."

Realizing this,
they oust him from their midst forthwith.

And why?

They say:

"Let him not corrupt the other monks who are of worth!"

■

Those speaking American English need to understand that the word 'corn' means 'wheat' in British English. They use 'maize' for our 'corn'.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 11

Verañjā Suttaṃ

Near Verañjā

---

[172] **[117]**

[1][bodh] Thus[1] have I heard:

Once the Exalted One was dwelling near Verañjā,[2]
at the foot of Naḷeru's Nimba tree.[3]

There came to him a brahman[4] of Verañjā,
who, after exchanging the usual complimentary greetings,
sat down at one side.

So seated, the brahman spoke thus to the Exalted One:

'Master Gotama, I have heard that the recluse Gotama neither salutes,
nor rises up for,
nor offers a seat to venerable and aged brahmans
who are ripe in years,
old and have attained to seniority.[5]

And this is precisely the case, Master Gotama.

Master Gotama **[118]** does not salute,
nor rises up for,
nor offer a seat to venerable and aged brahmans
who are ripe in years,
old and have attained to seniority.

That is not right, Master Gotama.'[6]

■

'Brahman, I see no one in the world of gods,
with its Maras and Brahmas,
or in the world of mankind,
with its recluses and godly men,
devas and men,
whom I should salute,
rise up for
or to whom I should offer a seat.

Moreover, brahman,
whom the Tathāgata should salute,
rise up for
or to whom he should offer a seat,
verily, his head would split in two.'[7]

§

'Master Gotama lacks taste.'

'This is the reason,[8] brahman,
by which one would be right in saying:

"The recluse Gotama lacks taste":[9]

Brahman, tastes for forms,
tastes for sounds,
tastes for perfumes,
tastes for savours,
and tastes for things that can be handled,
these are abandoned by the Tathāgata,
cut off at the root,
made like palm-tree stumps,[10]
made things that have ceased to be,
so that they cannot grow up again in the future.

This is indeed the reason, brahman,
by which one would be right in saying:

"The recluse Gotama lacks taste,"

but not, forsooth, in the way you mean.'

§

'Master Gotama lacks property.'[11]

'This is the reason, brahman,
by which one would be right in saying:

"The recluse Gotama lacks property:"

Brahman, the property of forms,
the property of sounds,
the property of perfumes,
the property of savours
and the property of things that can be handled,
these by the Tathāgata are abandoned,

cut off at the root,
made like palm-tree stumps,
made things that have ceased to be,
so that they cannot grow up again in the future.

This is indeed the reason, brahman,
by which one would be right in saying:

"The **[119]** recluse Gotama lacks property,"

but not, forsooth, in the way you mean.'

§

'Master Gotama affirms the theory of inaction.'[12]

'This is the reason, brahman,
by which one would be right in saying:

'Master Gotama affirms the theory of inaction.'

'Brahman, I declare abstinence from action
in respect to misconduct in deed, word and thought;
I proclaim inaction in respect to all evil and sinful conditions.

This is indeed the reason, brahman,
by which one would be right in saying:

'Master Gotama affirms the theory of inaction,'

but not, forsooth, in the way you mean.'

§

'Master Gotama is an annihilationist.'[13]

'This is the reason, brahman,
by which one would be right in saying:

'Master Gotama is an annihilationist:'

'Brahman, I declare the cutting off of lust, hatred and infatuation;
I proclaim the annihilation of all evil and sinful conditions.

This is indeed the reason, brahman,
by which one would be right in saying:

'Master Gotama is an annihilationist,'

but not, forsooth, in the way you mean.'

§

'Master Gotama feels abhorrence.'[14]

'This is the reason, brahman,
by which one would be right in saying:

'Master Gotama feels abhorrence:'

'Brahman, I abhor misconduct in deed, word and thought;
I abhor entertaining all evil and sinful conditions.

This is indeed the reason, brahman,
by which one would be right in saying:

"The recluse Gotama feels abhorrence,"

but not, forsooth, in the way you mean.'

§

'Master Gotama is an abolitionist.'[15]

'This is the reason, brahman,
by which one would be right in saying:

'Master Gotama is an abolitionist:'

'Brahman, I preach the doctrine of abolishing lust, hatred and infatuation;
I teach the Dhamma of abolishing all evil and sinful conditions.

This is indeed the reason, brahman,
by which one would be right in saying:

"The recluse Gotama is an abolitionist,"

but not, forsooth, in the way you mean.'

§

[120] "Master Gotama is given to mortification."[16]

'This is the reason, brahman,
by which one would be right in saying:

"Master Gotama is given to mortification:'

'Brahman, I proclaim that evil and sinful conditions should be mortified,
yea, misconduct in deed, word and thought.

Verily, whosoever has abandoned,
rooted out,
made like palm-etumps,
has caused not to be,
has so conditioned that they rise not again,
evil and sinful conditions,
which should be mortified -
he, I say, is given to mortification.

Brahman, the Tathāgata has abandoned, rooted out
made like palm-etumps,
has caused not to be,
has so conditioned that they rise not again,
evil and sinful conditions,
which should be mortified.

This is indeed the reason, brahman,
by which one would be right in saying:

"The recluse Gotama is given to mortification,"

but not, forsooth, in the way you mean.'

§

'Master Gotama is against rebirth.'[17]

'This is the reason, brahman,
by which one would be right in saying:

'Master Gotama is against rebirth:'

Verily, whosoever has abandoned, cut off at the root
made like palm-etumps,
has caused not to be,
has so conditioned that they rise not again,
evil and sinful conditions,
for the future (descent) into the womb,
renewed becoming and rebirth -
he, I say, is against rebirth.

The Tathāgata, brahman, has so done.

This is indeed the reason, brahman,
by which one would be right in saying:

"The recluse Gotama is against rebirth,"

but not, forsooth, in the way you mean.'

§

'Brahman, it is just as if a sitting[18]
of eight or ten or a dozen hen's eggs
were fully sat upon,
fully warmed
and fully made become;
and of those young chicks

the one which,
before all the rest,
broke the egg-shell with its spiked claws
or with its beak
and hatched out safely,
how would you term it,
the eldest or the youngest?'

'One would say it was the eldest, Master Gotama.

Certainly, Master Gotama, it is the eldest of them.'

'Even so, brahman, when I,
for the sake of mankind,
enveloped in ignorance,[19]
(as it were) egg-born,[20]
had broken the egg-shell of ignorance,
I alone in the world was fully awake
[121] to unsurpassed and complete awakening.

Verily, brahman, I was the eldest
and the best in the world.[21]

Moreover, brahman, I was resolute,
full of energy,
active,
upright,
intent
and not forgetful,
tranquil within my being,
unperturbed,
collected
and composed in mind.[22]

'Verily, brahman,[23]
aloof from sense desires,

aloof from evil idea's
I entered and abode in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and full of zest and ease.

Suppressing applied and sustained thought,
I entered and abode in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
I entered and abode in the third musing,
disinterested,
mindful and self-possessed;
and I experienced in my being
the ease whereof the Ariyans declare:

"The disinterested and mindful dwell at ease."

By putting away ease and by putting away ill,
by the passing away of the happiness and misery,
I was wont to feel,
I entered and abode in the fourth musing,
a state of utter purity of mindfulness and disinterestedness,
free of ill and ease.

[24] With heart thus serene,
purified,
cleansed,
without blemish,
devoid of defilement,
supple,

ready to act,
firm
and imperturbable,
I bent the mind so that I might know
and call to mind previous dwellings.

I called to mind divers former dwellings,
that is to say:
one birth, or two, or three, or four, or five,
or ten, or twenty, or thirty, or forty, or fifty,
or a hundred, or a thousand, or a hundred thousand,
or many an age of rolling on,
or many an age of rolling back,
or many an age of both rolling on and rolling back -
such an one I was by name,
of such a clan,
of such a caste,
such was my food,
such my experience of weal and woe,
such was the end of my life.

Passing away thence,
I arose in such a place.

There, such was my **[122]** name,
such my clan,
such my caste,
such my food,
such my experience of weal and woe,
such my end.

Passing away from there,
I arose here.

Thus many a previous dwelling
I called to mind

with its circumstances and details.

This, brahman, was the first knowledge[25] attained by me
in the first watch of the night -
ignorance being removed,
knowledge arose;
darkness being removed,
light arose -
as I abode strenuous,
earnest and resolute.

This, brahman, was my first hatching,[26]
like a young chicken's from the egg-shell.

'With heart thus serene,
purified,
cleansed,
without blemish,
devoid of defilement,
supple,
ready to act,
firm and imperturbable,
I bent the mind so that I might discern
the passing away
and the reappearsnce of beings.

With the deva-eye,
purified and surpassing the human eye,
I saw and knew beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

And I thought:

"These worthies were given over to evil practices
in act, word and thought,
were revilers of the Ariyans,
holders of wrong views,
men who have acquired this karma
from wrong views;
and on the breaking up of the body after death,
have arisen in the untoward way,
the ill way,
the abyss,
hell.

But these good sirs behaved rightly
in act, word and thought,
were no revilers of the Ariyans,
held right views
and have acquired this karma therefrom;
and on the breaking up of the body after death,
have arisen in the blissful heaven world."

Thus with the deva-eye
purified and surpassing the human eye,
I saw and knew beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

This, brahman, was the second knowledge attained by me
in the second watch of the night —
ignorance being removed,
knowledge arose;
darkness being removed,
light arose -

as I abode strenuous,
earnest and resolute.

This, brahman, was my second hatching,
like a young chicken's from the egg-shell.

'With heart thus serene,
purified,
cleansed,
spotless,
devoid of defilement,
supple,
ready to act,
firm and imperturbable,
[123] I bent the mind so that I might discern
the destruction of the cankers.

In its full essence,
I comprehended the thought:

"This is ill."

In its full essence,
I comprehended the thought:

"This is the origin of ill."

In its full essence,
I comprehended the thought:

"This is the ending of ill."

In its full essence,
I comprehended the thought:

"This is the way leading to the ending of ill."

In its full essence,
I comprehended the thought:

"These are the cankers."

In its full essence,
I comprehended the thought:

"This is the origin of the cankers."

In its full essence,
I comprehended the thought:

"This is the ending of the cankers."

In its full essence,
I comprehended the thought:

"This is the way leading to the ending of the cankers."

Knowing this,
seeing this,
my heart was freed from the canker of sensuality,
my heart was freed from the canker of becoming,
my heart was freed from the canker of ignorance.

In my release,[27]
there came the knowledge of that release;
I knew:

'Birth is destroyed;
lived is the godly life;
done is what must be done;
for me there is no more hereafter.'

"This, brahman, was the third knowledge attained by me
in the third watch of the night -

ignorance being removed,
knowledge arose;
darkness being removed,
light arose -
as I abode strenuous,
earnest
and resolute.

This, brahman, was my third hatching,
like a young chicken's from the egg-shell.'

When he had thus spoken,
the brahman of Verañjā said to the Exalted One:

'Master Gotama is indeed the eldest;
Master Gotama is indeed the best!

Wonderful, wonderful, Master Gotama!

Just as one might set upright
that which has been overturned,
might reveal the concealed,
might point out the way
to the blind,
might bring an oil-lamp into the darkness,
so that those who had eyes
might see the forms about them;
even so has Dhamma been made clear in many a figure by Master Gotama.

To Master Gotama I go for refuge,
to Dhamma
and to the Order.

Let Master Gotama accept me as a lay-disciple,
as one who has found refuge,
from this day to life's end.'

[1] *Cf*. the whole sutta with *Vin*. iii, 1 *ff.;* the opening section with *A*. iii, 223.

[2] This place is mentioned below, p. 136; *M*. i, 290; *G.S*. ii, 66. *Comy*. is silent, but at *A*. we learn there was a highway between it and Madhurā (or Mathurā, later famous for its sculpture, A.D. 75-200) on the Jumna; see *Buddh. India* 36; *C.H.I*. i, 316.

[3] *Naḷerupucimanda*. *Comy. ad Vin*. observes that *Naḷeru* was a yakkha's name.

[4] *Ibid., Verañjo mātāpitūhi katanāmavasena panāyaṃ Udayo-ti vuccati*.

[5] This stock passage recurs at *D*. i, 114; ii, 100; *M*. ii, 66; *A*. i, 155; *Vin*. ii, 188, and *passim*.

[6] *Cf*. *G.S*. i, 63.

[7] See *D*. i, 143; iii, 19; *Dhp*. 72; below, p. 252; *S.B.E*. xxi, 374 (Mahāyāna, seven pieces).

[8] *Pariyāyo*. *Comy. kāraṇaṃ; cf*. below, p. 125.

[9] Arasarūpa. *Comy*. 'Giving greetings is in good taste, thought the brahman.' But *cf. Taittirīyaka-Upanishad, S.B.E*. xv, 58: 'That which is self-made is a flavour (can be tasted), for only after perceiving a flavour can anyone perceive pleasure.'

[10] *Cf*. *M*. i, 488; *S*. ii, 62; above, p. 6.

[11] *Nibbhoga — i.e.,* social status. *Comy*. greeting the aged is a social amenity.

[12] See *Dial*. i, 70.

[13] *Ibid*., 46, *ucchedavāda;* Rhys Davids refers to the *Kaṭha-Upanishad* i, 20 { *S.B.E*. xv, 5): 'There is that doubt, when a man is dead - some saying he is; others, he is not. This I would like to know, taught by thee (O Death).'

[14] *Jegucchī,* one who loathes. See *Dial*. i, 237; *F. Dial*. i, 53.

[15] Venayika; *P.E.D*. translates nihilist; Lord Chalmers (*F. Dial*. i, 99), annihilationist; but we have *natthika* and *ucchedavāda* for these. The root idea is to put away; the *Comy*. observes that the brāhman considered Gotama did away with paying respects to elders (*lokajeṭṭhaka-*), and glosses, *Vinayatī-ti, vinayo; vināsetī-ti vuttaṃ hoti, vinayo eva venayiko*. It may be noted that at *D*. i, 34 of *ucchedavāda* we find the same phrase used at *M*. i, 140 of *venayika, viz., sato sattassa ucchedaṃ vināsaṃ paññāpeti*. *Cf*. the use at *A*. v, 190; *P.E.D*. gives *M*. and *A*. references (wrongly) from *vinaya,* versed in *V.*

[16] *Tapassī;* see *F. Dial*. i, 53.

[17] *Apagabbha*. *Comy*. *gabbhato apagato,* adding, the brahman held that politeness leads to rebirth in the deva-world.

[18] *Cf*. above, p. 82.

[19] *Cf*. *Buddha-carita* xiv, 67; *S.B.E*. xlix, 155; *cf*. below, p. 208.

[20] *Aṇḍabhūta*. *Comy*. Born, begotten, produced from an egg. As beings born in eggs are called egg-born, so all men, born in the egg-shell of ignorance, are called egg-born.

[21] *Cf*. *D*. ii, 15; *J*. i, 43.

[22] This set recurs at *It*. 119; *A*. i, 148; *M*. i, 21.

[23] See *F. Dial*. i, 14, and *note* p. 15; below, p. 276.

[24] This stock passage recurs at *D*. i, 82; *M*. i, 22; *S*. ii, 122; *A*. i, 255; *It*. 99; *Vin*. iii, 4.

[25] But *cf*. *Vin*. i, 1, and *Ud*. I, where the *Paṭicca-samuppada,* 'the Causal-coming-to-be,' is stated to have been mastered during the first watch.

[26] *Comy*. reading *abhinibbhidā;* glosses *abhinibbatti, ariyā jāti*.

[27] The text reads *Vimuttasmiṃ vimuttam iti ñāṇaṃ ahosi, v.l. vimutt'amhi-ti; cf*. *M*. i, 23 and 528 [Ed.: "*vimuttasmiṃ vimutt'amhīti* M invariably"].

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 12

Sīha Senāpati Suttaṃ

Sīha, the General

---

[179]**[124]**

[1][bodh] THUS have I heard:

[1]Once the Exalted One was dwelling in the Gabled Hall in Mahāvana, near Vesālī.

Now at that time a great many Licchavi notables were seated assembled in the Mote Hall;
and in many a figure they were speaking in praise of the Buddha,
in praise of Dhamma,
in praise of the Order.

And Sīha, the general, the disciple of the Niganṭhas,[2] was seated in that assembly.

Thought he:

'Surely that Exalted One must be arahant,
fully awakened!

Thus indeed these many notable Licchavis,
assembled and seated in their Mote Hall,
in many a figure praise the Buddha,
praise Dhamma,
praise the Order.

Now suppose I were to go and see him,
the Exalted One,
arahant,
fully awakened.'

Then Sīha approached the Niganṭha, Nāṭaputa and said to him:

'Sir,[3] I wish to go and see the recluse Gotama.'

'Sīha, how can you,
who believe in action,
go and see the recluse Gotama,
who affirms the theory of inaction?

The recluse Gotama professes the theory of inaction,
he teaches the doctrine of inaction
and in that he trains his disciples.'

Then whatever inclination[4] Sīha had to go and see the Exalted One subsided.

§

On a second occasion the Licchavi notables were seated assembled in the Mote Hall;
and in many a figure they were speaking in praise of the Buddha,

in praise of Dhamma,
in praise of the Order.

And Sīha, the general, the disciple of the Nigaṇṭhas, was seated in that assembly.

Thought he:

'Surely that Exalted One must be arahant,
fully awakened!

Thus indeed these many notable Licchavis,
assembled and seated in their Mote Hall,
in many a figure praise the Buddha,
praise Dhamma,
praise the Order.

Now suppose I were to go and see him,
the Exalted One,
arahant,
fully awakened.'

Then Sīha approached the Nigaṇṭha, Nāṭaputa and said to him:

'Sir, I wish to go and see the recluse Gotama.'

'Sīha, how can you,
who believe in action,
go and see the recluse Gotama,
who affirms the theory of inaction?

The recluse Gotama professes the theory of inaction,
he teaches the doctrine of inaction
and in that he trains his disciples.'

Then whatever inclination Sīha had to go and see the Exalted One subsided.

§

On a third occasion occasion the Licchavi notables were seated assembled in the Mote Hall;
and in many a figure they were speaking in praise of the Buddha,
in praise of Dhamma,
in praise of the Order.

And Sīha, the general, the disciple of the Niganṭhas, was seated in that assembly.

Thought he:

'Surely that **[125]** Exalted One must be arahant,
fully awakened!

Thus indeed these many notable Licchavis,
assembled and seated in their Mote Hall,
in many a figure praise the Buddha,
praise Dhamma,
praise the Order.

Now suppose I were to go and see him,
the Exalted One,
arahant,
fully awakened.'

Then Sīha approached the Niganṭha, Nāṭaputa and said to him:

'Sir, I wish to go and see the recluse Gotama.'

'Sīha, how can you,
who believe in action,

go and see the recluse Gotama,
who affirms the theory of inaction?

The recluse Gotama professes the theory of inaction,
he teaches the doctrine of inaction
and in that he trains his disciples.'

■

Thought Sīha:

'Undoubtedly that Exalted One is arahant,
fully awakened,
and so these Licchavis assembled and seated in their Mote Hall,
in many a figure praise the Buddha,
praise Dhamma,
praise the Order.

What can the Niganṭhas do to me,[5] whether they are consulted or not?

What if I go without the Niganṭhas' leave and see that Exalted One,
arahant,
fully awakened?

■

So at noon, Sīha set out from Vesālī
with some five hundred chariots
to see the Exalted One,
going by carriage as far as the ground permitted,
and then descending therefrom,
entered the Park on foot.[6]

Approaching the Exalted One, he saluted him and sat down at one side.

So seated, he said to the Exalted One:

'Lord, I have heard this:

"The recluse Gotama affirms the theory of inaction,
he teaches the doctrine of inaction
and in that he trains his disciples."

■

'Lord, those who speak thus:

"The recluse Gotama affirms the theory of inaction,
he teaches the doctrine of inaction
and in that he trains his disciples"

I presume they report what the Exalted One has said
and do not misrepresent the Exalted One by lying.

I presume they set forth a doctrine
which conforms to Dhamma,
and no one, who is a follower of his Dhamma,
would incur blame for saying this.

Lord, I have no wish to accuse the Exalted One.'[7]

§

'There is one way,[8] Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama affirms the theory of inaction,
he teaches the doctrine of inaction
and in that he trains his disciples."

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama affirms the theory of action,
he teaches the doctrine of action
and in that he trains his disciples."[9]

■

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama is an annihilationist,
he teaches the doctrine of annihilation
and in that he trains his disciples."

■

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama feels abhorrence,
he teaches the doctrine of abhorrence
and in that he trains his disciples."

■

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama is an abolitionist,
he teaches the doctrine of abolition
and in that he trains his disciples."

■

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama is given to mortification,
he teaches the doctrine of mortification
and in that he trains his disciples."

■

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama is against rebirth,
he teaches the doctrine of preventing **[126]** rebirth
and in that he trains his disciples."

■

There is one way, Sīha,
in which one might say,
if he would speak rightly of me:

"The recluse Gotama has found consolation,[10]
he teaches the doctrine of consolation
and in that he trains his disciples."

§

And what, Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama affirms the theory of inaction
he teaches the doctrine of inaction,
and in that he trains his disciples."

I declare inaction as to misconduct in deed, word and thought;
I proclaim inaction as to all evil and sinful conditions.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama affirms the theory of inaction
he teaches the doctrine of inaction,
and in that he trains his disciples."

§

In what way Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama affirms the theory of action,
he teaches the doctrine of action
and in that he trains his disciples."

I declare action as to good conduct in deed, word and thought;
I proclaim action as to all righteous conditions.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama affirms the theory of action,
he teaches the doctrine of action
and in that he trains his disciples."

§

In what way Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama is an annihilationist,
he teaches the doctrine of annihilation
and in that he trains his disciples."

I declare the annihilation of lust, hatred and infatuation;
I proclaim the annihilation of all evil and sinful conditions.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama is an annihilationist,
he teaches the doctrine of annihilation
and in that he trains his disciples."

§

In what way Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama feels abhorrence,
he teaches the doctrine of abhorrence
and in that he trains his disciples."

I abhor misconduct in deed, word and thought;
I abhor entertaining all evil and sinful conditions.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama feels abhorrence,
he teaches the doctrine of abhorrence
and in that he trains his disciples."

§

In what way Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama is an abolitionist,
he teaches the doctrine of abolition
and in that he trains his disciples."

I preach the doctrine of abolish ing lust, hatred and infatuation;
I teach the Dhamma of abolishing all evil and sinful conditions.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama is an abolitionist,
he teaches the doctrine of abolition
and in that he trains his disciples."

§

In what way Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama is given to mortification,
he teaches the doctrine of mortification
and in that he trains his disciples."

I declare all evil and sinful conditions should be mortified,
yea, misconduct in deed, word and thought.

Moreover, whosoever has abandoned,
rooted out,
made like palm-stumps,
caused not to be,
so conditioned that they rise not again,
evil and sinful conditions,
he, I say, is given to mortification.

The Tathāgata has so done abandoned,
rooted out,
made like palm-stumps,
caused not to be,
so conditioned that they rise not again,
evil and sinful conditions,
(descent) into the womb,
renewed becoming and rebirth.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama is given to mortification,
he teaches the doctrine of mortification
and in that he trains his disciples."

§

In what way Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama is against rebirth,
he teaches the doctrine of preventing rebirth
and in that he trains his disciples."

Whosoever has abandoned, cut **[127]** off at the root,
made like palm-stumps,
caused not to be,
so conditioned that they rise not again,
evil and sinful conditions,
(descent) into the womb,
renewed becoming and rebirth,
he, I say, is against rebirth.

The Tathāgata has, cut off at the root,
made like palm-stumps,
caused not to be,
so conditioned that they rise not again,
evil and sinful conditions,
(descent) into the womb,
renewed becoming and rebirth.

This is the way, Sīha,
in which speaking rightly of me, one would say:

"The recluse Gotama is against rebirth,
he teaches the doctrine of preventing rebirth
and in that he trains his disciples."

§

And what, Sīha, is the way in which speaking rightly of me, one would say:

"The recluse Gotama has found consolation,
he teaches Dhamma for consolation
and with that he trains his disciples"?

I, Sīha, have found consolation by the supreme consolation,[11]
I teach Dhamma for consolation
and in that I train my disciples.

This is the way, Sīha,
in which speaking rightly of me,
one would say:

"The recluse Gotama has found consolation,
he teaches Dhamma for consolation
and in that he trains bis disciples."'

§

[12] And when he had finished speaking,
Sīha, the general, said:

'Wonderful, wonderful, lord!

Just as one might set upright
that which has been overturned,
might reveal the concealed,
might point out the way to the blind,
might bring an oil-lamp into the darkness,
so that those who had eyes might see the forms abut them;
even so has Dhamma been made clear
in many a figure by Master Gotama.

To Master Gotama I go for refuge,
to Dhamma
and to the Order.

Lord, let the Exalted One accept me as a lay-disciple,
as one who has found refuge,
from this day to life's end!'

■

'Make a thorough examination of the matter, Sīha.

Investigation is profitable to well-known men like yourself.'

■

'Lord, I am even better pleased,
better gratified by this remark of the Exalted One.

Had I been won over as a disciple
by some other sect,
they would have paraded through the whole of Vesālī with banners,
shouting:

"Sīha, the general,
has joined our discipleship."

But the Exalted One merely advises me thus:

"Examine the matter, Sīha,
for investigation is profitable to well-known men[13] like yourself."

■

For a second time, lord,
I go to the Exalted One for refuge,

to Dhamma
and to the Order of the monks.

Let the Exalted One accept me as a lay-disciple,
as one who has found a refuge,
from this day to life's end!'

■

'Your family, Sīha,
for many a day
has been as a well-spring[14] to the Niganṭhas,
wherefore deem it right to give alms
to those who approach you.'

■

[128] 'Lord, I am still better pleased,
better gratified by this last remark.

Lord, I have heard it said:

"The recluse Gkrtama asserts thus:

'Not unto others,
but unto me alone
should alms be given;
not unto the disciples of others,
but unto mine alone
should alms be given.

For alms given unto me alone
are very fruitful
and not so
are those given unto others;
alms given unto my disciples alone
are very fruitful

and not so
are those given unto the disciples of others.'

But now the Exalted One incites me to give alms among the Niganṭhas;
we shall know (what to do) when the time arrives.

■

For a third time, lord,
I go the Exalted One for refuge,
to Dhamma
and to the Order of the monks.

Let the Exalted One accept me as a lay-disciple,
as one who has found a refuge,
from this day to life's end!'

Then the Exalted One[15] preached a graduated discourse
to Sīha, the general,
that is to say:

on almsgiving,
the precepts
and on heaven.

He set forth the peril,
the folly
and the depravity
of lusts
and the blessedness
of renunciation.

And when the Exalted One knew that the heart of Sīha, the general,
was clear,
malleable,
free from hindrance,
uplifted

and lucid,
then he revealed that teaching of Dhamma
which Buddhas alone have won,
that is to say:

ill,
its coming-to-be,
its ending
and the Way.

dhamma-cakkhuṃ udapādi 'yaṃ kiñci samudaya-dhammaṃ sabbantaṃ nirodha-dhammman'
The Eye of Dhamma arose: 'Whatsoever things arise
all those things end.'
no 'conditioned by'; 'coming-to-be' is Hare's translation of '*samudaya*', the second truth.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 13

Ājāñña Suttaṃ

The Thoroughbred

---

[188] **[130]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a goodly thoroughbred steed[1]
belonging to a rajah,
when possessed of eight points,
is worthy of a rajah,
is an acquisition to a rajah,
is reckoned a rajah's asset.

Of what eight?

Monks, herein a rajah's goodly thoroughbred steed
is of good breed on both sides;
in whatever part[2] other good horses are bred,
there he is bred.

■

When given his feed,
green or dried,[3] he eats it carefully,
without scattering it about.

■

He feels abhorrence
at lying or sitting
in dung or urine.

■

Pleasing is he
and easy to live with;
he does not cause other horses to stampede.

■

Whatever are his vices,
tricks,
faults
or wiles,[4]
he shows them to the driver,
as they really are,
and his driver tries to correct them.

■

When in harness,[5] he thinks:

"Well, let other horses pull as they please,
I'll pull this way!"

■

In going, he goes the straight way.

■

He is steadfast,
showing steadfastness till life end in death.

Monks, possessed of these eight points,
a thoroughbred steed
is worthy of a rajah,
is an acquisition,
is reckoned a rajah's asset.

§

[131] Even so, monks,
possessed, of eight points
a monk is worthy of offerings,
worthy of gifts,
worthy of oblations,
the world's peerless field for merit.

Of what eight?

Monks, herein a monk is virtuous,
abiding restrained by the restraint of the Obligations,
perfect in behaviour and conduct,
seeing danger in the smallest fault;

he accepts the precepts
and trains himself accordantly.

■

When they give him food,
mean or choice,
he eats it carefully without a murmur.

■

He feels abhorrence;
he abhors misconduct in deed,
word
and thought;
he abhors entertaining
evil and unrighteous ideas.

■

He is pleasing and easy to live with,
he does not trouble the other monks.

■

Whatever are his vices,
tricks,
faults
or wiles,
he shows them as they really are
to the teacher
or to some learned fellow-monk
in the godly life;
and his teacher or fellow-monk
tries to correct them.

■

As a learner he thinks:

"Well, let other monks train as they please.

I'll train in this way."

■

In going,
he goes the straight way,[6] and herein is that way:

Right view,
right aim[ed1]
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
and right concentration.

■

Strenuous in endeavour he abides, thinking:

"Come what may,[7]
let skin and bone and sinew but remain,
let flesh and blood dry up within my body;[8]
until is won,
what may be won by strength of man,
by toil of man,
by pains of man,
there will become no stay[9] in energy!"

Monks, possessed of these eight points
a monk is worthy of offerings,
worthy of gifts,

worthy of oblations,
the world's peerless field for merit.

---

[1] *Cf*. *G.S*. i, 223; ii, 118, 255.

[2] *Comy*. On the banks of the Sindhu river (a tributary of the Jumna, *C.H.I*. i, 520); *cf*. *Dhp*. 322.

[3] *Allaṃ vā sukkaṃ vā* (*v.l*. *sukkhaṃ,* so *Comy*. adding *tiṇaṃ*).

[4] *Cf*. *M*. i, 340; *A*. v, 167.

[5] *Vāhī*. *Comy*. *vahanabhāvo dinn'ovāda-paṭikaro*.

[6] *Ujumagga*.

[7] *Kāmaṃ,* lit. willingly. [Ed. 'with pleasure']

[8] This passage recurs at *M*. i, 481; *S*. ii, 28; *G.S*. i, 45; *cf*. *J*. i, 70, where *avasussatu* for *avasissatu,* so Mrs. Rhys Davids at *K.S*. ii, 24; *cf*. Tr. at *M*. i, 569. [Ed.: -(*avasissatu* AMZZ, only *AN*. has -*sussatu* occasionally. In several later texts, as *Jāt*. i, pp. 71, 110, this phrase is quoted, invariably with the reading *upasussatu sarīre,* and generally with *avasussatu* for -*sissatu, cf*. Bālāv. p. 5. (Comp. Lal. Vist. p. 326: *Saṃçushka* (for -*aṃ*) *Māṃsa-rudhira(ṃ) carmasnāyvasthikāç ca avaçishṭā*:).]

[9] *Saṇṭhānay*. *Comy*. glosses *osakkanaṃ,* drawing back.

[ed1] Hare abbreviates this list. In this Volume he has previously used "resolve" for *saṇkappa* (p 28, AN 7 42), which is commented on by Mrs.

Rhys Davids: "...is to waste a strong word on a weaker. I have gone into this makeshift for 'will' elsewhere ... 'To fit' *(kḷp)* is here the root-idea. In it we have the man as India saw him, 600 BC., thinking, then adapting, fitting act to thought. But 'resolve' is a very synergy of the whole man; will to act with coefficient of thought and desire." This editor has suggested in his own translations the use of the word 'principles', for what is fit and proper. In Volume III, p 292 [AN 6.63] Hare gives 'right purpose'.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 14

Khaluṇka Suttaṃ

The Excitable

---

[190] **[131]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, I will define eight excitable[1] horses
and their eight vices,
eight excitable men
and their eight vices.

Listen well,
pay heed,
I will speak.

"Yes, lord," they replied, and the Exalted One said:

3. Monks, what are the eight excitable horses
and their eight vices?

■

Herein, monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
he backs
and twists the carriage round
with his hind-quarters.

Such, indeed, herein is an excitable horse
and this is his first vice.

■

4. Again monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
he jumps back,
batters against the carriage railing[2]
and breaks the triple bar.[3]

Such, indeed, herein is an excitable horse
and this is his second vice.

■

5. Again monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
he looses[4] his hind-quarters from the pole
and tramples on it.

Such, indeed, herein is an excitable horse
and this is his third vice.

■

6. Again monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
he takes the wrong road
and makes the carriage go awry.[5]

Such, indeed, herein is an excitable horse
and this is his fourth vice.

■

7. Again monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
he tosses high his breast and paws (the air).

Such, indeed, herein is an excitable horse
and this is his fifth vice.

■

8. Again monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
heedless of the driver and the goad,
he champs the bit[6] with his teeth and wanders at random.

Such, indeed, herein is an excitable horse
and this is his sixth vice.

■

9. Again monks, when an excitable horse is told to go on,
being beaten and
when urged by the driver,
he goes neither on nor back,
but halts and stands like a post.

Such, indeed, herein is an excitable horse
and this is his seventh vice.

■

10. Moreover, monks, when an excitable horse is told to go on,
being beaten and urged by the driver,
he draws together his fore and hind legs
and just sits down there on his four feet.

Such, indeed, is an excitable horse
and this is his eighth vice.

Monks, these are the eight excitable horses
and their eight vices.

§

11. And what, monks, are the eight excitable men
and their eight vices?

Herein, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved,
evades (the matter by a plea) of forgetfulness, saying:

"I don't remember! I don't remember!"

Just as an excitable horse,
when beaten and urged by his driver,
backs
and twists the carriage round
with his hind-quarters;
like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his first vice.

■

12. Or, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved,
blurts out at his reprover:

"What right have you to talk,
an ignorant fool?

Why do you think you must speak?"

Monks, just as an excitable horse,
when beaten and urged by his driver,
he jumps back,
batters against the carriage railing
and breaks the triple bar;
like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his second vice.

■

13. Or, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved, retorts:

"Well, *you* too committed such and such an offence.

You had best make amends first!"

Monks, just as an excitable horse,
when beaten and urged by his driver,
looses his hind-quarters from the pole

and tramples on it;
like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his third vice.

■

14. Or, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved,
evades the question by another,
turns the issue aside and shows temper,
ill-will
and sulkiness.[7]

Monks, just as an excitable horse,
when beaten and urged by his driver,
takes the wrong road
and makes the carriage go awry; like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his fourth vice.

■

15. Or, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved,
speaks when the Order is in conclave,
with much gesticulation.

Monks, just as an excitable horse,
when beaten and urged by his driver,
tosses high his breast and paws the air;
like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his fifth vice.

■

16. Or, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved,
pays no attention to the Order,
nor heeds his reprover,
but wanders about at random,
like an offender.[8]

Monks, just as an excitable horse,
when beaten and urged by his driver,
is heedless of the driver
and the goad
and champs his bit with his teeth
and wanders at random;
like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his sixth vice.

■

17. Or, monks, the monks reprove one of themselves for some offence,
and he, being thus reproved, says:

"But *I've* not committed an offence.

No, *I've* not offended."

And he vexes the Order by his silence.

Monks, just as an excitable horse,
when beaten and urged by his driver,
goes neither on nor back
but just halts and stands like a post;
like that, I say, is this person.

Such, indeed, herein is an excitable man
and this is his seventh vice.

■

18. Moreover, monks, when the monks reprove one of themselves for some offence,
he, being thus reproved by them, says:

"Reverend sirs, why worry[9] so much about me?

From now on I will disavow the training and return to the lower life."

And when he has returned to the lower life, be says:

"Now, reverend sirs, be satisfied!"

Monks, just as an excitable horse,
when told to go on,
being beaten and urged by the driver,
draws his fore and hind legs together
and sits down;
like that, I say, is this person.

Such, indeed, herein is an excitable man,
and this is his eighth vice.

Monks, these are the eight excitable men and these are their eight vices.'

---

[1] *Khaḷuṇka,* a shaker; *cf*. *G.S*. i, 266; *A*. v. 166, 323; below, p. 266.

[2] *Comy*. 'Raising his two hind feet, he strikes and breaks the carriage railing.'

[3] *Ibid*. 'There are three cross-bars on a carriage and he smashes these.' *Cf*. *Mil*. 27 for parts of a chariot.

[4] Bending his head so that the yoke falls to the ground, he strikes the pole with his hind-quarters.' See *J.H.A.S*., July, 1931, and E. H. Johnston's Notes, p. 577.

[5] 'He takes it through thorny brakes or over bumpy ground.'

[6] *Mukhādhānaṃ*. *Comy*. An iron chain made for fixing in the mouth. *Cf*. *M*. i, 446; iii, 2.

[7] *Cf*. above, p. 114.

[8] *Sāpattika*.

[9] *Vyāvaṭa; cf*. *Ud*. 13; *Ud.A*. 116: *ussukka*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 15

Mala Suttaṃ

The Stains

---

[195] **[134]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, there are these eight stains.

What eight?

Monks, non-repeating is the mantras' stain;
not rising[1] is the stain of houses;
sluggishness is the stain of beauty;
carelessness is the stain of a guard;

misconduct is the stain of a woman;
stint is the stain in giving;
evil and unrighteous states
are stains in this world and the next;
but there is a greater stain than these,
ignorance is the greatest stain.

Monks, these are the eight stains.

In non-repeating lies the mantras' stain;
Not rising, that of homes; and sluggishness
Is beauty's stain; a guard's is carelessness;
Misconduct is a woman's stain; in gifts
The stain is stint. In sooth, all sins are stains
Hereafter and on earth. But greater stain
Than these is ignorance, the greatest stain.[2]

Aniṭṭhā. Probably 'not finishing' or 'incompleteness' would be better; but also possibly 'lack of a foundation'.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 16

Dūteyya Suttaṃ

Messages

---

[196] **[134]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk endowed with eight qualities is worthy to go with a message.

With what eight?

Herein, a monk is both a listener
and one who makes others **[135]** listen;
both a learner and an instructor;

both a knower and an expounder;
one skilled in (recognizing) non-conformity from conformity[1]
and not given to quarrelling.

Monks, endowed with these eight qualities,
he is worthy to go with a message.

§

Monks, Sāriputta is[2] endowed with eight qualities,
is worthy to go with a message.

With what eight?

Herein, a Sāriputta is both a listener and one who makes others listen;
both a learner and an instructor;
both a knower and an expounder;
one skilled in (recognizing) non-conformity from conformity
and not given to quarrelling.

Monks, endowed with these eight qualities,
Sāriputta is worthy to go with a message.

Who, to some high[3] assembled council come,
Wavers not,[4] nor in discourse fails, nor hides
The Master's word, nor speaks in doubtfulness,[5]
Whoso by question ne'er is moved to wrath -
Worthy to go with message is that monk.'

[1] *Sahit-ā-sahita; cf*. *D*. i, 8; *A*. ii, 138; *Dial*. i, 14 *n*.6. *Comy*. Knowing: This is conformity, this is non-conformity. Some of these terms recur at *D*. i, 56. *Cf*. *S.B.E*. xxi, 352 f. for what may be the Mahayana version of this sutta.

[2] The text repeats in full. [Ed.: Reconstructed for this edition.]

[3] *S.e*. with *Vin*. and *v.l*. (and as the metre requires?) reads *ugga-*.

[4] The text reads *byaāhati*. *Comy*. *vedhati,* glossing *jambhati*.

[5] The text reads *asandiṭṭhaṃ*. *Comy*. *asandiddhaṃ* (*S.e*. so), glossing *vigatasaṇsayaṃ; cf*. *Vin*. ii, 201 *f*., where these eight recur; the reading there is as our *Comy*., but the *Comy*. thereon (see p. 324) is as our text. *P.E.D*. translates 'husky,' deriving it from *san* + √*DIH (deha)*. We may understand it as uncertainty in both speech and mind.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Suttas 17-18

Purisa-Bandhana Suttaṃ and Itthi-Bandhana Suttaṃ

---

[196] **[135]**

Sutta 17

Purisa-Bandhana Suttaṃ

A Woman's Toils

[17.1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a woman enslaves a man in eight ways.

What eight?

A woman enslaves a man by appearance,
by laughter,
by speech,
by song,
by tears,
by attire,
by garlands from the forest[1]
and by touch.

Monks, in these eight ways a woman enslaves a man,
and beings caught by these
are verily caught as though in a snare.'

§

Sutta 18

Itthi-Bandhana suttaṃ

A Man's Hold

[18.1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

ed1'Monks, a man enslaves a woman in eight ways.

What eight?

A man enslaves a woman by appearance,
by laughter,
by speech,
by song,
by tears,
by attire,
by garlands from the forest
and by touch.

Monks, in these eight ways a man enslaves a woman,
and beings caught by these
are verily caught as though in a snare.'

Bhaṇga. Numerous slang terms for cannibis are common words for other similar things: 'weed', 'tea', 'herb', so here the reverse may apply. Today '*bhanga*' would not be understood as "flowers": 'wild cannibis blooms' = "forest flowers". On the other hand there is a considerable body of anecdotal evidence that cannibis flowers are and have always been used to enhanse sexual pleasure. PED: "*Bhanga*[1] (nt.) [*cp*. Sanskrit *bhanga*, which occurs already Atharva-veda XI. 6. 15 (see Zimmer. Altind. Leben 68), also Av. baṃha, Polish pienka hemp. On its possible etymology connection with Vedic shaṇa (Ath. Veda II. 4. 5) = Pāli *saṇa* and *sāṇa* hemp (= Gr. κάνναβις, Ger. hanf, E. hemp) see Walde, Latin Wtb. s. v. cannabis] hemp..."

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 19

Pahārāda Suttaṃ

Pahārāda, the Asura

---

[197] **[136]**

[1][bodh] THUS have I heard:

On one occasion the Exalted One was dwelling near Veranja, at the foot of Naleru's Nimba tree.[1]

There, Pahārāda,[2] the asura king
came and visited the Exalted One,
saluted him and stood at one side.

So standing, the Exalted One addressed him thus:

'I imagine, Pahārāda,
that the asuras find delight in the mighty ocean?'

'Yes, lord, they find pleasure therein.'

'But, Pahārāda,
how many wondrous marvels are there,
which the asuras delight to see and see?'

'Lord, there are these eight wondrous marvels,
which the asuras delight to see and see.

What eight?

Lord, the mighty ocean slopes away gradually,
falls away gradually,
shelves away gradually,
with no abruptness like a precipice.

Lord, that the mighty ocean slopes away gradually,
falls away gradually,
shelves away gradually,
with no abruptness like a precipice -
this is the first wondrous marvel,
which the asuras delight to see and see.

■

Lord, the ocean is fixed.

It does not overrun its bounds.

Lord, that the mighty ocean is fixed,
does not overrun its bounds -
this is the second marvel,
which the asuras delight to see and see.

■

Lord, the mighty ocean does not sort with a dead body,
a corpse.

Whatsoever dead body there be in the ocean,
it will quickly just force ashore
and pile up on the land.[3]

Lord, that the mighty ocean does not sort with a dead body,
a corpse.

That whatsoever dead body there be in the ocean,
it will quickly just force ashore
and pile up on the land -
this is the third marvel,
which the asuras delight to see and see.

■

Lord, all the great rivers:
the Gangā,
the Yamunā,
the Aciravatī,
the Sarabhū
and the Mahī,[4]
on reaching the mighty ocean,
lose their former names and identities[5]
and are reckoned simply as the ocean.

That all the great rivers:
the Gangā,
the Yamunā,
the Aciravatī,
the Sarabhū
and the Mahī,
on reaching the mighty ocean,
lose their former names and identities
and are reckoned simply as the ocean -
this is the fourth marvel,
which the asuras delight to see and see.

■

Lord, though all the streams in the world flow into the ocean
and the rains that fall from the sky,
yet by that neither the **[137]** emptiness
nor the fullness of the ocean is affected[6].

That all the streams in the world flow into the ocean
and the rains that fall from the sky,
yet by that neither the emptiness
nor the fullness of the ocean is affected -
this is the fifth marvel,
which the asuras delight to see and see.

■

Lord, the mighty ocean has one[7] taste,
the taste of salt.

That the mighty ocean has one taste,
the taste of salt -
this is the sixth marvel,
which the asuras delight to see and see.

■

Lord, the mighty ocean has many and diverse treasures[8];
there is the pearl,[9]
the crystal,[10]
the lapis lazuli,[11]
the shell,[12]
quartz,[13]
coral,[14]
silver,
gold,
the ruby
and the cat's eye[15].

That the mighty ocean has many and diverse treasures;
there is the pearl,
the crystal,
the lapis lazuli,
the shell,
quartz,
coral,
silver,
gold,
the ruby
and the cat's eye -
this is the seventh marvel,
which the asuras delight to see and see.

■

Lord, the mighty ocean is the home of vast beings.

There are the fabulous fishy monsters,
the timis,
the timingalas
and the timitimingalas[16];
there are the asuras,
the nagas[17]
and the gandharvas.[18]

There are in the mighty ocean creatures a hundred leagues (long),
two hundred,
three,
four
and five hundred leagues long.

Lord, that the mighty ocean is the abode of vast beings:
timis,
timingalas,
timitimingalas,

asuras,
nagas
and gandharvas
and creatures leagues long
two hundred,
three,
four
and five hundred leagues long -
this is the eighth wondrous marvel,
which asuras delight to see and see.

These, lord, are the eight wondrous marvels,
which asuras delight to see and see.

§

I suppose, lord, the monks find delight in this Dhamma?'

'Yes, Pahārāda, they do.'

[138] 'But, lord, how many wondrous marvels are there
in this discipline of Dhamma,
which the monks delight to see and see?'

'There are eight,[19] wondrous marvels, Pahārāda,
in this discipline of Dhamma,
which the monks delight to see and see.

What eight?

Pahārāda, just as the mighty ocean slopes away gradually,
falls away gradually,
shelves away gradually,

with no abruptness like a precipice;
even so in this discipline of Dhamma
there is a graduated training,[20]
a graduated practice,
a graduated mode of progress,
with no abruptness,
such as a penetration of gnosis.[21]

That in this discipline of Dhamma
there is a graduated training,
a graduated practice,
a graduated mode of progress,
with no abruptness,
such as a penetration of gnosis -
this is the first wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Pahārāda, just as the ocean is fixed
and does not overpass its bounds;
even so, when the code of training
is made known by me to my disciples,[22]
they will not transgress it,
even for life's sake.

That in this discipline of Dhamma
when the code of training
is made known by me to my disciples,
they will not transgress it,
even for life's sake -
this is the second wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Pahārāda, just as the ocean does not sort with a dead body,
a corpse,
but will quickly just force it ashore
and pile it on the land;
even so, whosoever is wicked,
of evil nature,
unclean,
of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile,[23]
not with him will the Order sort;
but quickly assembling,
it will cast him forth.[24]

Though he be seated
in the midst of the assembled monks,
yet is he far from the Order
and the Order is far from him.

That in this discipline of Dhamma
whosoever is wicked,
of evil nature,
unclean,
of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile,
not with him will the Order sort;

but quickly assembling,
it will cast him forth.

Though he be seated
in the midst of the assembled monks,
yet is he far from the Order
and the Order is far from him -
this is the third wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

[139] Pahārāda,[25] just as the great rivers:
the Gangā,
the Yamunā,
the Aciravatī,
the Sarabhū
and the Mahī,
entering the mighty ocean,
lose their former names and identities
and are termed simply ocean;
even so these four castes:
kshatriyas,
brāhmans,
vaishyas
and sudras,[26]
going forth from the world into the homeless life,
into the discipline of Dhamma
proclaimed by the Tathāgata,
lose their former names and lineages
and are reckoned simply recluses,
sons of the Sakya.[27]

That in this discipline of Dhamma
these four castes:

kshatriyas,
brāhmans,
vaishyas
and sudras,
going forth from the world into the homeless life,
into the discipline of Dhamma
proclaimed by the Tathāgata,
lose their former names and lineages
and are reckoned simply recluses,
sons of the Sakya -
this is the fourth wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Pahārāda, just as all the streams that flow into the ocean,
all the rains that fall from the sky,
affect neither the emptiness
nor the fullness of the ocean;
even so, though many monks become completely cool
in the cool element to which naught attaches,
yet neither the emptiness
nor the fullness of that cool element[28] is affected.

That in this discipline of Dhamma
though many monks become completely cool
in the cool element to which naught attaches,
yet neither the emptiness
nor the fullness of that cool element is affected -
this is the fifth wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Pahārāda, just as the ocean has but one taste,
the taste of salt;
even so this discipline of Dhamma
has but one flavour,
the flavour of release[29].

That in this discipline of Dhamma
this discipline of Dhamma
has but one flavour,
the flavour of release -
this is the sixth wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Pahārāda, just as the ocean has many and diverse treasures:
the pearl,
the crystal,
the lapis lazuli,
the shell,
quartz,
coral,
silver,
gold,
the ruby
and the cat's eye -
even so this discipline of Dhamma
has many and diverse treasures,
that is to say:
the four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five faculties,
the five powers,

the **[140]** seven parts in awakening
and the eightfold Ariyan Way.[30]

That this discipline of Dhamma
has many and diverse treasures,
that is to say:
the four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five faculties,
the five powers,
the seven parts in awakening
and the eightfold Ariyan Way -
this is the seventh wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Pahārāda, just as the mighty ocean is the home of vast beings:
the timi,
the timingala,
timitimingalas,
asuras,
nagas
and gandharvas
and creatures leagues long
two hundred,
three,
four
and five hundred leagues long;
even so this discipline of Dhamma
is the home of great beings,
that is to say:
the Streamwinner
and he who attains to the realization of the fruit of the Streamwinner,

the Once-retumer
and he who attains to the fruit thereof,
the Non-retumer
and he who attains to the fruit thereof,
the Arahant
and he who attains Arahantsbip.

Pahārāda, that this discipline of Dhamma
is the home of great beings:
the Streamwinner
and he who attains to the realization of the fruit of the Streamwinner,
the Once-retumer
and he who attains to the fruit thereof,
the Non-retumer
and he who attains to the fruit thereof,
the Arahant
and he who attains Arahantsbip -
this is the eighth wondrous marvel,
which the monks delight to see and see.

Verily, Pahārāda, these are the eight wondrous marvels,
which the monks delight to see and see.'

---

[1] *Cf*. above, p. 117.

[2] *Comy*. The elder of the *asuras* (see below). There were three such, viz., Vepacitti, Rāhu (who swallows the moon at eclipses), and Pahārāda. *Cf*. the whole sutta with *Vin*. ii, 237 (*S.B.E*. xx, 301), and *Ud*. 55. Dhammapāla's *Comy*. on *Ud*. is materially the same as Buddhaghosa's here. See Dr. B. M. Barua's Gayā, p. 42.

[3] *Cf*. *Mil*. 187, 250.

[4] Above, p. 65.

[5] *Gotta,* lit. lineage.

Ecclesiastes i, 7. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.
— KJV

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
II: Mahā Vagga

Sutta 20

Pahārāda Suttaṃ

The Observance Day

---

[204] **[140]**

[1] [1][[bodh THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
in Eastern Park,
at the' terraced house of Migara's[2] mother.

Now at that time the Exalted One was seated surrounded by monks of the Order,
it being the Observance day.[3]

Then the venerable Ānanda,
when the night was far spent
and the first watch was gone by,
arose from his seat
and placing his upper robe over one shoulder,
bent his hands to the Exalted One and said:

'Lord, the night is far spent;
the first watch is gone by

and long have the monks of the Order been seated.

Lord, let the Exalted One recite the Obligations to the monks!'

Thus spoke the venerable Ānanda,
but the Exalted One remained silent.

■

[141] And the venerable Ānanda, when the night was far spent
and the middle watch was gone by,
arose from his seat a second time
and placing his upper robe over one shoulder,
and bent his hands to the Exalted One, and said:

'Lord, the night is far spent;
the middle watch is gone by
and long have the monks been seated.

Lord, let the Exalted One recite the Obligations to the monks!'

A second time even the Exalted One remained silent.

■

Then, when the night was passed,
when the last watch was gone by,
when the sun was getting up,[4]
gladdening the face of night,[5]
a third time the venerable Ānanda arose from his seat
and said to the Exalted One:

'Lord, the night is passed;
the last watch is gone by;
the sun rises
and the face of night brightens.

Lord, long have the monks been sitting;
let the Exalted One recite the Obligations to the monks!'

'Ānanda, the assembly is not pure.'

§

Then thought the venerable MahāMogallāna:

'Of what person, I wonder, does the Exalted One say:

"The assembly, Ānanda, is not pure"?'

And he fixed his thought intently upon all the monks of the Order there, compassing their minds with his.[6]

■

Now the venerable Mahā Moggallāna saw a person,
seated in the midst of the monks,
who was wicked,
evil,
unclean,
of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful
and vile;
and rising from his seat,
he approached him and said:

'Get up, sir!

The Exalted One has seen you.

For you there is no fellowship with the monks.'

But when he had thus spoken,
that person remained silent.

■

A second time he addressed him [7]and said:

'Get up, sir!

The Exalted One has seen you.

For you there is no fellowship with the monks.'

But when he had thus spoken,
that person remained silent.

■

A third time he addressed him and said:

'Get up, sir!

The Exalted One has seen **[142]** you.

For you there is no fellowship with the monks.'

But when he had thus spoken,
that person remained silent.

■

At that the venerable Mahā Moggallāna seized the man by the arm
and thrust him outside the porch
and bolted the door.

■

Then the venerable Mahā Moggallāna went to the Exalted One and said:

'Lord, that person has been expelled by me.

The assembly is pure.

Lord, let the Exalted One recite the Obligations.'

■

'It is very strange, Moggallāna,
that that foolish person should have waited till he was seized by the arm.'

§

Then spake the Exalted One to the monks, saying:

'Now, monks, may you keep the Observance.[8]

Now may you recite the Obligations.

Henceforth from today,
I shall not recite the Obligations;
for it is impossible, monks,
nor can it happen,
that the Tathāgata should recite the Obligations
in an assembly which is not perfectly pure.'

§

ed1'Monks, there are these eight wondrous marvels,
which the asuras delight to see and see.

What eight?

Monks, the mighty ocean slopes away gradually,
falls away gradually,
shelves away gradually,
with no abruptness like a precipice.

Monks, that the mighty ocean slopes away gradually,
falls away gradually,
shelves away gradually,
with no abruptness like a precipice -
this is the first wondrous marvel,
which the asuras delight to see and see.

■

Monks, the ocean is fixed.

It does not overrun its bounds.

Monks, that the mighty ocean is fixed,
does not overrun its bounds -
this is the second marvel,
which the asuras delight to see and see.

■

Monks, the mighty ocean does not sort with a dead body,
a corpse.

Whatsoever dead body there be in the ocean,
it will quickly just force ashore
and pile up on the land.

Monks, that the mighty ocean does not sort with a dead body,
a corpse.

That whatsoever dead body there be in the ocean,
it will quickly just force ashore
and pile up on the land -
this is the third marvel,
which the asuras delight to see and see.

■

Monks, all the great rivers:
the Gangā,
the Yamunā,
the Aciravatī,
the Sarabhū
and the Mahī,
on reaching the mighty ocean,
lose their former names and identities
and are reckoned simply as the ocean.

That all the great rivers:
the Gangā,
the Yamunā,
the Aciravatī,
the Sarabhū
and the Mahī,
on reaching the mighty ocean,
lose their former names and identities
and are reckoned simply as the ocean -

this is the fourth marvel,
which the asuras delight to see and see.

■

Monks, though all the streams in the world flow into the ocean
and the rains that fall from the sky,
yet by that neither the emptiness
nor the fullness of the ocean is affected.

That all the streams in the world flow into the ocean
and the rains that fall from the sky,
yet by that neither the emptiness
nor the fullness of the ocean is affected -
this is the fifth marvel,
which the asuras delight to see and see.

■

Monks, the mighty ocean has one taste,
the taste of salt.

That the mighty ocean has one taste,
the taste of salt -
this is the sixth marvel,
which the asuras delight to see and see.

■

Monks, the mighty ocean has many and diverse treasures;
there is the pearl,
the crystal,
the lapis lazuli,
the shell,
quartz,
coral,
silver,

gold,
the ruby
and the cat's eye.

That the mighty ocean has many and diverse treasures;
there is the pearl,
the crystal,
the lapis lazuli,
the shell,
quartz,
coral,
silver,
gold,
the ruby
and the cat's eye -
this is the seventh marvel,
which the asuras delight to see and see.

■

Monks, the mighty ocean is the home of vast beings.

There are the fabulous fishy monsters,
the timis,
the timingalas
and the timitimingalas;
there are the asuras,
the nagas
and the gandharvas.

There are in the mighty ocean creatures a hundred leagues (long),
two hundred,
three,
four
and five hundred leagues long.

Monks, that the mighty ocean is the abode of vast beings:
timis,
timingalas,
timitimingalas,
asuras,
nagas
and gandharvas
and creatures leagues long
two hundred,
three,
four
and five hundred leagues long -
this is the eighth wondrous marvel,
which asuras delight to see and see.

These, Monks, are the eight wondrous marvels,
which asuras delight to see and see.

§

'Even so, Monks, there are eight, wondrous marvels,
in this discipline of Dhamma,
which the monks delight to see and see.

What eight?

Monks, just as the mighty ocean slopes away gradually,
falls away gradually,
shelves away gradually,
with no abruptness like a precipice;
even so in this discipline of Dhamma
there is a graduated training,
a graduated practice,

a graduated mode of progress,
with no abruptness,
such as a penetration of gnosis.

That in this discipline of Dhamma
there is a graduated training,
a graduated practice,
a graduated mode of progress,
with no abruptness,
such as a penetration of gnosis -
this is the first wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as the ocean is fixed
and does not overpass its bounds;
even so, when the code of training
is made known by me to my disciples,
they will not transgress it,
even for life's sake.

That in this discipline of Dhamma
when the code of training
is made known by me to my disciples,
they will not transgress it,
even for life's sake -
this is the second wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as the ocean does not sort with a dead body,
a corpse,
but will quickly just force it ashore

and pile it on the land;
even so, whosoever is wicked,
of evil nature,
unclean,
of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile,
not with him will the Order sort;
but quickly assembling,
it will cast him forth.

Though he be seated
in the midst of the assembled monks,
yet is he far from the Order
and the Order is far from him.

That in this discipline of Dhamma
whosoever is wicked,
of evil nature,
unclean,
of suspicious conduct,
full of secret actions,
no recluse though vowed thereto,
unchaste though vowed to chastity,
rotten to the core,
lustful and vile,
not with him will the Order sort;
but quickly assembling,
it will cast him forth.

Though he be seated
in the midst of the assembled monks,
yet is he far from the Order

and the Order is far from him -
this is the third wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as the great rivers:
the Gangā,
the Yamunā,
the Aciravatī,
the Sarabhū
and the Mahī,
entering the mighty ocean,
lose their former names and identities
and are termed simply ocean;
even so these four castes:
kshatriyas,
brāhmans,
vaishyas
and sudras,
going forth from the world into the homeless life,
into the discipline of Dhamma
proclaimed by the Tathāgata,
lose their former names and lineages
and are reckoned simply recluses,
sons of the Sakya.

That in this discipline of Dhamma
these four castes:
kshatriyas,
brāhmans,
vaishyas
and sudras,
going forth from the world into the homeless life,
into the discipline of Dhamma

proclaimed by the Tathāgata,
lose their former names and lineages
and are reckoned simply recluses,
sons of the Sakya -
this is the fourth wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as all the streams that flow into the ocean,
all the rains that fall from the sky,
affect neither the emptiness
nor the fullness of the ocean;
even so, though many monks become completely cool
in the cool element to which naught attaches,
yet neither the emptiness
nor the fullness of that cool element is affected.

That in this discipline of Dhamma
though many monks become completely cool
in the cool element to which naught attaches,
yet neither the emptiness
nor the fullness of that cool element is affected -
this is the fifth wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as the ocean has but one taste,
the taste of salt;
even so this discipline of Dhamma
has but one flavour,
the flavour of release.

That in this discipline of Dhamma
this discipline of Dhamma
has but one flavour,
the flavour of release -
this is the sixth wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as the ocean has many and diverse treasures:
the pearl,
the crystal,
the lapis lazuli,
the shell,
quartz,
coral,
silver,
gold,
the ruby
and the cat's eye -
even so this discipline of Dhamma
has many and diverse treasures,
that is to say:
the four arisings of mindfulness,
the four right efforts,
the four bases of psychic power,
the five faculties,
the five powers,
the seven parts in awakening
and the eightfold Ariyan Way.

That this discipline of Dhamma
has many and diverse treasures,
that is to say:
the four arisings of mindfulness,

the four right efforts,
the four bases of psychic power,
the five faculties,
the five powers,
the seven parts in awakening
and the eightfold Ariyan Way -
this is the seventh wondrous marvel
in this discipline of Dhamma,
which the monks delight to see and see.

■

Monks, just as the mighty ocean is the home of vast beings:
the timi,
the timingala,
timitimingalas,
asuras,
nagas
and gandharvas
and creatures leagues long
two hundred,
three,
four
and five hundred leagues long;
even so this discipline of Dhamma
is the home of great beings,
that is to say:
the Streamwinner
and he who attains to the realization of the fruit of the Streamwinner,
the Once-retumer
and he who attains to the fruit thereof,
the Non-retumer
and he who attains to the fruit thereof,
the Arahant
and he who attains Arahantsbip.

Monks, that this discipline of Dhamma
is the home of great beings:
the Streamwinner
and he who attains to the realization of the fruit of the Streamwinner,
the Once-retumer
and he who attains to the fruit thereof,
the Non-retumer
and he who attains to the fruit thereof,
the Arahant
and he who attains Arahantsbip -
this is the eighth wondrous marvel,
which the monks delight to see and see.

Verily, Monks, these are the eight wondrous marvels,
which the monks delight to see and see.'[9]

---

[1] This sutta recurs at *Vin*. ii, 236 {*S.B.E*. xx, 299). It is referred to at *Sn.A*. 312.

[2] *Cf*. above, p. 5.

[3] Below, p. 170.

[4] The text reads *uddhaste aruṇe,* so also *Comy*. observing *uggate aruṇasīse; v.l. uddhate* with *Vin*. i, 288; ii, 236; *Ud*. 27.

[5] See *UdA*. 186.

[6] Moggallāna was, of course, clairvoyant; see *K.S*. i, 247; ii, 170 *f.; Vism*. *trsl*. 432; also Mrs. Rhys Davids' *Gotama* 110.

[7] The text repeats in full. [Ed. Reconstructed for this edition.]

[8] *Uposatha*.

[9] At the end of the *Ud*. and *Vin*. suttas there is the following *gāthā*, which the Aṇguttara - repeater seems to have forgotten:

Hard rains the rain on covered things,
No rains rain hard on open things;
So open ye the covered thing,
Then no hard rain will rain on that!

The *Ud*. commentator observes that the covered thing is the hidden fault. At *Th*. i, 447 this verse recurs and is there ascribed to the elder Sirimaṇḍa; *cf*. Brethr. 225.

[ed1] Hare abridges with the following comment: (Then follows, abridged in the text, the portion of the preceding sutta, starting from: The mighty ocean slopes away gradually ... but as related by the Buddha to the monks.) The whole has been restored here.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 21

Vesālika-Ugga Suttaṃ

Ugga of Vesali

---

[208] **[142]**

[1][bodh] Once the Exalted One was dwelling in the Gabled Hall,
in Mahavana, near Vesali.

There the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," they replied.

And the Exalted One said:

"Hold it true, monks,
that Ugga,[1] the householder of Vesali,
is possessed of eight wonderful and marvelous qualities.'

Thus spake the Exalted One, and thereafter,
rising from his seat,
the Well-farer entered the dwelling.

§

Now a certain monk,
robing himself early in the morning,
taking bowl and cloak,
went to the house of Ugga, the householder,
and there sat down on a seat made ready for him,
And Ugga of Vesali approached that monk,
saluted him and sat down at one side.

Then said that monk to Ugga:

"It has been declared by the Exalted One
that you, O householder,
are possessed of eight marvelous and wonderful qualities.

What are those eight marvelous and wonderful qualities, householder,
of which you are declared by the Exalted One to be possessed?'

'Nay, reverend sir,
I know not of what eight marvelous and wonderful qualities
I am declared by the Exalted One to be possessed;
but as to the eight marvelous and wonderful qualities found in me,
listen, lend and ear and I will tell you."

"Very well, householder,"
replied the monk;
and Ugga said:

"When I first saw the Exalted One,
even a long way off,
my heart, sir, at the mere sight of him
became tranquil.

This is the first
marvelous and wonderful quality found in me.

■

Then, with tranquil heart
I drew nigh and reverenced the Exalted One.

And to me he preached a graduated discourse,
that is to say:
on almsgiving,
on virtue
and on heaven.

He set forth the peril,
the folly,
the depravity of lusts
and the advantages of renunciation.[2]

And when the Exalted One knew
that my heart was clear, malleable,
free from hindrance,
uplifted,
lucid,
then he revealed to me
that Dhamma-teaching
to which Buddhas alone have won,
to wit:

Ill,
its coming-to-be,
its ending
and the Way.

Just as a clean cloth,
free of all stain,
will take dye perfectly;

even so, as I sat there,
there arose within me
the spotless, stainless Dhamma-sight:
that whatsoever is conditioned by coming- **[144]** to-be,
all that is subject to ending.

I, sir, saw Dhamma,
possessed Dhamma,
found Dhamma,
penetrated Dhamma,
overcame doubt,
surpassed uncertainty,
possessed without another's aid
perfect confidence in the word of the Teacher,
and there and then took refuge
in the Buddha, in Dhamma and in the Order,
and embraced[3] the five rules of training
in the godly life.

This is the second
marvelous and wonderful quality found in me.

■

Now, sir, I had four wives,
young girls,
and I went and spoke to them thus:

"Sisters, I have embraced the five rules of training in the godly life.

Who wishes, may enjoy the wealth of this place,
or may do deeds of merit,
or may go to her own relations and family;
or is there some man you desire
to whom I may give you?"

And when I stopped speaking,
the eldest wife said to me:

"Sir, give me to such and such a man!"

Then I had that man sent for;
and, taking my wife by the left hand
and holding the water pot in my right,
I cleansed[4] that man (by an act of dedication).

Yet I was not a whit discomfited
at parting with my wife.

This is the third
marvelous and wonderful quality found in me.

■

Moreover, sir, there is wealth in my family,
but among the good and lovely in character
it is shared impartially.[5]

This is the fourth
marvelous and wonderful quality found in me.

■

And when I wait upon a monk, sir,
I serve him respectfully
and not without deference.[6]

This is the fifth
marvelous and wonderful quality found in me.

■

If, sir, that reverend monk preach Dhamma to me,
I listen attentively and not listlessly.

If he preach not Dhamma to me,
I preach Dhamma to him.

This is the sixth
marvelous and wonderful quality found in me.

■

Furthermore, sir,
it is not uncommon for devas to come
and declare to me:

"Perfectly, O householder,
is Dhamma pro- **[145]** claimed by the Exalted One!"

When they speak thus, I reply:

"Ho! You devas,
whether you declare so or not,
Dhamma is perfectly proclaimed by the Exalted One!"

Yet, sir, I feel no elation[7]
because of such thoughts as:

"It is to me these devas come.

I am the man who talks to devas."

This is the seventh
marvelous and wonderful quality found in me.

■

Of those five lower fetters,[8] sir,
declared by the Exalted One,
I see no remnant whatsoever within me.

This is the eighth
marvelous and wonderful quality found in me.

These, sir, are the eight
marvelous and wonderful qualities found in me;
but I do not know of what eight
marvelous and wonderful qualities
I am declared by the Exalted One to be possessed."

§

Then that monk,
after taking alms at Ugga's house,
rose from his seat and departed.

And when he had eaten his meal,
after his alms-round,
he went to the Exalted One
and saluting him,
sat down[ed1] at one side.

So seated, he told the Exalted One
of all his conversation[9]
with Ugga the householder of Vesali.

(And the Exalted One said:)

'Well done, well done, monk!

As Ugga, the householder of Vesali,
in explaining the matter rightly
should explain;
even so, monk,
he is declared by me
to be possessed of those eight
marvelous and wonderful qualities.

Moreover, monk,
hold it true
that Ugga, the householder of Vesali,
is so possessed!"

---

[1] At *G.S.* i, 23 he is called 'the chief of genial givers'; *cf. A.A.* i, 394; *G.S.* iii, 40 *f.*

[2] Above, p. 128.

Hebrews xi, 13: These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. -KJV

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 22

Hatthigāmaka Ugga Suttaṃ

Ugga of Hatthigāma

---

[212] **[145]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling at Hatthigāma among the Vajjīans.

There the Exalted One addressed the monks, saying:

"Monks!"

'Hold it true, monks,
that Ugga,[1] the householder of Hatthigāma,
is possessed of eight marvellous and wonderful qualities.'

And when the Well-farer had thus spoken,
rising from his seat,
he entered his dwelling.

[146] Now a certain monk,
robing himself early in the morning,
taking bowl and cloak,
went to the house of Ugga, the householder of Hatthigāma,

and there sat down on a seat made ready for him,
and Ugga the householder of Hatthigāma approached that monk,
saluted him and sat down at one side.

Then said that monk to Ugga:

'It has been declared by the Exalted One
that you, O householder,
are possessed of eight marvelous and wonderful qualities.

What are those eight marvelous and wonderful qualities, householder,
of which you are declared by the Exalted One to be possessed?'

Said Ugga, the householder of Hatthigāma:

'Nay, reverend sir,
I know not of what eight marvelous and wonderful qualities
I am declared by the Exalted One to be possessed;
but as to the eight marvelous and wonderful qualities found in me,
listen, lend and ear and I will tell you.'

'Very well, householder,'
replied the monk;
and Ugga said:

'When, sir, I was sporting in Nāga glade,[2]
I saw the Exalted One a good way off,
and at the sight of him,
my mind became tranquil
and my drunkenness vanished.

This is the first marvellous and wonderful quality quality found in me.

■

Then, with tranquil heart
I drew nigh and reverenced the Exalted One.

And to me he preached a graduated discourse,
that is to say:
on almsgiving,
on virtue
and on heaven.
He set forth the peril,
the folly,
the depravity of lusts
and the advantages of renunciation.

And when the Exalted One knew
that my heart was clear, malleable,
free from hindrance,
uplifted,
lucid,
then he revealed to me
that Dhamma-teaching
to which Buddhas alone have won,
to wit:

Ill,
its coming-to-be,
its ending
and the Way.

Just as a clean cloth,
free of all stain,
will take dye perfectly;
even so, as I sat there,
there arose within me
the spotless, stainless Dhamma-sight:
that whatsoever is conditioned by coming-to-be,
all that is subject to ending.

I, sir, saw Dhamma,
possessed Dhamma,

found Dhamma,
penetrated Dhamma,
overcame doubt,
surpassed uncertainty,
possessed without another's aid
perfect confidence in the word of the Teacher,
and there and then took refuge
in the Buddha, in Dhamma and in the Order,
and embraced the five rules of training
in the godly life.

This is the second
marvelous and wonderful quality found in me.

■

Now, sir, I had four wives,
young girls,
and I went and spoke to them thus:

"Sisters, I have embraced the five rules of training in the godly life.

Who wishes, may enjoy the wealth of this place,
or may do deeds of merit,
or may go to her own relations and family;
or is there some man you desire
to whom I may give you?"

And when I stopped speaking,
the eldest wife said to me:‖ ‖

"Sir, give me to such and such a man!"

Then I had that man sent for;
and, taking my wife by the left hand
and holding the water pot in my right,
that man (by an act of dedication).

Yet I was not a whit discomfited
at parting with my wife.

This is the third
marvelous and wonderful quality found in me.

■

Moreover, sir, there is wealth in my family,
but among the good and lovely in character
it is shared impartially.

This is the fourth
marvelous and wonderful quality found in me.

■

And when I wait upon a monk, sir,
I serve him respectfully
and not without deference.

This is the fifth
marvelous and wonderful quality found in me.

■

It is, sir, nothing wonderful for devas to come and tell me,
when I have invited the Order,
that such an one is freed-both-ways;[3]
that he is wisdom-freed;
that he is a seer-in-body;
that he is a view-winner;
that he is faith-freed;
that he is a Dhamma-follower;
that he is a faith-follower;
that he is virtuous and lovely in character;
or that such an one is wicked and evil in character.

But, sir, while I wait on the Order,
I wot of no such thoughts,
suggesting:[4]

"To him I will give little."

"To him I will give much."

Rather, sir, I give impartially.

This is the sixth quality
marvelous and wonderful quality found in me.

■

Furthermore, sir,
it is not uncommon for devas to come
and declare to me:

"Perfectly, O householder,
is Dhamma proclaimed by the Exalted One!"

When they speak thus, I reply:

"Ho! You devas,
whether you declare so or not,
Dhamma is perfectly proclaimed by the Exalted One!"

Yet, sir, I feel no elation
because of such thoughts as:

"It is to me these devas come."

"I am the man who talks to devas."

This is the seventh
marvelous and wonderful quality found in me.

■

Moreover, sir, if I should die before the Exalted One,
that would not be very wonderful.

But that the Exalted One should declare of me:

"There is no fetter,
fettered by which,
Ugga, the householder of Hatthigāma,
shall come again to this world"[5]
- (that is wonderful).

This, sir, is the eighth marvellous and wonderful quality found in me.

Indeed, sir, these are the eight
marvellous and wonderful quality found in me
but I know not of what eight
marvellous and wonderful qualities
I am declared by the Exalted One to be possessed.'

§

Then that monk,
after taking alms at Ugga's house,
rose from his seat and departed.

And when he had eaten his meal,
after his alms-round,
he went to the Exalted One
and saluting him,
sat down at one side.|| ||

So seated, he told the Exalted One
of all his conversation
with Ugga the householder of Hatthigāma.

And the Exalted One said:

'Well done, well done, monk!

As Ugga, the householder of Hatthigāma,
in explaining the matter rightly
should explain;
even so, monk,
he is declared by me
to be possessed of those eight
marvelous and wonderful qualities.

Moreover, monk,
hold it true
that Ugga, the householder of Hatthigāma, is so possessed!"

---

[1] At *A*. i, 26 he is called 'the chief servitor of the Order'; see *A.A*. i, 395 for an account of him. At both references his name is spelt Uggata.

[2] *Comy*. observes that this glade belonged to him. *A.A*. i, 396, referring to the same occasion, remarks that he had been drunk seven days, and went surrounded by nautch girls.

[3] Above, p. 7.

[4] *Uppādento*.

[5] *Comy. Iminā upāsako attano anāgāmi-phalaṃ vyākaroti*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 23

Hatthaka Āḷavaka Suttaṃ

Hatthaka of Āḷavī[1] (a)

---

[216] **[147]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying in Ālavī, at Aggāḷava
near the shrine there.

Then he addressed the monks, saying:

"Hold it true, monks,
that Hatthaka of Ālavi is endowed with seven marvellous and wonderful qualities!

With what seven?

Monks, Hatthaka of Āḷavī has faith,
is virtuous,
is conscientious,
fears blame,
is a great listener,
is charitable and wise.[2]

Hold it true, monks, that Hatthaka is so endowed."

Thus spake the Exalted One,
and arising from his seat
the Well-farer entered the dwelling.

■

Now a certain monk,
robing himself early in the morning,
taking bowl and cloak,
went to the house of Hatthaka of Āḷavī,
and there sat down on a seat made ready for him,
And Hatthaka of Āḷavī approached that monk,
saluted him and sat down at one side.

Then said that monk to Hatthaka:

"It has been declared by the Exalted One
that you, O householder,
are possessed of seven marvelous and wonderful qualities.

What seven?'

'Hatthaka of Āḷavī has faith,
is virtuous,
is conscientious,
fears blame,
is a great listener,
is charitable and wise.'

These, friend, are the seven marvelous and wonderful qualities declared by the Exalted One
that you are possessed."

"I trust, sir, there were no white-robed laymen present."

"No, indeed, friend,[3] there were none such there."

"It is well, sir that there were no white-robed laymen present."

§

Then that monk,
after taking alms at Hatthaka's house,
rose from his seat and departed.

And when he had eaten his meal,
after his alms-round,
he went to the Exalted One
and saluting him,
sat down at one side.

So seated, he said this to the Exalted One:

"Here then, sir,
robing myself early in the morning,
taking bowl and cloak,
I went to the house of Hatthaka of Āḷavī,
and there sat down on a seat made ready,
and Hatthaka of Āḷavī,
saluted and sat down at one side.

Then I said to Hatthaka:

'It has been declared by the Exalted One
that you, O householder,
are possessed of seven marvelous and wonderful qualities.

What seven?'

"Hatthaka of Āḷavī has faith,
is virtuous,
is conscientious,
fears blame,
is a great listener,
is charitable and wise."

These, friend, are the seven marvelous and wonderful qualities declared by the Exalted One
that you are possessed.'

And Hatthaka said:

'I trust, sir, there were no white-robed laymen present.'

'No, indeed, friend, there were none such there.'

'It is well, sir that there were no white-robed laymen present.'"

■

And the Exalted One said:

"Well done, well done, monk!

The clansman is modest.[4]

He does not wish his good qualities known to others.

Hold, monk, that Hatthaka of Āḷavī is endowed with this eighth marvellous and wonderful quality,
namely, modesty."

[1] At *A*. i, 26 he is described as 'the chief of those who enlist men by the four hases of popularity'; for his life see *A.A*. i, 388. Here the *Comy*. observes that he was the son of the rajah and obtained the name of Hatthaka on account of being received into the Exalted One's hands from the hands of the yakkha of Āḷavī. At *K.S*. ii, 159 he is mentioned as a 'standard.' Concerning the yakkha of Ālavī see *Sn*., p. 31, and *Comy., ad loc*., also *K.S*. i, 275. *G.S*. iii, 314.

[2] Above, p. 3, the seven treasures.

[3] *Āvuso;* this is generally only used between monks, therefore a term of honour by a monk to a layman; see *Dial*. ii, 171 (*D*. ii, 154).

[4] *Appiccha,* see below, p. 155, *n*. 2. *Comy. Adhigamappicchatāya appiccho*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 24

Hatthaka-Āḷavaka Sangaha-Vatthu Suttaṃ

Hatthaka of Āḷavī (b)

---

[218] **[147]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying in Ālavī, at Aggāḷava
near the shrine there,
Hatthaka, surrounded by some **[148]** five hundred lay-disciples,[1]
came and saluted and sat down at one side.

And the Exalted One said to him, seated there:

"This following of yours, Hatthaka,
is very large.

How do you manage to gather it together?"

§

"Lord, it is by those four bases of gatherings,[2]
which have been declared by the Exalted One,
that I gather this following together.

Lord, when I realize that this man may be enlisted by a gift
I enlist him in this way;
when by a kindly word,
then in that way;
when by a good turn,
then so;
or when I know that he must be treated as an equal,
if he is to be enlisted,
then I enlist him by equality of treatment.

Moreover, lord, there is wealth in my family,
and they know that such (treatment)
is not rumoured[3] of a poor man."

■

"Well done, well done, Hatthaka!

This is just the way[4] to gather together a large following.

Whosoever in the past gathered together a large following,
did so on these four bases;
likewise whosoever shall do so in the future;
yea, whosoever now gathers a following together,
gathers it on these four bases."

■

Then Hatthaka of Āḷavī, being instructed,
stimulated,
roused
and gladdened by the Exalted One's Dhamma-discourse,
rose from his seat,

saluted him and departed,
passing him by on his right.

§

Now not long after the departure of Hatthaka,
the Exalted One addressed the monks, saying:

"Hold it true, monks, that Hatthaka of Āḷavī is endowed with eight marvellous and wonderful qualities.

What eight?

Monks, Hatthaka of Āḷavī has faith;
Hatthaka of Āḷavī is virtuous;
Hatthaka of Āḷavī is conscientious;
Hatthaka of Āḷavī fears blame;
Hatthaka of Āḷavī is a great listener;
Hatthaka of Āḷavī is charitable;
Hatthaka of Āḷavī is wise;
Hatthaka of Āḷavī is modest."

---

[1] *Comy*. They were Stream winners, Once-returners and Ariyan disciples. They came bearing sweet-scented flowers and powders.

SBE 21, pg 140: The four *Brahmavihāras* and the four *Saṇgrahas*[note], as well as the laws sanctioned by eminent sages for the education of creatures;

[note:] Commonly called *saṇgrahavastūni, Pāḷi saṇgahavatthūni,* articles of sociability, viz. liberality, affability, promoting another's interest, and

pursuit of a common aim; see e.g. Lalita-vistara, p. 39, l. 1.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 25

Mahānāma Suttaṃ

Mahānamā, the Sakyan

---

[220] **[149]**

[1][kuma][bodh] THUS have I heard:

Once the Exalted One dwelt among the Sakyas in Banyan Tree Park, at Kapilavatthu.

There Mahānamā,[1] the Sakyan, came and visited him and,
after saluting,
sat down at one side.

There, addressing the Exalted One, he said:

'Lord, how[2] becomes a man a lay-disciple?'

When, Mahānamā, he has found refuge in the Buddha
found refuge in Dhamma,
found refuge in the Order,
then he is a lay-disciple.'

■

'Lord, how is a lay-disciple virtuous?

'When, Mahānamā, a lay-disciple abstains from taking life;
abstains from taking what is not given him;
abstains from lustful and evil indulgences;
abstains from lying;
and abstains from spirituous intoxicants,
the cause of indolence -
then a lay-disciple is virtuous.'

■

'Lord, how does a lay-disciple help on his own welfare,
but not that of another?

'When, Mahānamā, he has achieved faith for self,
but strives not to compass faith in another;
has achieved virtue for self,
but strives not to compass virtue in another;
has achieved himself renunciation,
but strives not to compass renunciation in another;
longs himself to see the monks,
but strives not for this sight for another;
longs himself to hear Saddhamma,
but strives not for this hearing for another;
is mindful himself of Dhamma he has heard,
but strives not that another should be mindful of it;
reflects himself upon the meaning of Dhamma he is mindful of,
but strives not for another to reflect thereon;
when he knows himself both the letter and the spirit of Dhamma
and walks in comformity therewith,
but strives not for another **[150]** so to walk -
then a lay-disciple helps on his own welfare,
but not that of another.'

■

'And how, lord, does a lay-disciple help on
both his own welfare and the welfare of another?

'When indeed, Mahānamā, he has achieved faith for self,
and strives to compass faith in another;
has achieved virtue for self,
and strives to compass virtue in another;
has achieved himself renunciation,
and strives to compass renunciation in another;
longs himself to see the monks,
and strives for this sight for another;
longs himself to hear Saddhamma,
and strives for this hearing for another;
is mindful himself of Dhamma he has heard,
and strives that another should be mindful of it;
reflects himself upon the meaning of Dhamma he is mindful of,
and strives for another to reflect thereon;
when he knows himself both the letter and the spirit of Dhamma
and walks in comformity therewith,
and strives for another so to walk -
then, Mahānamā, a lay-disciple helps on his own welfare and the welfare of another.'[3]

---

[1] At *A*. i, 26 he is called 'the chief of those who lavish largess.' For his life see *A.A*. i, 393, where he is said to have fed the Order for a whole year at Kapilavatthu; see also *F. Dial*. i, 66, 255; *Vinaya Texts, S.B.E*. xx, 224. Kapilavatthu was the Sakyan clan's chief city; see *C.H.I*. i, 177; *Buddh. India* 19; Chwang ii, 1; Giles' *Fa Hsien* 36. It was there the Buddha was born, *J*. i, 52.

[2] *Kittavata ... yato ... ettavata ... ;* lit. to what extent ... when ... to this extent. ...

[3] Above, p. 77; below, p. 196.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 26

Jivaka Komarabhacca Suttaṃ

Jivaka Komarabhacca

---

[222] **[150]**

[1][bodh] Once the Exalted One was dwelling at Rājagaha in Jivaka's Mango Grove.

There Jivaka Komarabhacca[1] came and visited him and,
after saluting, sat down at one side.
There, addressing the Exalted One, he said:

'Lord, how becomes a man a lay-disciple?'

'When, Jivaka, he has found refuge in the Buddha
found refuge in Dhamma,
found refuge in the Order,
then he is a lay-disciple.'

■

'Lord, how is a lay-disciple virtuous?'

'When, Jivaka, a lay-disciple abstains from taking life;
abstains from taking what is not given him;

abstains from lustful and evil indulgences;
abstains from lying;
and abstains from spirituous intoxicants,
the cause of indolence
— then a lay-disciple is virtuous.'

■

'Lord, how does a lay-disciple
help on his own welfare,
but not that of another?'

'When, Jivaka, he has achieved faith for self,
but strives not to compass faith in another;
has achieved virtue for self,
but strives not to compass virtue in another;
has achieved himself renunciation,
but strives not to compass renunciation in another;
longs himself to see the monks,
but strives not for this sight for another;
longs himself to hear Saddhamma,
but strives not for this hearing for another;
is mindful himself of Dhamma he has heard,
but strives not that another should be mindful of it;
reflects himself upon the meaning
of Dhamma he is mindful of,
but strives not for another
to reflect thereon;
when he knows himself both the letter and the spirit of Dhamma
and walks in conformity therewith,
but strives not for another so to walk
— then a lay disciple helps on his own welfare,
but not that of another.'

■

'And how, lord, does a lay-disciple
help on both his own welfare
and the welfare of another?'

'When, Jivaka, he has achieved faith for self,
and strives to compass faith in another;
has achieved virtue for self,
and strives to compass virtue in another;
has achieved himself renunciation,
and strives to compass renunciation in another;
longs himself to see the monks,
and strives for this sight for another;
longs himself to hear Saddhamma,
and strives for this hearing for another;
is mindful himself of Dhamma he has heard,
and strives that another should be mindful of it;
reflects himself upon the meaning
of Dhamma he is mindful of,
and strives for another
to reflect thereon;
when he knows himself both the letter and the spirit of Dhamma
and walks in conformity therewith,
and strives for another so to walk
— then a lay disciple helps on his own welfare,
and that of another.'

---

[1] At *A*. i, 26 he is called 'the chief of those who cheer mankind.' *Comy*. *A.A*. i, 398 observes that he was the son of a prostitute. He studied medicine at Takkasilā and eventualy became the Order's pysician. *Cf*. *D*. i, 47; *Dial*. i, 65 *n.; M*. i, 368; *Vin*. i, 71; *J*. i, 116; *D.A*. i, 133.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 27

Bala suttaṃ

Attributes (a)

---

[223] **[150]**

[1][bodh] 'Monks, there are these eight attributes.[1]

What eight?

The attribute of children is crying;
of women-folk, scolding;
of thieves, fighting;[2]
of rajahs, rule;
of fools, contention;[3]
of wise men, suavity;
of the learned, scrutiny;[4]
of recluse and godly man, patience.

These, monks, are the eight attributes.'

---

[1] *Bala,* generally 'power,' as above, p.2.

[2] *Āvudha*, lit. weapon.

Proverbs xviii, 6: A fool's lips enter into contention, and his mouth calleth for strokes.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 28

Khīṇ'āsava Bala Suttaṃ

Attributes (b)

---

[223] **[151]**

[1][bodh] Now the venerable Sāriputta came and visited the Exalted One, saluted him and sat down at one side.

So seated, the Exalted One said to him:

'How many attributes,[1] Sāriputta,
has a canker-freed monk,
possed of which
the monk relizes that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers"?'

§

2. 'Lord, there are these eight attributes.

What eight?

3. 'Herein, lord, to a canker-freed monk
all compounded things
by right wisdom
appear wholly impermanent,
as they really are.

When, indeed, they so appear,
it is, lord, an attribute of the canker-freed monk,
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers."

■

4. Then, to a canker-freed monk,
lusts
by right wisdom
appear wholly like fire-pits,[2]
as they really are.

When, indeed, they so appear,
it is, lord, an attribute of the canker-freed monk,
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers."

■

5. Again, the heart of a canker-freed monk
inclines[3] towards seclusion,
leans thereunto,

bends thereunto,
abides therein,
finds delight therein
and is rid of all conditions
pertaining to the cankers.

When, indeed, the heart of a canker-freed monk
inclines towards seclusion,
leans thereunto,
bends thereunto,
abides therein,
finds delight therein
and is rid of all conditions
pertaining to the cankers
it is, lord, an attribute of the canker-freed monk,
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers."

■

6. Moreover, lord, by a canker-freed monk
the four arisings of mindfulness
are made become
and fully so.

When, indeed, the four arisings of mindfulness
are made become
and fully so,
it is, lord, an attribute of the canker-freed monk,
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers."

■

7. Moreover, lord, by a canker-freed monk
the four bases of psychic power
are made become
and fully so.

When, indeed, lord, by a canker-freed monk
the four bases of psychic power
are made become
and fully so
it is, lord, an attribute of the canker-freed monk
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers"

■

8. Moreover, lord, by a canker-freed monk
the five faculties
are made become
and fully so.

When, indeed, lord, by a canker-freed monk
the five faculties
are made become
and fully so
it is, lord, an attribute of the canker-freed monk
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers"

■

9. Moreover, lord, by a canker-freed monk
the seven parts in awakening
are made become
and fully so.

When, indeed, lord, by a canker-freed monk
the seven parts in awakening
are made become
and fully so
it is, lord, an attribute of the canker-freed monk
by which he realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers"

■

10. Moreover, lord, by a canker-freed monk
the eightfold Ariyan Way
is made become
and fully so.

When, indeed, lord, by a canker-freed monk
the eightfold Ariyan Way
is made become
and fully so
it is, lord, an attribute of the canker-freed monk
by which he **[152]** realizes
that the cankers are destroyed
and acknowledges:

"Destroyed by me are the cankers"

Lord, these are the eight attributes.

[1] *Comy. ñāṇa-balāni;* see *Dial*. iii, 259. For the ten attributes see *A*. v, 174 *f*., where all the seven clauses of the *Bodhipakkhiyā dhammā* are stated. *Cf*. above, p. 140, *n*. 1

[2] *Cf*. *Th*. 2, 491; *Sisters*, p. 172; *Dial*., *loc*. *cit*. *n*.; *G.S*. iii, 79 n. and refs. there.

[3] Below, p. 158.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 29

Akkhaṇa Suttaṃ

Untimely

---

[225] **[152]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"'Timely for action is the world!

Timely for action is the world!'

Thus say the unlearned many-folk,
but they know not when it is timely or untimely.

§

Monks, there are these eight untimely,
unseasonable occasions[1]
for living the godly life.

What eight?

Take the case, monks, when a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling,[2] leading to awakening,
declared by the Well-farer:
and suppose a person arise in hell.

This, monks, is the first untimely,
unseasonable occasion
for living the godly life.

■

Again, suppose a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,

world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person arise in the animal kingdom.

This, monks, is the second untimely,
unseasonable occasion
for living the godly life.

■

Again, suppose a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person arise among the Petas.

This, monks, is the third untimely,
unseasonable occasion
for living the godly life.

■

Again, suppose a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person arise among the long-lived deva-community.[3] . . .

This, monks, is the fourth untimely,
unseasonable occasion
for living the godly life.

■

Again, suppose a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person arise in the outlying countries, among unintelligent

barbarians,[4] where there is no scope[5] for monks, nuns, for lay-disciples, male or female.

This, monks, is the fifth untimely,
unseasonable occasion
for living the godly life.

■

Again, suppose a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person arise in the middle countries,
but he holds wrong views,
is perverted in vision and thinks:
that gifts, offerings and oblations are as naught;
that the fruit and result of good and bad deeds done are as naught;
that this world does not exist, nor the next world;
that there are neither mothers nor fathers,
nor beings born spontaneously,
not any recluses or godly **[153]** men in the world,
who have found the highest,
who have won to the highest,
who make declaration of this world and of the next,
after realization by personal knowledge.[6] . . .

This, monks, is the sixth untimely,
unseasonable occasion
for living the godly life.

■

Again, suppose a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person arise in the middle countries,
but he is foolish and dull,
a witless imbecile,
unable to distinguish whether a matter has been spoken well or ill.

This, monks, is the seventh untimely,
unseasonable occasion
for living the godly life.

■

Moreover, monks, take the case when no Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,
world-knower,

incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and no Dhamma is taught which is tranquillizing,
cooling, leading to awakening,
declared by the Well-farer:
and suppose a person is born[7] in the middle country,
and is intelligent and not dull,
nor a witless imbecile,
but able to tell whether a matter has been spoken well or ill.

This, monks, is the eighth untimely,
unseasonable occasion
for living the godly life.

These, monks, are the eight untimely,
unseasonable occasion
for living the godly life.

§

Monks, there is just one occasion,
which is timely,
seasonable for living the godly life.[8]

What one?

Take the case, monks, when a Tathāgata arises in the world -
an arahant,
fully awakened,
abounding in wisdom and righteousness,
a well-farer,

world-knower,
incomparable tamer of tamable men,
teacher,
the awakened among devas and men,
an Exalted One -
and Dhamma,
tranquillizing,
cooling,
leading to awakening,
declared by the Well-farer is taught;
and a person is born in the middle country[9]
and is intelligent,
not dull,
nor a witless imbecile
but can tell whether a matter has been spoken well or ill.

This, monks, is just the one occasion,
which is timely,
seasonable for living the godly life.

---

[154] Who, when Saddhamma's taught, win birth as man
Nor seize the time, in sooth they forfeit time!
'Tis said, times oft are wrong, much[10] hinders man.
For seldom rise Tathāgatas i' the world
And hard it is to meet them face to face.
Saddhamma's teaching, yea and birth as man -
Enough to strive for these if weal man want!
Lo! how, Saddhamma having known, can man
Just let the moment pass by (and be lost)?[11]
Indeed, who do, shall suffer long, hell-bound:
Who misses that sure way of Saddhamma

Laments it long, as merchant long lost wealth.[12] Hemmed in by ignorance, Saddhamma failing,
A man endures for long birth's and death's toils.[13]
Who win man's state what time Saddhamma's taught
And have done, shall do, do the Teacher's word,
Grasp here the time most ripe for godly living.
Who step the Way, Tathāgata-declared,
Restrained by the Seer, Sun's Kin - 'mid such
Live thou - alert, lustfreed and mindful aye.
For those who cut away all tendencies,[14]
Which follow in the flow[15] of Mara's range,
Reach the far shore with cankers all destroyed.'

---

[1] *Cf. D*. iii, 287, and 263 where there are nine.

[2] *Parinibbāyika, v.l. -nika,* with *D.,* but *Comy. -yika*.

[3] *Comy. asaññā-deva-nikāya,* the unconscious devas. These are grouped by *Cpd*. 138 in the fourth 'station of consciousness'; see above, p. 22.

[4] *Milakkha, Vin*. iii, 269; *Andha-Damil-ādi*.

[5] *Gati*.

[6] This stock passage recurs at *D*. i, 55; *M*. i, 401; *S*. iv, 348; *A*. i, 268; v, 265, and *passim*.

[7] *Upapanno* is used for rebirth or birth in the first four occasions, while in the latter four the word *paccājāto*.

[8] See also for devas *It*. 77.

[9] This may refer to the ancient Madhyadeśa, which extended, according to *Manu* ii, 21, from Vinaśana to Allahabad; see *C.H.I.* i, 45. *Childers* observes *s.v.* 'This district bore a sacred character in the eyes of Buddhists, embracing as it did such places as Rājagaha and Sāvatthī, hallowed by the residence or frequent visits of Buddha.' But see E.J. Thomas's *Life,* p. 29.

[10] Reading *bahū hi*.

[11] *Cf. Sn*. 333; *Dhp*. 315; *Th*. i, 403, 653, 1,005; ii, 4, 5; *Sisters,* p. 13.

[12] *Cf. J*. i, 113, where the line, differing slightly, recurs; the name of the merchant there is Seriva.

[13] *Saṇsara*.

[14] Or leanings *(anusaye)*. *Cf*. above, p. 6.

[15] *Māra-dheyya-sarā-'nuge*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
III: Gahapati-Vagga

Sutta 30

The Venerable Anuruddha[1]

---

[228] **[154]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying among the Bhaggis,[2]
on Crocodile Hill
at the Deer Park in Bhesakaḷa Grove.

Now at that time the venerable Anuruddha was dwelling **[155]** among the Cetis[3]
in the Eastern Bamboo Forest;
and there these reflections occurred to him as he dwelt alone and secluded:

This Dhamma is for one who wants little,[4]
this Dhamma is not for one who wants much.

This Dhamma is for the contented,
not for the discontented.

This Dhamma is for the secluded,
not for one fond of society.

This Dhamma is for the energetic,
not for the lazy.

This Dhamma is for one who has set up mindfulness,
not for the laggard in mindfulness.

This Dhamma is for the composed,
not for the flustered.

This Dhamma is for the wise,
not for the unwise.

§

Now the Exalted One, knowing these reflections of the venerable Anuruddha,
as easily as a strong man might stretch forth and bend back his arm,
disappeared from the Deer Park of Bhesakaḷa Grove
and appeared before him.

And the Exalted One sat down on the seat which was made ready.

Then the venerable Anuruddha saluted him and sat down at one side.

So seated, the Exalted One addressed him thus:

'Well done! Well done, Anuruddha!

Well have you pondered over the seven thoughts of a great man![5]

That is to say:

This Dhamma is for one who wants little,
this Dhamma is not for one who wants much.

This Dhamma is for the contented,
not for the discontented.

This Dhamma is for the secluded,
not for one fond of society.

This Dhamma is for the energetic,
not for the lazy.

This Dhamma is for one who has set up mindfulness,
not for the laggard in mindfulness.

This Dhamma is for the composed,
not for the flustered.

This Dhamma is for the wise,
not for the unwise.

But, Anuruddha, do you also ponder over this eighth thought of a great man, to wit:

"This Dhamma is for the precise
and for one who delights in exactness;
this Dhamma is not for the diffuse
or for him who delights in diffuseness."[6]

■

[156] When, Anuruddha, you ponder over these eight thoughts of a great man,
you may,
an you will,
aloof from sense desires,
aloof from evil ideas,
enter and abide in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease.

■

When, Anuruddha, you ponder over these eight thoughts of a great man, you may,
an you will,
suppressing applied and sustained thought,
enter and abide in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

■

When, Anuruddha, you ponder over these eight thoughts of a great man, you may,
an you will,
free from the fervour of zest,
mindful and self-possessed,
enter and abide in the third musing,
and experience in your being
that ease whereof the Ariyans declare:

"He that is tranquil and mindful dwells at ease."

■

When, Anuruddha, you ponder over these eight thoughts of a great man, you may,
an you will,
by putting away ease and by putting away ill,
by the passing away of happiness and misery you were wont to feel,
enter and abide in the fourth musing,

which is utter purity of mindfulness and poise
and is free of ease and ill.[7]

■

When, Anuruddha, you ponder over these eight thoughts of a great man
and obtain easily,
at will
and without trouble
these four musings,
wholly mental,
bringing comfort both here and now;
then will your dust-heap robe
seem to you as seems a clothes-chest,[8]
full of many coloured garments,
to some householder or some householder's son, -
a thing designed to satisfy,
for joy,
for health,
for well-being,
for faring to the cool.

■

When, Anuruddha, you ponder over these eight thoughts of a great man
and obtain easily,
at will
and without trouble
these four musings,
wholly mental,
bringing comfort both here and now;
then will your scraps of alms-food
seem to you as seems a mess of rice,
cleaned of black grains,
served with assorted curries and condiments,
to some householder or his son[9] -

a thing designed to satisfy,
for joy,
for health,
for well-being,
for faring to the cool.

■

When, Anuruddha, you ponder over these eight thoughts of a great man
and obtain easily,
at will
and without trouble
these four musings,
wholly mental,
bringing comfort both here and now;
then will your lodging,
at the root of some tree,
seem to you as seems a gabled house,
all plastered over,
with doors barred and shutters closed,
draught free,[10]
to a householder or his son -
a thing designed to satisfy,
for joy,
for health,
for well-being,
for faring to the cool.

■

When, Anuruddha, you ponder over these eight thoughts of a great man
and obtain easily,
at will
and without trouble
these four musings,
wholly mental,

bringing comfort both here and now;
then will your bed and seat,
bestrewn with grass,
seem to you as seems a divan,
with a fleecy cover,
woollen cloth or coverlet,
spread with rugs of deer-skins,
with awnings over it,
with crimson cushions at either end,[11]
to a householder or his son -
a thing designed to satisfy,
for joy,
for health,
for well-being,
for faring to the cool.

■

And when, Anuruddha, you ponder over these eight thoughts of a great man
and obtain easily,
at will
and without trouble
these four musings,
wholly mental,
bringing comfort both here and now;
then will your medicament of strong-smelling[12] urine
seem to you as seems the varied medicines:
butter,
fresh **[157]** and clarified, oil, honey, the juice of sugar-to some householder
or his son -
a thing designed to satisfy,
for joy,
for health,
for well-being,
for faring to the cool.

Wherefore, Anuruddha, dwell here in this Eastern Bamboo Forest
among the Cetis[13] during the coming rainy season.'

And the venerable Anuruddha replied:

'Yes, lord,' to the Exalted One.

Then the Exalted One, when he had charged the venerable one with this counsel,
as a strong man might stretch forth
and bend back his arm,
vanished from the Cetis' Eastern Bamboo Forest
and appeared in the Deer Park of Bhesakaḷa Grove
on Crocodile Hill among the Bhaggis.

§

Now the Exalted One sat down on the seat,
which was made ready,
and spoke to the monks thus:

"Monks, I will make known to you
the eight thoughts of a great man.

Listen,
give heed,
I will speak.'

"Yes, lord," they replied,
and the Exalted One said:

"Monks, what are these eight?

This Dhamma is for one who wants little,
this Dhamma is not for one who wants much.

This Dhamma is for the contented,
not for the discontented.

This Dhamma is for the secluded,
not for one fond of society.

This Dhamma is for the energetic,
not for the lazy.

This Dhamma is for one who has set up mindfulness,
not for the laggard in mindfulness.

This Dhamma is for the composed,
not for the flustered.

This Dhamma is for the wise,
not for the unwise.

"This Dhamma is for the precise
and for one who delights in exactness;
this Dhamma is not for the diffuse
or for him who delights in diffuseness."

§

Monks: This Dhamma is for one who wants little,
this Dhamma is not for one who wants much,
thus it is said.

But why is this said?

Herein, monks, a monk wanting little
does not wish:

May they know me as wanting little;

A monk being contented
does not wish:

May they know me as being contented;

A monk given to seclusion
does not wish:

May they know me as being given to seclusion;

A monk energetic
does not wish:

May they know me as energetic;

A monk mindful
does not wish:

May they know me as being mindful;

A monk composed
does not wish:

May they know me as being composed;

A monk wise
does not wish:

May they know me as being wise;

A monk delighting in precision
delighting in exactness -
does not wish:

May they know me as delighting in precision
delighting in exactness.

Monks: This Dhamma is for one who wants little,
this Dhamma is not for one who wants much -
so, what is said,
is said on that account.

§

[158] Monks: This Dhamma is for the contented,
this Dhamma is not for the discontented,
thus it is said.

But why is this said?

Herein, monks, a monk is contented with each requisite -
robe, alms, lodging, the medicaments for illness.

This Dhamma is for the contented,
this Dhamma is not for the discontented,
so, what is said,
is said on that account.

§

Monks: This Dhamma is for the secluded,
this Dhamma is not for one who is fond of society,
thus it is said.

But why is this said?

Herein, monks, while a monk dwells in seclusion
there come visitors, to wit:
monks and nuns,
lay-brethren and lay-sisters,
rajahs and their chief ministers,
course-setters and their disciples.

Then the monk, with heart inclined towards seclusion,
leaning towards seclusion,
bending towards seclusion,
abiding in seclusion
and delighting in renunciation,
entirely confines his talk
to the subject of going apart.[14]

This Dhamma is for the secluded,
this Dhamma is not for one who is fond of society,
so, what is said,
is said on that account.

§

Monks: This Dhamma is for the energetic,
this Dhamma is not for the lazy,
thus it is said.

But why is this said?

Herein, monks, a monk abides stirred to energy
to be rid of wrong things
and to take to right things;

firm and steadfast,
he lays not aside the yoke of righteousness.[15]

This Dhamma is for the energetic,
this Dhamma is not for the lazy,
so, what is said,
is said on that account.

§

Monks: This Dhamma is for one who sets up mindfulness,
this Dhamma is not for the laggard in mindfulness,
thus it is said.

But why is this said?

Herein, monks, a monk is mindful,
he is endowed in the highest degree
with intentness of mind
and discrimination;
he recollects and calls to mind
both the doings and the sayings of long ago.[15]

This Dhamma is for one who sets up mindfulness,
this Dhamma is not for the laggard in mindfulness,
so, what is said,
is said on that account.

§

Monks: This Dhamma is for the composed,
this Dhamma is not for the flustered,
thus it is said.

But why is this said?

[159] Herein, monks, a monk aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

■

Suppressing applied and sustained thought,
he enters and abide in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

■

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experience in his being
that ease whereof the Ariyans declare:

"He that is tranquil and mindful dwells at ease."

■

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,

he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

This Dhamma is for the composed,
this Dhamma is not for the flustered,
so, what is said,
is said on that account.

§

Monks: This Dhamma is for the wise,
this Dhamma is not for the unwise,
thus it is said.

But why is this said?

Herein, monks, a monk is wise;[16]
he is wise as to the way of growth and decay,
with Ariyan penetration into the way
to the complete destruction of ill.

This Dhamma is for the wise,
this Dhamma is not for the unwise,
so, what is said,
is said on that account.

§

Monks: This Dhamma is for the precise
and for one who delights in exactness,
this Dhamma is not for the diffuse
or for him who delights therein,
thus it is said.

But why is this said?

Herein, monks, the heart of a monk leaps up at the thought[17]
of the ending of diffuseness,[18]
becomes calm,
composed and free.

This Dhamma is for the precise
and for one who delights in exactness,
this Dhamma is not for the diffuse
or for him who delights therein,
so, what is said,
is said on that account.'

§

And the venerable Anuruddha dwelt among the Cetis
in the Eastern Bamboo Forest
for the duration of the rainy season.

There,[19] dwelling alone,
secluded,
earnest,
zealous,
resolute,
he attained not long after,
in this world,

by his own knowledge,
the realization of that unsurpassed consummation of the godly life,
for the sake of which
sons of clansmen rightly go forth from their homes
to the homeless life.

He realized:

Birth is destroyed;
lived is the godly life;
done is what had to be done;
there is no more life in this state.

And the venerable Anuruddha was numbered among the arahants.

---

[160] Now at the time of his attaining arahantship,
the venerable Anuruddha uttered these verses:[20]

He knew my (heart's) intent, the Teacher, he
Whose peer the world hath not, and came to me
By power t'effect with body as it were by mind.
Than what was my intent he taught me more.

And he who loved not what was manifold,
The Buddha, taught what is not manifold:
From him I, Dhamma having learnt, abode
Fain for his teaching, the three Vedas won
And done the teaching of the Buddha's word.[21]

---

[1] He was the Buddha's cousin and the most eminent clairvoyant; see *A*. i, 23; for his life see *A.A*. i, 183.

[2] Above, p. 50.

[3] *Comy*. observes that their country was also known by this name; it was in Nepal; see *Buddh*. *India* 26.

[4] *Appiccha: Comy*. This is fourfold: a monk is not greedy for the requisites; does not allow his attainments to be known; nor his learning; nor that he keeps up the thirteen ascetic practices. See *Sn.A*. 494; above, p. 147; *D*. iii, 287; for the whole para. *A*. v, 40.

[5] *Mahāpurisa;* see *K.S*. v, 137 *n*. and references.

[6] *Nippapancarama* and *papancarama*, *papanca* is lit. diffuseness, illusion, perhaps mystery-mongering; here *Comy*. glosses *tanha-manaṃ diṭṭhi-; cf*. *Sn.A*. 431; *Ud.A*. 372; *Dial*. iii, 262 *n*.; *Mil*. 262 (trsl. ii, 92).

[7] The text gives in full. [Ed.: Reconstructed for this edition.]

[8] *Cf*. *M*. i, 215, 218; *S*. v, 71 (trsl. 59).

[9] *Cf*. *D*. i, 105 (see *D.A*.. i, 274); *M*. i, 31; ii, 7;. *A*. iii, 49; *Mil*. 16.

[10] *Cf*. *M*. i, 76; ii, 8; *A*. i, 101, 137.

[11] *Cf*. above, p. 59; below, p. 264.

[12] *Pūti; Comy*. *duggandhattā*. Cattle's urine was an ammoniac drug much used and enjoined on monks. The above five resources of a monk are called the *nissayas*, for which see *Vin*. i, 58, 96; *It*. 102. The fourth given here is omitted in *Vin*. and *It*.

'Pronounced Chayties' which is pronounced Che tes

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 31

Dāna Suttaṃ

On Giving (a)

---

[236] **[160]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight ways of giving.[1]

What eight?

One gives of one's own accord;[2]

one gives from fear;

one gives thinking:
"He gave to me";

or else when thinking:
"He will give to me or,

"It is good to give" or,

"I[3] prepare food,
they do not;
though I cook,
I am not worthy to stop giving
to those who prepare no food";

or, "From this alms-giving of mine,
a fair report will be spread abroad";

or one gives to enrich and mellow the heart.

Monks, these are the eight ways of giving.'

---

[1] See *Dial* iii, 239.

[2] *Āsajja, Dial., loc. cit.;* Because an object of hospitality has approached; lit. seated, but the word can mean spontaneously, see *P.E.D. s.v.* The *Comy.* here *patvā ... nisīdāpetvā*. But there is possibly a contrast with giving from fear intended.

[3] *Cf.* above, p. 33 *f.*

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 32

Dutiya Dāna Suttaṃ

On giving (b)

---

[236] **[161]**

[1][bodh]

Faith, modesty[1] and faultless giving -
These are the things wise men pursue.
This is the way[2] divine, they say,
The high-way to the deva-world.[3]

---

[1] *Hiriyaṃ*, a rare form of *hiri*.

[2] *Magga*.

[3] Quoted at *Kvu* 341; *trsl*. 199; *Expositor* 217; *Vv.A*. 194.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 33

Dāna-Vatthu Suttaṃ

Grounds for Giving

---

[236] **[161]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight grounds for giving.

What eight?

One gives alms out of impulse;[1]

one gives out of exasperation;

one gives under a misapprehension;[2]

one gives from fear;[3]

one gives thinking:

"That was previously given and done by my ancestors.

I am not the man to let the ancient family tradition fall into disuse";

or,

"When I have given this gift I shall,
on the breaking up of the body after death,
be reborn in the blissful heaven-world

or,

"From this gift of mine,
my heart finds peace;
joy and gladness are gotten";

or, he gives to enrich and mellow his heart.

Monks, these are the eight grounds for giving.

---

[1] *Chanda*. *Comy*. *pema,* so perhaps affection.

[2] *Moha*.

[3] The text reads *bhaya;* but the *Comy*. *garaha*, blame.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 34

Khett'Upama Suttaṃ

The Field

---

[237] **[161]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, seed sown in a field possessing eight qualities is not very fruitful,
does not ripen to great sweetness,
nor is it thought a flourishing plot.[1]

■

How does it possess eight qualities?

Consider, monks, the field that is undulating, rocky and **[162]** pebbly, saltish,[2]
without depth of tilth,
without (water) outlet,
without inlet,
with no water-course,
without dyke.[3]

Monks, seed sown in a field so conditioned is not very fruitful,
does not ripen to great sweetness,
nor is it thought a flourishing plot.

§

Even so, monks, gifts given to recluses and godly men,
possessing eight qualities,
are not very fruitful,
nor very advantageous,
nor very splendid,
nor very thrilling.[4]

■

How do they possess eight qualities?

Consider, monks, the recluses and godly men who have wrong views,
wrong intentions,
wrong speech,
wrong actions,
wrong livelihood,
wrong effort,

wrong mindfulness
and wrong concentration.[5]

So possessed,
gifts unto them are not very fruitful,
nor very advantageous,
nor very splendid,
nor very thrilling.

§

[6]'Monks, seed sown in a field possessing eight qualities is very fruitful,
ripens to great sweetness,
is thought a flourishing plot.

■

How does it possess eight qualities?

Consider, monks, the field that is not undulating,
not rocky and pebbly,
not saltish,
with depth of tilth,
with (water) outlet,
with inlet,
with water-course,
with dyke.

Monks, seed sown in a field so conditioned is very fruitful,
does ripens to great sweetness,
and is it thought a flourishing plot.

■

Even so, monks, gifts given to recluses and godly men,
possessing eight qualities,
are very fruitful,
very advantageous,
very splendid,
very thrilling.

How do they possess eight qualities?

Consider, monks, the recluses and godly men who have right views,
right intentions,
right speech,
right actions,
right livelihood,
right effort,
right mindfulness
and right concentration.

So possessed,
gifts unto them are very fruitful,
very advantageous,
very splendid,
very thrilling.

As, in a field perfected,[7] when the seed
That's sown is perfect and the deva rains
Perfecting it, grain to perfection comes;
No plagues[8] are there; perfect the growth becomes;
And crop and fruit reach to perfection then.
So, perfect alms in perfect precept given
Lead to perfection - for one's deed is perfect.

In this a person longing for perfection
[163] Should[9] e'er be perfect and should follow men
In wisdom perfect - thus perfection comes.
In guise and knowledge[10] perfect, he, the heart's
Perfection winning, heaps up perfect karma
And gains the perfect good. Knowing the world
In verity, he grasps the perfect view.
And coming to the perfect Way,[11] he goes
On perfect-minded. Casting by all dirt,
He gains perfection's state, the cool, from ill
Completely freed, and that is all-perfection.[12]

---

[1] *Na phātiseyyaṃ, v.l. seyyā-ti; Comy. -yeyyā-ti; S.e. -yeyyā-ti v.l. pātiseyyā-ti*. I have read *phātiseyyā-ti;* 'a plot *in spate*' *(phāti from √sphāy)*. Perhaps we could read *-yeyyaṃ* as a gerundive - thus, destined to increase. *Comy.* There is no increase *(vaḍḍhi)*.

[2] *Ūsaraṃ. Comy. ubbhidodakaṃ.*

[3] *Mariyāda-. Comy. kedāra-; P.E.D. trench;* but a paddy field requires a dyke.

[4] *Mahāvipphāraṃ,* pervasive or vibrant; *cf*. the use by Bu. at *Vism*. 142; *trsl*. 164. Applied thinking possesses vibration ... it is a state of mental thrill *(paripphandana),* like the flapping of the wings of a bird about to fly up in the air, and like the alighting in front of the lotus of a bee with mind intent on perfume.

Mark iv 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground —
KJV

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 35

Dān'Ūpapatti Suttaṃ

Rebirths Due to Gifts

---

[239] **[163]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight rebirths[1] due to making gifts.

What eight?

Herein, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,

a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.[2]

■

He gives hoping for a return.

■

He sees wealthy nobles,
brahmans
and householders
surrounded by,
attended by,
enjoying
the five strands of sensuous pleasure, and thinks:

"Ah! if only I can be reborn among wealthy nobles,
or brahmans
or householders,
on the breaking up of the body after death!"

■

And he fixes[3] his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,

is not made-to-become for the beyond[4]
and he is reborn after death among wealthy nobles,
or brahmans
or householders.

■

And I say **[164]** this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous prospers because of its purity.[5]

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,
a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the company of the Four Royal devas
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the company of the Four Royal devas,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among the company of the Four Royal devas.

■

And I say this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous
prospers because of its purity.

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,

drink,
raiment,
a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the devas of the Thirty
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the devas of the Thirty,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among devas of the Thirty.

■

And I say this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous
prospers because of its purity.

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,
a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the Yama devas
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the Yama devas,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among the Yama devas.

■

And I say this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous
prospers because of its purity.

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,
a vehicle,
flowers,
scent,

ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the Tusita devas
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the Tusita devas,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among the Tusita devas.

■

And I say this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous
prospers because of its purity.

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,
a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the devas who delight in creating
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the devas who delight in creating,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among the devas who delight in creating.

■

And I say this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous
prospers because of its purity.

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,
a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the devas who have power over others' creations
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the devas who have power over others' creations,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it
and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among the devas who have power over others' creations.

■

And I say this of the virtuous,
not of the vicious.

Monks, the mental aspiration of the virtuous
prospers because of its purity.

§

Then again, monks, a man makes a gift to a recluse or godly man
in the shape of food,
drink,
raiment,
a vehicle,
flowers,
scent,
ointment,
bedding,
dwelling
and lights.

■

He gives hoping for a return.

■

He hearing that the devas of Brahmā's retinue
are long lived,
beautiful
and very happy,
and thinks:

"Ah! if only I can be reborn among the devas of Brahmā's retinue,
on the breaking up of the body after death!"

■

And he fixes his mind on this thought,
directs his attention to it

and makes the thought become.

■

His mind,
set on low things,
is not made-to-become for the beyond
and he is reborn after death among the devas of Brahmā's retinue.

■

And I say this of the virtuous,
not of the vicious;
of him who is rid of lust,
not of him who lusts.

For the mental aspiration of the virtuous, monks,
prospers because of its lustlessness.[6]

Monks, these are the eight rebirths due to making gifts.'

---

[1] *Dān'ūpapattiyo*. *Comy*. *dāna-paccaya upapattiyo; P.E.D*. *s.v. upa-patii:* occasions or objects suitable for gifts; see also *s.v. Dana,* both refer to our text. But see to the contrary *Dial*. iii. 240, where the whole passage recurs.

[2] *Cf*. above, p. 34, where this stock passage recurs.

[3] *Dahati*. *Comy*. *thapeti*.

[4] The *Comy*. with *D*. iii, 256 and *v.l*. of this text inserts *tatr'ūpapattiyā saṇvattati*. So also *S.e., Cittam uttarim abhāvitaṃ*.

[5] *Visuddhattā*.

'Cannot by gifts alone'. Nowhere in this sutta does the Buddha indicate that any aspiation will prosper by gifts alone! There is an entire network of factors that go into even the first case. What the commentator is really doing is pushing the commentarial idea that it is by the first jhāna alone that one gets into the Brahma realms, and this too is not being said. This tells you that the commentators are willing to contradict the word of the Buddha to make their points.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 36

Puñña-Kiriya-Vatthu Suttaṃ

Action

---

[241] **[164]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are three bases[1] of meritorious action.

What three?

The base founded on gifts,
the base founded on virtue
and the base founded on making mind become.

§

Take the case, monks, of a man who only on a small[2] scale **[165]**
creates the base of meritorious action founded on gifts,
only on a small scale
creates the base of meritorious action founded on virtue
and does not reach the base of meritorious action
founded on making mind become.

■

He, on the breaking up of the body after death,
is reborn among men[3] of ill luck.

§

Take the case, monks, of the man who creates the bases of meritorious action
founded on gifts and virtue
to a medium[4] degree
and does not reach the base of making mind become.

He, on the breaking up of the body after death,
is reborn among men[5] of good luck.

§

Take the case of a man who creates the bases of meritorious action
founded on gifts and virtue
to a high degree
and does not reach the base of making mind become.

He, on the breaking up of the body after death,
is reborn among the company of the Four Royal devas.

-°-

There the Four Royal devas
having created the bases of meritorious action
founded on gifts and virtue
to a very high degree,
surpass the devas of their realm
in ten ranges,
that is to say:
in divine life,
beauty,
happiness,
pomp and power,
in divine shapes,
sounds,
perfumes,
tastes
and touch.[6]

■

Or, on the breaking up of the body after death,
he is reborn among the devas of the Thirty.

-°-

There Sakka, king of devas, having created the bases of meritorious action
founded on gifts and virtue
to a very high degree,
surpass the devas of their realm
in ten ranges,
that is to say:
in divine life,
beauty,
happiness,
pomp and power,
in divine shapes,
sounds,
perfumes,
tastes
and touch.

■

Or, on the breaking up of the body after death,
he is reborn among the Yama devas.

-°-

There Suyama,[7] son of devas,
having created the bases of meritorious action
founded on gifts and virtue
to a very high degree,
surpass the devas of their realm
in ten ranges,
that is to say:
in divine life,
beauty,
happiness,
pomp and power,
in divine shapes,
sounds,

perfumes,
tastes
and touch.

■

Or, on the breaking up of the body after death,
he is reborn among the Tusita devas, where Santusita, son of devas, having
created the bases of meritorious action
founded on gifts and virtue
to a very high degree,
surpasses all others of that realm
in ten ranges,
that is to say:
in divine life,
beauty,
happiness,
pomp and power,
in divine shapes,
sounds,
perfumes,
tastes
and touch.

■

Or, on the breaking up of the body after death,
he is reborn among the devas who delight in creating,
where Sunimmita, son of devas,
having created the bases of meritorious action
founded on gifts and virtue
to a very high degree,
surpasses all others of that realm
in ten ranges,
that is to say:
in divine life,

beauty,
happiness,
pomp and power,
in divine shapes,
sounds,
perfumes,
tastes
and touch.

§

[166] Take the case, monks, of a man who creates the base of meritorious action
founded on gifts and virtue
to a high degree
and does not reach the base founded on making mind become.

■

He, on the breaking up of the body after death,
is reborn among the devas who have power over others' creations.

-°-

There Vasavattin, son of devas,
having created the bases of meritorious action
founded on gifts and virtue
to a very high degree,
surpasses the devas of that realm
in ten ranges,
that is to say:
in divine life,
beauty,

happiness,
pomp and power,
in divine shapes,
sounds,
perfumes,
tastes
and touch.

Monks, these are the three bases of meritorious action.'

---

[1] These three are given at *D*. iii, 218; *It*. 51.

[2] *Parittaṃ*. *Comy*. glosses, *thokaṃ, mandaṃ;* for the latter word see *Childers* in this meaning.

[3] *Dobhaggaṃ*. *Comy*. observes one of the five low stocks; *cf*. *A*. i, 107; ii, 85; *M*. ii, 152; *F. Dial*. ii, 86: trappers, rush-plaiters, cartwrights and vermin-killers.

[4] *Mattaso;* see note at *K.S*. iii, 177.

[5] *Sobhaggaṃ*. *Comy*. One of the three high stocks - viz., a noble, a brahman or a yeoman.

[6] *Cf*. *D*. iii, 146; *Dial*. ii, 296.

[7] These devas names recur at *D*. i, 217.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 37

Sappurisa-Dāna Suttaṃ

The Worthy Man[1] (a)

---

[243] **[166]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are eight gifts of a good man.

What eight?

Monks, he gives clean (things),
what is choice,
proper,
at fitting times,

and with care;[2]
he gives repeatedly;
and giving calms his mind;
after giving he is glad.

Monks, these are the eight gifts of a good man.

Clean, choice and timely, proper drink and food
He gives in charity repeatedly
To them that live the life - fair field of merit -
Nor feels remorse at lavishing his gifts Of things
material. Gifts given thus
The seers[3] extol. And sacrificing thus -
Wise man, believer, with his heart set free -
I' the calm and happy world that sage is born.'

---

[1] *Cf. A.* iii, 172; below, p. 262.

[2] *Cf. K.S.* i, 30, *n.* 6; *J*, iv, 361 (*viceyya*).

[3] *Vipassino*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 38

Sappurisa Suttaṃ

The Worthy Man (b)

---

[244] **[166]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

[1]'Monks, when a worthy man is born into a family,
it is for the good,
benefit
and happiness of many folk.

It is for the good,
benefit
and happiness

of his parents,
of his wife and children,
of his slaves,
workmen
and servants,
of his friends and com- **[167]** panions,
of the ghosts of his forebears,[2]
of the rajah,
of the devas,
and of recluses and godly men.

Monks, just as abundance of rain
brings to perfection all crops
for the good,
benefit
and happiness of many folk;
even so a worthy man is born into a family,
it is for the good,
benefit
and happiness of many folk.

Ah, well it is for many when within
The home a wise man's born! Untiring, night
And day, he honours mother, father, forebears,
In fitting manner,[3] mindful of their care[4]
In former days. The homeless wanderers,
Who live the godly life, he honours,[5] firm
In faith, he knows therefor things proper, right.[6]
He is the rajah's friend and favourite,
The friend of devas, kith and kin and all.

Firm set in Saddhamma, with stain of stint
Put by, he wayfares to the world of bliss.'[7]

---

[1] A very similar sutta recurs at *A*. iii, 46.

[2] *Pubba-petanaṃ*. *Comy*. *paraloka-gatānaṃ ñātīnaṃ,* and so in the verses, but *Comy*. there *paṭhame*.

[3] *Saha dhammena*.

[4] *Kataṃ,* lit. deed. The *Comy*. observes, remembering the nature of his mother's and father's previous services *(kāra)*.

[5] I take both *apace* and *bhajate* to be pres, indic, reflective, though they can be optative, as the *P.E.D*. suggests.

[6] *S.e*. reads *ñatvā dhamme'dha*.

[7] *Sivaṃ,* the half line recurs at *Sn*. 115; *Sn.A*. 173, *kheman ... anupaddavaṃ*. See *S*. iv, 370.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 39

Puñña-bhisanda Suttaṃ

Yields

---

[245] **[167]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight yields in merit[1] and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,[2]
which are conducive to what is pleasing,
lovely,
precious,

beneficial
and to happiness.

What eight?

§

Herein, monks, an Ariyan disciple has found refuge in the Buddha.

This, monks, is the first yield in merit and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,
beneficial
and to happiness.

■

Again, monks, an Ariyan disciple has found refuge in Dhamma.

This is the second yield in merit and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,

beneficial
and to happiness.

■

[168]Again, monks, an Ariyan disciple has found refuge in the Order.

This is the third yield in merit and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,
beneficial
and to happiness.

§

Monks, there are these five gifts,[3]
great gifts,
recognized from the first,
known for many a day,
known by tradition,
ancient,
and unconfounded;
not being confounded in the past,
they have not become confounded,
nor will they become confounded;
they are not scorned by discerning recluse or godly man.[4]

What five?

■

Herein, monks, an Ariyan disciple
abandons taking life and abstains therefrom.

Thus abstaining,
to unnumbered beings he gives without fear;
he gives without hatred;
he gives without ill-will:
and in giving without fear,
hatred
or ill-will,
he becomes a partaker in unbounded fearlessness,
amity
and goodwill.

This, monks, is the first gift
great gift,
recognized from the first,
known for many a day,
known by tradition,
ancient,
and unconfounded;
not being confounded in the past,
not become confounded,
nor will it become confounded;
not scorned by discerning recluse or godly man.

-°-

This, monks, is the fourth yield in merit and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,

lovely,
precious,
beneficial
and to happiness.

■

Again, monks, an Ariyan disciple abandons stealing.

Thus abstaining,
to unnumbered beings he gives without fear;
he gives without hatred;
he gives without ill-will:
and in giving without fear,
hatred
or ill-will,
he becomes a partaker in unbounded fearlessness,
amity
and goodwill.

This, monks, is the second gift
great gift,
recognized from the first,
known for many a day,
known by tradition,
ancient,
and unconfounded;
not being confounded in the past,
not become confounded,
nor will it become confounded;
not scorned by discerning recluse or godly man.

-°-

This, monks, is the fifth yield in merit and goodness,
the food of happiness,
celestial,

resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,
beneficial
and to happiness.

■

Again, monks, an Ariyan disciple abandons all lustful evil ways.

Thus abstaining,
to unnumbered beings he gives without fear;
he gives without hatred;
he gives without ill-will:
and in giving without fear,
hatred
or ill-will,
he becomes a partaker in unbounded fearlessness,
amity
and goodwill.

This, monks, is the third gift
great gift,
recognized from the first,
known for many a day,
known by tradition,
ancient,
and unconfounded;
not being confounded in the past,
not become confounded,
nor will it become confounded;
not scorned by discerning recluse or godly man.

-°-

This, monks, is the sixth yield in merit and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,
beneficial
and to happiness.

■

Again, monks, an Ariyan disciple abandons lying.

Thus abstaining,
to unnumbered beings he gives without fear;
he gives without hatred;
he gives without ill-will:
and in giving without fear,
hatred
or ill-will,
he becomes a partaker in unbounded fearlessness,
amity
and goodwill.

This, monks, is the fourth gift
great gift,
recognized from the first,
known for many a day,
known by tradition,
ancient,
and unconfounded;
not being confounded in the past,
not become confounded,

nor will it become confounded;
not scorned by discerning recluse or godly man.

-°-

This, monks, is the seventh yield in merit and goodness,
the food of happiness,
celestial,
resulting in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,
beneficial
and to happiness.

■

Again, monks, an Ariyan disciple abandons the use of intoxicants, which cause indolence, and abstains therefrom.

Thus abstaining,
to unnumbered beings he gives without fear;
he gives without hatred;
he gives without ill-will:
and in giving without fear,
hatred
or ill-will,
he becomes a partaker in unbounded fearlessness,
amity
and goodwill.

This, monks, is the fifth gift
great gift,
recognized from the first,
known for many a day,
known by tradition,

ancient,
and unconfounded;
not being confounded in the past,
not become confounded,
nor will it become confounded;
not scorned by discerning recluse or godly man.

-°-

This, monks, is the eighth yield in merit and goodness,
the food of happiness,
celestial,
resulting **[169]** in happiness,
leading heavenward,
which is conducive to what is pleasing,
lovely,
precious,
beneficial
and to happiness.

Monks, these are the eight yields in merit and goodness.

---

[1] *Cf*. S. v, 391; [SN 5.55.31 Woodward] *A*. ii, 54; [AN 4.51 Woodward] iii, 51. [AN 5.45 Hare]

[2] This phrase reours at *D*. i, 51 (see *D.A*. i, 158); *A*. iii, 46.

[3] *Dānāni*. *Comy*. *cetanādānāniṃ*. determinations in giving; *Pts*. *of C*. 199.

[4] *Cf*. *A*. ii, 30; *S*. iii, 71.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
IV. Dāna Vagga

Sutta 40

Sabba-Lahuso Suttaṃ
aka
Apāya-Saṇvattanika Suttaṃ
aka
Duccarita-Vipāka Suttaṃ

Very Trifling[1]

---

[247] **[169]**

[1][bodh] [No Nidana]

"Monks, taking life, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of taking life
is the shortening of a man's life.

■

Monks, stealing, when pursued,
practised,

increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of stealing
is a man's loss of wealth.

■

Monks, fleshly lusts, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of fleshly lusts
is a man's rivalry and hatred.

■

Monks, lying, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of lying
is the slandering
and false-speaking of a man.

■

Monks, backbiting, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,

to the Peta realm;
what is the very trifling result of backbiting
is the breaking up of a man's friendships.

■

Monks, harsh speech, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of harsh speech
is an unpleasing noise for a man.

■

Monks, frivolous talk, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of frivolous talk
is unacceptable speech for a man.

■

Monks, drinking strong drink, when pursued,
practised,
increased,
brings one to hell,
to an animal's womb,
to the Peta realm;
what is the very trifling result of drinking strong drink
is madness for a man'.

[1] *Sabba-lahuso*. *P.E.D*., I think wrongly, considers this an adverb 'very quickly.' *Comy*. glosses, *parittaka (tena parittakena kammavipākena appāyuko hoti);* there is a reading lahuko. Perhaps we should render 'immediate.'

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 41

Saṇkhitta Aṭṭh'aṇg'Uposatha Suttaṃ

The Observances (in brief)

---

[248] **[170]**

[1][vaka][bodh] THUS have I heard:

Once the Exalted One was staying near Sāvatthī, in Anāthapiṇḍika's Park at Jeta Grove.

There the Exalted One addressed the monks, saying: 'Monks.'

'Lord,' they replied,
and the Exalted One spoke thus:

"Monks, the Observance[1] day,
when observed and kept with eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.

§

Monks, how is it so observed and kept?

Herein, monks, an Ariyan disciple reflects thus:

"All their lives
arahants abandon taking life
and abstain therefrom;
they dwell meekly and kindly,
compassionately and mercifully to all beings,
laying aside stick and sword.

I, too, now, during this night and day,
will abandon taking life and abstain therefrom.

I will dwell meekly and kindly,
compassionately and mercifully to all beings
and lay aside both stick and sword.

So, in this way,
I shall follow the example of arahants
and keep the Observance."

With this first qualification is it kept.[2]

■

"All their lives
arahants abandon taking what is not given
and abstain therefrom.

They dwell taking what is given,
expectant;
not stealing,
but holding themselves in purity.

I, too, now, during this night and day,
will abandon taking what is not given
and abstain therefrom.

I will dwell taking what is given,
expectant;
not stealing,
but holding myself in purity.

So, thereby, I shall follow the example of arahants
and keep the Observance."

With this second qualification is it kept.

■

"All their lives
arahants abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

I, too, now, during this night and day,
will abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

So, thereby, I shall follow the example of arahants and keep the
Observance."

With this third qualification is it kept.

■

"All their lives
arahants abandon lying and abstain there- **[171]** from;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
they deceive no one in the world.[3]

I, too, now, during this night and day,
will abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
I will deceive no one in the world.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fourth qualification is it kept.

■

"All their lives
arahants abandon spirituous liquors that cause sloth,
and abstain therefrom.

I, too, now, during this night and day,
will abandon spirituous liquors that cause sloth,
and abstain therefrom.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fifth qualification is it kept.

■

"All their lives
arahants have but one meal (a day),
abstaining from food at night and at wrong times.

I, too, now, during this night and day,
will have but one meal,
abstaining from food at night and at wrong times.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this sixth qualification is it kept.

■

"All their lives
arahants abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning themselves
with garlands, scents and cosmetics.

I, too, now during this night and day,
will abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning myself
with garlands, scents and cosmetics.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this seventh qualification is it kept.

■

"All their lives
arahants abandon using large and lofty beds
and abstain therefrom;
they lie on low beds,
couches or strewn grass.

I, too, this night and day,
abstaining from the using a large or lofty bed,
will lie on a low one
or on a couch or on strewn grass.

So, in this way, I shall follow the example of arahants and keep the Observance."

With this eighth qualification is it kept.

Monks, the Observance day,
when observed and kept with these eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.'

---

[1] *Uposatha*.

[2] *Cf*. *D*. i, 4, 63; *M*. i, 278; iii, 47; *A*. i, 211; ii, 208; *D.A*. i, 70 *f.;* below, p. 259.

[3] *Cf*. *D*. iii, 170; *M*. iii, 33. Saccasandha: bondsmen to truth; *DA*. i, 73 observes: They put together, join truth with truth. They do not tell lies now and then.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 42

Vitthata Aṭṭh'aṇg'Uposatha Suttaṃ

The Observances (in detail)

---

[251] **[171]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying near Sāvatthī, in Anāthapiṇḍika's Park at Jeta Grove.

There the Exalted One addressed the monks, saying: 'Monks.'

'Lord,' they replied,
and the Exalted One spoke thus:

"Monks, the Observance day,
when observed and kept with eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.

§

Monks, how is it so observed and kept?

Herein, monks, an Ariyan disciple reflects thus:

"All their lives
arahants abandon taking life
and abstain therefrom;
they dwell meekly and kindly,
compassionately and mercifully to all beings,
laying aside stick and sword.

I, too, now, during this night and day,
will abandon taking life and abstain therefrom.

I will dwell meekly and kindly,
compassionately and mercifully to all beings
and lay aside both stick and sword.

So, in this way,
I shall follow the example of arahants
and keep the Observance."

With this first qualification is it kept.

■

"All their lives
arahants abandon taking what is not given
and abstain therefrom.

They dwell taking what is given,
expectant;
not stealing,
but holding themselves in purity.

I, too, now, during this night and day,
will abandon taking what is not given
and abstain therefrom.

I will dwell taking what is given,
expectant;
not stealing,
but holding myself in purity.

So, thereby, I shall follow the example of arahants
and keep the Observance."

With this second qualification is it kept.

■

"All their lives
arahants abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

I, too, now, during this night and day,
will abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

So, thereby, I shall follow the example of arahants and keep the
Observance."

With this third qualification is it kept.

■

"All their lives
arahants abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
they deceive no one in the world.

I, too, now, during this night and day,
will abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
I will deceive no one in the world.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fourth qualification is it kept.

■

"All their lives
arahants abandon spirituous liquors that cause sloth,
and abstain therefrom.

I, too, now, during this night and day,
will abandon spirituous liquors that cause sloth,
and abstain therefrom.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fifth qualification is it kept.

■

"All their lives
arahants have but one meal (a day),
abstaining from food at night and at wrong times.

I, too, now, during this night and day,
will have but one meal,
abstaining from food at night and at wrong times.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this sixth qualification is it kept.

■

"All their lives
arahants abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning themselves
with garlands, scents and cosmetics.

I, too, now during this night and day,
will abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning myself
with garlands, scents and cosmetics.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this seventh qualification is it kept.

■

"All their lives
arahants abandon using large and lofty beds
and abstain therefrom;
they lie on low beds,
couches or strewn grass.

I, too, this night and day,
abstaining from the using a large or lofty bed,
will lie on a low one
or on a couch or on strewn grass.

So, in this way, I shall follow the example of arahants and keep the Observance."

With this eighth qualification is it kept.

Monks, the Observance day,
when observed and kept with these eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.'

§

'How fruitful,
how advantageous,
how splendid
and how thrilling
is the Observance day (when kept)?

■

[172] Monks, though one hold power,
dominion,
sway
over these sixteen great peoples,
rich with the seven gems,
that is to say:

The Aṇgas,[1]
Magadhas,
Kāsis,
Kosalas,
Vajjīs,
Mallas,
Cetīs,[2]
Vaṃsas,
Pañcālas,
Macchas,
Sūrasenas,
Assakas,
Avantīs,
Gandharas
and the Kambojas,
yet such power is not worth a sixteenth part[3]
of the Observance day
kept with the eight qualifications.

And why is that?

Mean, monks, is the rule of man compared with celestial happiness.

■

Monks, each fifty years of mankind
is but a single night and day to the hosts of the Four Royal devas;
their month has thirty of those nights,
their year twelve months.

The lifespan of those devas
consists of five hundred celestial years,
each equal to that year.

This is certain, monks,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the retinue of the Four Royal devas.

So, monks, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Monks, each hundred years of mankind
is but a single night and day to the devas of the Thirty;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of a thousand celestial years,
each equal to that year.[4]

This is certain, monks,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the deva-retinue of the Thirty.

So, monks, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Monks, each two hundred years of mankind
is but a single night and day to the Yama devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of two thousand celestial years,
each equal to that year.[5]

So, monks, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

[173] Monks, each four hundred years of mankind is but a single night and day to the Tusita devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of four thousand celestial years,
each equal to that year.

So, monks, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Monks, each eight hundred years of mankind is but a single night and day
to the devas who delight in creating;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of eight thousand celestial years,
each equal to that year.

So, monks, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Monks, each sixteen hundred years of mankind is but a single nigbt and day[6] to the devas who have power over others' creations,
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of sixteen thousand celestial years,
each equal to that year.

This is certain, monks,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
on the breaking up of the body after death,
among the retinue of the devas who have power over others' creations.

So, monks, this is said by me concerning that:

Mean is the rule of man compared with celestial happiness.

Kill[7] not, nor take what is not given thee,
Speak ne'er a lie, nor drink strong drink, eschew
Ungodly living, sinful intercourse,
At night eat not, nor at unfitting times,
Refrain from garlands and the use of scents
And make thy bed upon the grass-strewn ground -
Indeed this eightfold is th'Observance called,
Taught by th'Awake, who to ill's end has gone.[8]

In ordered course the moon and sun sweep on
Both fair to see and luminous. While through
The sky they move, they gild the clouds and gloom
Dispel; o'er every realm they shed their rays -
Within this earth are treasures found: gems, pearls,
[174] The beryl, luck-stone,[9] singī[10] gold, and golds
Called jāta, kañcana and haṭaka -
But not a sixteenth part the worth are they
Of the Observance kept - like sheen of moon[11]
To all the starry host 'tis in compare.
Wherefore the virtuous woman, moral man,
Who keep th'Observance day in these eight ways,
Make merit yielding happiness and come,
Blameless, unto the blissful heaven-world.'

---

[1] This list recurs at *A*. i, 213; *Nidd*. ii, 247; *cf*. *D*. ii, 200; *Mil*. 350. See Rhys Davids' *Buddh*. *India,* p. 23; C.H.I. i, 172. For the gems see above, p. 55.

[2] Pronounced Chayties.

[3] For like comparison *cf*. *A*. i, 116; *Ud*. 11; *It*. 19; *K.S*. iii, 133 and *passim*.

[4] *Cf*. *D*. ii, 327, where this passage recurs.

[5] The text repeats all in full. [Ed. fully expanded in this edition.]

Psalms xc, 4: For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
KJV

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 43

Visākh'uposatha Suttaṃ

Visākhā

---

[255] **[174]**

[1][khan][bodh] THUS have I heard:

Once the Exalted One was staying near Sāvatthī, at the terraced house of Migāra's mother.

This opening may cause confusion. Visākā was called 'Migāra's Mother' because she was responsible for converting Migāra, her father-in-law; but she also had a son named Migāra.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 44

Vāseṭṭh'Uposatha Suttaṃ

Vāseṭṭha

---

[258] **[174]**

[1][bodh] THUS have I heard:

Once the Exalted One, was dwelling in the Gabled Hall, in Mahāvana, near Vesālī.

There Vāseṭṭha,[1] the lay disciple, approached the Exalted One,
saluted,
and sat down at one side.

As he sat at one side, The Exalted One said:[ed1]

'Vāseṭṭha, the Observance day,
when observed and kept with eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.

§

Vāseṭṭha, how is it so observed and kept?

Herein, Vāseṭṭha, an Ariyan disciple reflects thus:

"All their lives
arahants abandon taking life
and abstain therefrom;
they dwell meekly and kindly,
compassionately and mercifully to all beings,
laying aside stick and sword.

I, too, now, during this night and day,
will abandon taking life and abstain therefrom.

I will dwell meekly and kindly,
compassionately and mercifully to all beings
and lay aside both stick and sword.

So, in this way,
I shall follow the example of arahants
and keep the Observance."

With this first qualification is it kept.

■

"All their lives
arahants abandon taking what is not given
and abstain therefrom.

They dwell taking what is given,
expectant;

not stealing,
but holding themselves in purity.

I, too, now, during this night and day,
will abandon taking what is not given
and abstain therefrom.

I will dwell taking what is given,
expectant;
not stealing,
but holding myself in purity.

So, thereby, I shall follow the example of arahants
and keep the Observance."

With this second qualification is it kept.

■

"All their lives
arahants abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

I, too, now, during this night and day,
will abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this third qualification is it kept.

■

"All their lives
arahants abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
they deceive no one in the world.

I, too, now, during this night and day,
will abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
I will deceive no one in the world.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fourth qualification is it kept.

■

"All their lives
arahants abandon spirituous liquors that cause sloth,
and abstain therefrom.

I, too, now, during this night and day,
will abandon spirituous liquors that cause sloth,
and abstain therefrom.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fifth qualification is it kept.

■

"All their lives
arahants have but one meal (a day),
abstaining from food at night and at wrong times.

I, too, now, during this night and day,
will have but one meal,
abstaining from food at night and at wrong times.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this sixth qualification is it kept.

■

"All their lives
arahants abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning themselves
with garlands, scents and cosmetics.

I, too, now during this night and day,
will abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning myself
with garlands, scents and cosmetics.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this seventh qualification is it kept.

■

"All their lives
arahants abandon using large and lofty beds
and abstain therefrom;
they lie on low beds,
couches or strewn grass.

I, too, this night and day,
abstaining from the using a large or lofty bed,
will lie on a low one
or on a couch or on strewn grass.

So, in this way, I shall follow the example of arahants and keep the Observance."

With this eighth qualification is it kept.

Vāseṭṭha, the Observance day,
when observed and kept with these eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.'

§

'How fruitful,
how advantageous,
how splendid
and how thrilling
is the Observance day (when kept)?

■

Vāseṭṭha, though one hold power,
dominion,
sway
over these sixteen great peoples,
rich with the seven gems,
that is to say:

The Aṇgas,
Magadhas,
Kāsis,
Kosalas,
Vajjīs,
Mallas,
Cetīs,
Vaṃsas,
Pañcālas,
Macchas,
Sūrasenas,
Assakas,
Avantīs,
Gandharas
and the Kambojas,
yet such power is not worth a sixteenth part
of the Observance day
kept with the eight qualifications.

And why is that?

Mean, Vāseṭṭha, is the rule of man compared with celestial happiness.

■

Vāseṭṭha, each fifty years of mankind
is but a single night and day to the hosts of the Four Royal devas;

their month has thirty of those nights,
their year twelve months.

The lifespan of those devas
consists of five hundred celestial years,
each equal to that year.

This is certain, Vāseṭṭha,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the retinue of the Four Royal devas.

So, Vāseṭṭha, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Vāseṭṭha, each hundred years of mankind
is but a single night and day to the devas of the Thirty;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of a thousand celestial years,
each equal to that year.

This is certain, Vāseṭṭha,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the deva-retinue of the Thirty.

So, Vāseṭṭha, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Vāseṭṭha, each two hundred years of mankind
is but a single night and day to the Yama devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of two thousand celestial years,
each equal to that year.

So, Vāseṭṭha, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Vāseṭṭha, each four hundred years of mankind is but a single night and day to the Tusita devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of four thousand celestial years,
each equal to that year.

So, Vāseṭṭha, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Vāseṭṭha, each eight hundred years of mankind is but a single night and day to the devas who delight in creating;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of eight thousand celestial years,
each equal to that year.

So, Vāseṭṭha, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Vāseṭṭha, each sixteen hundred years of mankind is but a single nigbt and day to the devas who have power over others' creations,
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of sixteen thousand celestial years,
each equal to that year.

This is certain, Vāseṭṭha,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
on the breaking up of the body after death,
among the retinue of the devas who have power over others' creations.

So, Vāseṭṭha, this is said by me concerning that:

Mean is the rule of man compared with celestial happiness.

Kill not, nor take what is not given thee,
Speak ne'er a lie, nor drink strong drink, eschew
Ungodly living, sinful intercourse,
At night eat not, nor at unfitting times,
Refrain from garlands and the use of scents
And make thy bed upon the grass-strewn ground -
Indeed this eightfold is th'Observance called,
Taught by th'Awake, who to ill's end has gone.

In ordered course the moon and sun sweep on
Both fair to see and luminous. While through
The sky they move, they gild the clouds and gloom
Dispel; o'er every realm they shed their rays -
Within this earth are treasures found: gems, pearls,
The beryl, luck-stone, singī gold, and golds
Called jāta, kañcana and haṭaka -
But not a sixteenth part the worth are they
Of the Observance kept - like sheen of moon
To all the starry host 'tis in compare.
Wherefore the virtuous woman, moral man,
Who keep th'Observance day in these eight ways,
Make merit yielding happiness and come,
Blameless, unto the blissful heaven-world.'

And when he had so spoken, Vasettha said to the Exalted One:

'Lord, if my near and dear kinsfolk
were to keep the Observance day,

with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

Lord, if all the nobles were thus to keep the Observance day,
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

If all the brahmans,
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

If all the tradesfolk[2],
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

If all **[175]** the labourers were thus to keep the Observance day it would be for their benefit and happiness for many a day.'

'It is just as you say, Vasettha, if your near and dear kinsfolk
were to keep the Observance day,
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

Lord, if all the nobles were thus to keep the Observance day,
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

If all the brahmans,
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

If all the tradesfolk,
with the eightfold qualifications,
it would be for their benefit and happiness for many a day.

If all the labourers were thus to keep the Observance day it would be for their benefit and happiness for many a day.'

And if the deva world,
with its Maras and Brahmās,
or the world of mankind,
with its recluses and godly men,
its devas and men,
were thus to keep the Observance day,
it would be for their benefit and happiness for many a day.

'Vasettha, even if these great Sal[3] trees
were thus to keep the Observance day,
it would be for their benefit and happiness for many a day,
provided they were to act consciously -
then what need to speak of mankind!'[4]

---

[1] His name is not in the list at *A*.; he may be the brahman of the Tevijja Sutta; see *Dial*. i, 300; iii, 77, *n*. 3.

[2] *Vessa* and *sudda*.

[3] *Mahāsālā*. *Comy*. Before him stood two Sal trees.

[4] *Cf*. *A*. ii, 194. [AN 4.193 Woodward]

[ed1] Hare abridges saying: "(repeated Sutta 42 and the *gāthā*)" Reconstructed for this edition. For notes see AN 8.42.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 45

Bojjh'Uposatha Suttaṃ

Bojjhā[1]

---

[259] **[175]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There Bojjhā, the lay disciple, approached the Exalted One,
saluted,
and sat down at one side.

As she sat at one side, The Exalted One said:[ed1]

'Bojjhā, the Observance day,
when observed and kept with eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.

§

Bojjhā, how is it so observed and kept?

Herein, Bojjhā, an Ariyan disciple reflects thus:

"All their lives
arahants abandon taking life
and abstain therefrom;
they dwell meekly and kindly,
compassionately and mercifully to all beings,
laying aside stick and sword.

I, too, now, during this night and day,
will abandon taking life and abstain therefrom.

I will dwell meekly and kindly,
compassionately and mercifully to all beings
and lay aside both stick and sword.

So, in this way,
I shall follow the example of arahants
and keep the Observance."

With this first qualification is it kept.

■

"All their lives
arahants abandon taking what is not given
and abstain therefrom.

They dwell taking what is given,
expectant;

not stealing,
but holding themselves in purity.

I, too, now, during this night and day,
will abandon taking what is not given
and abstain therefrom.

I will dwell taking what is given,
expectant;
not stealing,
but holding myself in purity.

So, thereby, I shall follow the example of arahants
and keep the Observance."

With this second qualification is it kept.

■

"All their lives
arahants abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

I, too, now, during this night and day,
will abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this third qualification is it kept.

■

"All their lives
arahants abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
they deceive no one in the world.

I, too, now, during this night and day,
will abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
I will deceive no one in the world.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fourth qualification is it kept.

■

"All their lives
arahants abandon spirituous liquors that cause sloth,
and abstain therefrom.

I, too, now, during this night and day,
will abandon spirituous liquors that cause sloth,
and abstain therefrom.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this fifth qualification is it kept.

■

"All their lives
arahants have but one meal (a day),
abstaining from food at night and at wrong times.

I, too, now, during this night and day,
will have but one meal,
abstaining from food at night and at wrong times.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this sixth qualification is it kept.

■

"All their lives
arahants abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning themselves
with garlands, scents and cosmetics.

I, too, now during this night and day,
will abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning myself
with garlands, scents and cosmetics.

So, thereby, I shall follow the example of arahants and keep the Observance."

With this seventh qualification is it kept.

■

"All their lives
arahants abandon using large and lofty beds
and abstain therefrom;
they lie on low beds,
couches or strewn grass.

I, too, this night and day,
abstaining from the using a large or lofty bed,
will lie on a low one
or on a couch or on strewn grass.

So, in this way, I shall follow the example of arahants and keep the Observance."

With this eighth qualification is it kept.

Bojjhā, the Observance day,
when observed and kept with these eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling.'

§

'How fruitful,
how advantageous,
how splendid
and how thrilling
is the Observance day (when kept)?

■

Bojjhā, though one hold power,
dominion,
sway
over these sixteen great peoples,
rich with the seven gems,
that is to say:

The Aṇgas,
Magadhas,
Kāsis,
Kosalas,
Vajjīs,
Mallas,
Cetīs,
Vaṃsas,
Pañcālas,
Macchas,
Sūrasenas,
Assakas,
Avantīs,
Gandharas
and the Kambojas,
yet such power is not worth a sixteenth part
of the Observance day
kept with the eight qualifications.

And why is that?

Mean, Bojjhā, is the rule of man compared with celestial happiness.

■

Bojjhā, each fifty years of mankind
is but a single night and day to the hosts of the Four Royal devas;

their month has thirty of those nights,
their year twelve months.

The lifespan of those devas
consists of five hundred celestial years,
each equal to that year.

This is certain, Bojjhā,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the retinue of the Four Royal devas.

So, Bojjhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Bojjhā, each hundred years of mankind
is but a single night and day to the devas of the Thirty;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of a thousand celestial years,
each equal to that year.

This is certain, Bojjhā,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the deva-retinue of the Thirty.

So, Bojjhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Bojjhā, each two hundred years of mankind
is but a single night and day to the Yama devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of two thousand celestial years,
each equal to that year.

So, Bojjhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Bojjhā, each four hundred years of mankind is but a single night and day to the Tusita devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of four thousand celestial years,
each equal to that year.

So, Bojjhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Bojjhā, each eight hundred years of mankind is but a single night and day to the devas who delight in creating;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of eight thousand celestial years,
each equal to that year.

So, Bojjhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Bojjhā, each sixteen hundred years of mankind is but a single nigbt and day to the devas who have power over others' creations,
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of sixteen thousand celestial years,
each equal to that year.

This is certain, Bojjhā,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
on the breaking up of the body after death,
among the retinue of the devas who have power over others' creations.

So, Bojjhā, this is said by me concerning that:

Mean is the rule of man compared with celestial happiness.

Kill not, nor take what is not given thee,
Speak ne'er a lie, nor drink strong drink, eschew
Ungodly living, sinful intercourse,
At night eat not, nor at unfitting times,
Refrain from garlands and the use of scents
And make thy bed upon the grass-strewn ground -
Indeed this eightfold is th'Observance called,
Taught by th'Awake, who to ill's end has gone.

In ordered course the moon and sun sweep on
Both fair to see and luminous. While through
The sky they move, they gild the clouds and gloom
Dispel; o'er every realm they shed their rays -
Within this earth are treasures found: gems, pearls,
The beryl, luck-stone, singī gold, and golds
Called jāta, kañcana and haṭaka -
But not a sixteenth part the worth are they
Of the Observance kept - like sheen of moon
To all the starry host 'tis in compare.
Wherefore the virtuous woman, moral man,
Who keep th'Observance day in these eight ways,
Make merit yielding happiness and come,
Blameless, unto the blissful heaven-world.'

---

[1] I find no mention of this lay-disciple except below, p. 229. [Ed.: Where Bojjhā is said to have received this sutta at the terraced house of Migāra's mother. There is spelling difference between the varous verstions of the name in Pali: Bojjhā, Bocchā, Bojjaṇgā, and Bojjā.] The *Comy.* is silent. The name means 'wisdom'.

ed1 Hare abridges saying: "(repeated Sutta 42 and the *gāthā*)" Reconstructed for this edition. For notes see AN 8.42.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 46

Anuruddha-Manāpa-Kāyika Suttaṃ

The Venerable Anuruddha

---

[262] **[175]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling at Kosambī in Ghosita Park.[1]

Now the venerable Anuruddha had gone apart during the noon-day rest;
and there, there came to him
a host of lovely fairies,[2] who saluted and stood at one side.

Thus standing, they addressed the venerable one and said:

'Master Anuruddha, we are the fairies of lovely form.

In three degrees we wield power and have dominion:

We can assume in a trice[3] any colour we desire;
we can produce in a trice
any sound we desire;
we can obtain in a trice
any happiness we desire.

We, Master Anuruddha, are the fairies of lovely form
and in these three degrees we have power and dominion.'

§

Then the venerable Anuruddha thought:

'Oh that these fairies would become all blue,
with blue faces,
blue garments
[176] and blue finery!'

And those fairies,
knowing his thoughts,
became all blue,
with blue faces,
blue garments
and blue finery.

■

Then he thought:
'Oh that these fairies would become all yellow,
with yellow faces,
yellow garments
and blue yellow!'

And those fairies,
knowing his thoughts,
became all yellow,
with yellow faces,
yellow garments
and yellow finery.

■

Then he thought:
'Oh that these fairies would become all red,
with red faces,
red garments
and red yellow!'

And those fairies,
knowing his thoughts,
became all red,
with red faces,
red garments
and red finery.

■

Then he thought:
'Oh that these fairies would become all white,
with white faces,
white garments
and white finery!'

And those fairies,
knowing his thoughts,
became all white,
with white faces,
white garments
and white finery.

§

Now some of the fairies sang,
some danced
and some clapped[4] their hands.

[5] Just as the five instruments of music,
when well attuned,
well played[6]
and properly struck by the skilled,
yield a sound at once sweet and charming,
alluring,
lovable
and bewitching;
even so was the music of those fairies,
all bedecked,
at once sweet and charming,
alluring,[7] lovable
and bewitching.

■

But the venerable Anuruddha kept his senses under control.[8]

■

Then thought the fairies:

"Master Anuruddha is not enjoying this,"
and immediately vanished.

§

At eventide, the venerable Anuruddha arose from solitude
and came where the Exalted One was;

and after saluting,
he sat down at one side.

So seated,
he told the Exalted One:

Now I, Lord, had gone apart during the noon-day rest;
and there, there came to me
a host of lovely fairies,
who saluted and stood at one side.

Thus standing, they addressed me and said:

'Master Anuruddha, we are the fairies of lovely form.

In three degrees we wield power and have dominion:

We can assume in a trice any colour we desire;
we can produce in a trice
any sound we desire;
we can obtain in a trice
any happiness we desire.

We, Master Anuruddha, are the fairies of lovely form
and in these three degrees we have power and dominion.'

Then I thought:

'Oh that these fairies would become all blue,
with blue faces,
blue garments
and blue finery!'

And those fairies,
knowing my thoughts,
became all blue,
with blue faces,

blue garments
and blue finery.

Then I thought:
'Oh that these fairies would become all yellow,
with yellow faces,
yellow garments
and blue yellow!'

And those fairies,
knowing my thoughts,
became all yellow,
with yellow faces,
yellow garments
and yellow finery.

Then I thought:
'Oh that these fairies would become all red,
with red faces,
red garments
and red yellow!'

And those fairies,
knowing my thoughts,
became all red,
with red faces,
red garments
and red finery.

Then I thought:
'Oh that these fairies would become all white,
with white faces,
white garments
and white finery!'

And those fairies,
knowing my thoughts,

became all white,
with white faces,
white garments
and white finery.

Now some of the fairies sang,
some danced
and some clapped their hands.

Just as the five instruments of music,
when well attuned,
well played
and properly struck by the skilled,
yield a sound at once sweet and charming,
alluring,
lovable
and bewitching;
even so was the music of those fairies,
all bedecked,
at once sweet and charming,
alluring, lovable
and bewitching.

But I kept my senses under control.

Then thought the fairies:

"Master Anuruddha is not enjoying this,"
and immediately vanished.

§

"Lord, how many qualities have women,
who, on the breaking up of the body after death,
are reborn among the fairies of lovely form?"

■

Eight qualities have women, Anuruddha,
who after death
are reborn among the fairies of lovely form.

What eight?

Herein, Anuruddha, the husband to whom her parents give her,
out of love for her,
seeking her good,
in loving kindness
[177] and fond regard, -
she will get up before him,
retire after him,
be obedient to his wishes,
lovely in her ways
and gentle in speech.[9]

■

Whosoever is honoured by her husband as mother,
father,
recluse
or godly man,
such she reverences,
honours,
esteems
and respects;
on their arrival she proffers a seat and water.

■

Whatever her husband's home industries,
whether in wool or cotton,
therein she is deft and nimble;
gifted with an inquiring turn of mind
into all such undertakings,
she is able to arrange and carry them out.

■

Of whatever her husband's household consists -
slaves,
messengers
or workfolk -
she knows the work of each
by what has been done;
she knows their remissness
by what has not been done;
she knows the strength and the weakness of the sick;
she divides the hard and soft food,
each according to his share.

■

When her husband brings home money,
corn,
silver
or gold,
she keeps it secure by watch and ward;
and of it she is no robber,
thief,
carouser,
wastrel.

■

She is a lay-disciple,
who has found refuge in the Buddha,

in Dhamma
and in the Order.

■

She keeps the precepts,
abstaining from taking life,
from stealing,
from fleshly lusts,
from lying,
from drinking strong drink,
the cause of sloth.

■

She is charitable,
dwelling at home with heart purged of the stain of stinginess;
given over to charity,
open-handed,
taking delight in giving,
yoke-mate to asking,
she finds joy in almsgiving.[10]

These, Anuruddha, are the eight qualities women have,
who, after death, are reborn among the fairies of lovely form.

Active, alert to cherish him alway,
Not to that man who brings her every joy[11]
She offers slight, nor will a good wife move
To wrath her husband by some spiteful word;
And she reveres all whom her lord doth honour -
[178] For she is wise. Deft, nimble, up betimes,
She minds his wealth amid his folk at work
And sweetly orders all. A wife like this,
Who with her husband's wish and will complies,
Is born again where lovely devas dwell.'

[1] Above, p. 21.

[2] *Devatā*, lit. deities.

Ṭhānaso. From 'to stand' it implies position more than time: without moving rather than 'in an instant'. 'Standing right here.'

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 47

Visākha-Manāpa-Kāyika Suttaṃ

Visākhā

---

[267] **[178]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
in Eastern Park
at the terraced house of Migāra's mother.

There Visākhā, the mother of Migāra, visited him and saluted and sat down at one side.

Then The Exalted One addressed her and said:[ed1]

Eight qualities have women, Visākhe,
who after death
are reborn among the fairies of lovely form.

What eight?

§

Herein, Visākhe, the husband to whom her parents give her,
out of love for her,
seeking her good,
in loving kindness
and fond regard, -
she will get up before him,
retire after him,
be obedient to his wishes,
lovely in her ways
and gentle in speech.

■

Whosoever is honoured by her husband as mother,
father,
recluse
or godly man,
such she reverences,
honours,
esteems
and respects;
on their arrival she proffers a seat and water.

■

Whatever her husband's home industries,
whether in wool or cotton,
therein she is deft and nimble;
gifted with an inquiring turn of mind
into all such undertakings,
she is able to arrange and carry them out.

■

Of whatever her husband's household consists -
slaves,
messengers
or workfolk -
she knows the work of each
by what has been done;
she knows their remissness
by what has not been done;
she knows the strength and the weakness of the sick;
she divides the hard and soft food,
each according to his share.

■

When her husband brings home money,
corn,
silver
or gold,
she keeps it secure by watch and ward;
and of it she is no robber,
thief,
carouser,
wastrel.

■

She is a lay-disciple,
who has found refuge in the Buddha,
in Dhamma
and in the Order.

■

She keeps the precepts,
abstaining from taking life,
from stealing,
from fleshly lusts,

from lying,
from drinking strong drink,
the cause of sloth.

■

She is charitable,
dwelling at home with heart purged of the stain of stinginess;
given over to charity,
open-handed,
taking delight in giving,
yoke-mate to asking,
she finds joy in almsgiving.

These, Visākhe, are the eight qualities women have,
who, after death, are reborn among the fairies of lovely form.

Active, alert to cherish him alway,
Not to that man who brings her every joy
She offers slight, nor will a good wife move
To wrath her husband by some spiteful word;
And she reveres all whom her lord doth honour -
For she is wise. Deft, nimble, up betimes,
She minds his wealth amid his folk at work
And sweetly orders all. A wife like this,
Who with her husband's wish and will complies,
Is born again where lovely devas dwell.'

---

ed1 Hare abridges completely with the statement: *(repeating Sutta 46 and the gāthā)* The whole of Sutta 46 is not repeated, only those sections given above.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 48

Nakula-Mātu-Manāpa-Kāyika Suttaṃ

Nakulamātā

---

[268] **[178]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling in the Bhagga country,
on Crocodile Hill at the Deer Park in Bhesakaḷā Grove.

There to Dame Nakulamātā,[1] visited him and saluted and sat down at one side.

Then The Exalted One addressed her and said:[ed1]

Eight qualities have women, Nakulamāte,
who after death
are reborn among the fairies of lovely form.

What eight?

§

Herein, Nakulamāte, the husband to whom her parents give her,
out of love for her,
seeking her good,
in loving kindness
and fond regard, -
she will get up before him,
retire after him,
be obedient to his wishes,
lovely in her ways
and gentle in speech.

■

Whosoever is honoured by her husband as mother,
father,
recluse
or godly man,
such she reverences,
honours,
esteems
and respects;
on their arrival she proffers a seat and water.

■

Whatever her husband's home industries,
whether in wool or cotton,
therein she is deft and nimble;
gifted with an inquiring turn of mind
into all such undertakings,
she is able to arrange and carry them out.

■

Of whatever her husband's household consists -
slaves,
messengers
or workfolk -
she knows the work of each
by what has been done;
she knows their remissness
by what has not been done;
she knows the strength and the weakness of the sick;
she divides the hard and soft food,
each according to his share.

■

When her husband brings home money,
corn,
silver
or gold,
she keeps it secure by watch and ward;
and of it she is no robber,
thief,
carouser,
wastrel.

■

She is a lay-disciple,
who has found refuge in the Buddha,
in Dhamma
and in the Order.

■

She keeps the precepts,
abstaining from taking life,
from stealing,
from fleshly lusts,

from lying,
from drinking strong drink,
the cause of sloth.

■

She is charitable,
dwelling at home with heart purged of the stain of stinginess;
given over to charity,
open-handed,
taking delight in giving,
yoke-mate to asking,
she finds joy in almsgiving.

These, Nakulamāte, are the eight qualities women have,
who, after death, are reborn among the fairies of lovely form.

Active, alert to cherish him alway,
Not to that man who brings her every joy
She offers slight, nor will a good wife move
To wrath her husband by some spiteful word;
And she reveres all whom her lord doth honour -
For she is wise. Deft, nimble, up betimes,
She minds his wealth amid his folk at work
And sweetly orders all. A wife like this,
Who with her husband's wish and will complies,
Is born again where lovely devas dwell.'

---

[1] At A. i, 26 she is called the chief of those who may be trusted; for her life see A.A. i, 457.

[ed1] Hare abridges completely with the statement: *(repeating Sutta 46 and the gāthā)* The whole of Sutta 46 is not repeated, only those sections given above.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 49

Paṭhama Idha-Loka-Vijaya Suttaṃ

Of This World Here (a)

---

[269] **[178]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
in Eastern Park
at the terraced house of Migāra's mother.

There Visākhā, the mother of Migāra, visited him and saluted and sat down at one side.

Then the Exalted One addressed her and said:

'Endowed with four qualities, Visakha,
womenfolk win power in this world;
this world is in their grasp.[1]

With what four?

Herein, Visakha, a woman is capable at her work;
she manages the servants;

in her ways she is lovely to her lord;
she guards his wealth.

■

And how, Visakha, is a woman capable at her work?

Whatever her husband's home industries,
whether in wool or cotton,
therein she is deft and nimble;[2]
gifted with an **[179]** inquiring turn of mind
into all such undertakings,
she is able to arrange and carry them out.

In this way a woman is capable at her work.

■

And how does she manage the servants?

Whatever her husband's household consists of -
slaves,
messengers
or workfolk -
she knows the work of each
by what has been done;
she knows their remissness
by what has not been done;
she knows the strength and the weakness of the sick;
she divides the hard and soft food,
each according to his share.

In this way she manages the servants.

■

And how is she lovely in her ways to her lord?

What her lord reckons to be unlovely,
that she would not commit
for very life's sake.

Thus she is lovely in her ways to her lord.

■

And how does she guard his wealth?

Whatever money, corn, silver or gold
her husband brings home,
she keeps it secure by watch and ward;
and of it she is no robber, thief, carouser or wastrel.

In this way she guards his wealth.

Endowed with these four qualities, Visakha,
womenfolk win power in this world,
this world is in their grasp.

§

Endowed with four qualities, Visakha,
womenfolk win power in the next world,
the next world is in their grasp.

With what four?

Herein, Visakha, a woman is accomplished in faith,
virtue,
charity
and wisdom.

■

And how is she accomplished in faith?

She has faith and believes in the awakening of the Tathāgata, thinking:

"Of a truth he is the Exalted One, arahant, fully awake, abounding in
wisdom and righteousness,
the well-farer, world-knower,
incomparable tamer of tamable men,
teacher,
the awakened of devas and men,
the Exalted One."

Such is her faith.

■

And how is she accomplished in virtue?

She abstains from taking life,
from stealing,
from the lusts of the flesh,
from lying
and from drinking liquor,
the cause of sloth.

Such is her virtue.

■

And how is she accomplished in charity?

[180] She dwells at bome with heart purged of the stain of avarice,
given over to charity,
open-handed,
delighting in giving,

yoke-mate to asking,
she finds joy in almsgiving.

Such is her charity.

■

And how is she accomplished in wisdom?

She is wise
and is endowed with wisdom
into the way of the rise and fall of things,
with Ariyan penetration of the way
to the utter destruction of ill.

Such is her wisdom.

Endowed with these four qualities, Visakha,
womenfolk win power in the next world,
the next world is in their grasp.

Deft, capable, she manages amid
His folk at work, minding her husband's wealth,
Sweet in her ways; and she is virtuous,
Believing, kind and bountiful; she clears
The onward Way[3] to faring well hereafter.
They say a woman who is so endowed,
With these eight states, is virtuous indeed
And truthful, just. And where these eight unite,
Blessed sixteenfold,[4] that virtuous devotee
Is born again where lovely devas dwell.'

Hardy's note, p. 477, of *A*. iv: 1. 10 fr. b (*also* p. 270 1. 14 fr. b.; p. 271 1.2 fr. b.; p. 272 1. 9 fr. b.) *unite* ayaṃ *and* sa (ayaṃsa *for* ayam assa)

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
V. Uposatha Vagga

Sutta 50

Dutiya Idha-Loka-Vijaya Suttaṃ

Of This World Here (b)

---

[271] **[180]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
in Eastern Park
at the terraced house of Migāra's mother.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Endowed with four qualities, Monks,
womenfolk win power in this world;
this world is in their grasp.

With what four?

Herein, Monks, a woman is capable at her work;
she manages the servants;

in her ways she is lovely to her lord;
she guards his wealth.

■

And how, Monks, is a woman capable at her work?

Whatever her husband's home industries,
whether in wool or cotton,
therein she is deft and nimble;
gifted with an inquiring turn of mind
into all such undertakings,
she is able to arrange and carry them out.

In this way a woman is capable at her work.

■

And how does she manage the servants?

Whatever her husband's household consists of -
slaves,
messengers
or workfolk -
she knows the work of each
by what has been done;
she knows their remissness
by what has not been done;
she knows the strength and the weakness of the sick;
she divides the hard and soft food,
each according to his share.

In this way she manages the servants.

■

And how is she lovely in her ways to her lord?

What her lord reckons to be unlovely,
that she would not commit
for very life's sake.

Thus she is lovely in her ways to her lord.

■

And how does she guard his wealth?

Whatever money, corn, silver or gold
her husband brings home,
she keeps it secure by watch and ward;
and of it she is no robber, thief, carouser or wastrel.

In this way she guards his wealth.

Endowed with these four qualities, Monks,
womenfolk win power in this world,
this world is in their grasp.

§

Endowed with four qualities, Monks,
womenfolk win power in the next world,
the next world is in their grasp.

With what four?

Herein, Monks, a woman is accomplished in faith,
virtue,
charity
and wisdom.

■

And how is she accomplished in faith?

She has faith and believes in the awakening of the Tathāgata, thinking:

"Of a truth he is the Exalted One, arahant, fully awake, abounding in
wisdom and righteousness,
the well-farer, world-knower,
incomparable tamer of tamable men,
teacher,
the awakened of devas and men,
the Exalted One."

Such is her faith.

■

And how is she accomplished in virtue?

She abstains from taking life,
from stealing,
from the lusts of the flesh,
from lying
and from drinking liquor,
the cause of sloth.

Such is her virtue.

■

And how is she accomplished in charity?

She dwells at bome with heart purged of the stain of avarice,
given over to charity,
open-handed,
delighting in giving,

yoke-mate to asking,
she finds joy in almsgiving.

Such is her charity.

■

And how is she accomplished in wisdom?

She is wise
and is endowed with wisdom
into the way of the rise and fall of things,
with Ariyan penetration of the way
to the utter destruction of ill.

Such is her wisdom.

Endowed with these four qualities, Monks,
womenfolk win power in the next world,
the next world is in their grasp.

Deft, capable, she manages amid
His folk at work, minding her husband's wealth,
Sweet in her ways; and she is virtuous,
Believing, kind and bountiful; she clears
The onward Way to faring well hereafter.
They say a woman who is so endowed,
With these eight states, is virtuous indeed
And truthful, just. And where these eight unite,
Blessed sixteenfold, that virtuous devotee
Is born again where lovely devas dwell.'

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga aka Sa-ādhāna-Vagga

Sutta 51

Mahā-Pajāpatī the Gotamid[1]

---

[181]

[1] THUS have I heard:

Once, while the Exalted One was staying among the Sakyas,
in Banyan Tree Park at Kapilavatthu,
Mahā-Pajāpatī, the Gotamid,[2] came and visited him and,
after saluting, stood at one side.

Thus standing, she said to the Exalted One:

'Lord, well were it that womenfolk should be allowed to go forth
from the home to homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

'Enough, O Gotamid!

Set not your heart upon the going forth of women
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

■

And a second time Mahā-Pajāpatī, the Gotamid said to the Exalted One:

'Lord, well were it that womenfolk should be allowed to go forth
from the home to homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

'Enough, O Gotamid!

Set not your heart upon the going forth of women
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

■

And a third time Mahā-Pajāpatī, the Gotamid said to the Exalted One:

'Lord, well were it that womenfolk should be allowed to go forth
from the home to homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

'Enough, O Gotamid!

Set not your heart upon the going forth of women
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

■

Then Mahā-Pajāpatī, the Gotamid
seeing that the Exalted One would not permit women to go forth from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata

sad, sorrowful, in tears and sobbing,
saluted him and departed,
keeping him on her right.

§

Now the Exalted One,
when he had stayed at Kapilavatthu as long as he desired,
set out on a jounrey to Vesālī[3]
and in due course,
going from place to place,
arrived there.

And the Exalted One dwelt near Vesālī
in Mahavana at the Gabled Hall.

Then Mahā-Pajāpatī, the Gotamid having had her hair cut off
and donned yellow robes,
set out with a large company of **[182]** Sakyan women for Vesālī;[4]
and in due course they drew near to the Gabled Hall in Mahavana near Vesālī.

And Mahā-Pajāpatī stood outside the door,
her feet swollen[5]
and her limbs covered with dust,
sad and sorrowful,
sobbing and in tears.

■

Now the venerable Ānanda saw her thus standing, with swollen feet
and her limbs covered with dust,
sad and sorrowful,

sobbing and in tears,
and said to her:

'Wherefore, Gotamid, do you stand,
with swollen feet
and your limbs covered with dust,
sad and sorrowful,
sobbing and in tears outside the door?'

■

'It is because, reverend[6] Ānanda,
the Exalted One will not allow women to go forth
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

■

'Then wait[7] here, Gotamid,
until I have asked the Exalted One
to allow women to go forth from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

■

And the venerable Ānanda went unto the Exalted One
and saluted
and sat down at one side.

So seated, he spoke thus:

'Lord, Mahā-Pajāpatī, the Gotamid
stands outside at the door,
her feet swollen and her limbs covered with dust,

sad and sorrowful,
sobbing and in tears, saying:

"The Exalted One will not allow women to go forth from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata."

Lord, well were it that women should be allowed to go forth
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.!'

'Enough, Ānanda,
set not your heart upon the going forth of women
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.

■

And a second time the venerable Ānanda addressed The Exalted One saying:

Lord, well were it that women should be allowed to go forth
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.!'

And a second time the Exalted One responded:

'Enough, Ānanda,
set not your heart upon the going forth of women
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.

■

And a third time the venerable Ānanda addressed The Exalted One saying:

Lord, well were it that women should be allowed to go forth
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.!'

And a third time the Exalted One responded:

'Enough, Ānanda,
set not your heart upon the going forth of women
from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.

■

Then thought the venerable Ānanda:

'The Exalted One will not allow women to go forth from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.

What **[183]** if I were to ask the Exalted One in another way
to allow women to go forth from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata.'

■

And he spoke thus:

'Lord, if women go forth from the home to the homeless life
into discipline of Dhamma,

declared by the Tathāgata,
can they realize the fruit of Stream-winning,
of Once-returning,
of Non-returning
and of Arahantship?

'They can, Ānanda.

If women go forth from the home to the homeless life
into discipline of Dhamma,
declared by the Tathāgata,
they can realize the fruit of Stream-winning,
of Once-returning,
of Non-returning
and of Arahantship.

■

'Lord, if women can go forth from the home to the homeless life
into discipline of Dhamma,
declared by the Tathāgata,
and can realize the fruit of Stream-winning,
of Once-returning,
of Non-returning
and of Arahantship,
since Mahā-Pajāpatī has been of great service to the Exalted One -
for as his aunt,
nurse
and foster-mother,[8] she gave him milk,
when the Exalted One's mother died -
well were it that women should be allowed to go forth from the home to the homeless life
into discipline of Dhamma,
declared by the Tathāgata'

§

'If, Ānanda, Mahā-Pajāpatī, the Gotamid receive these eight cardinal rules, it shall be for her the acceptance:[9]

■

Though she has been accepted a hundred years,
a mun must pay respect,
raise her hands in salutation,
rise up from her seat
and salute a monk,
who has but that day been accepted.

This is a rule[10] to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

A nun must not spend the rainy season
where there is no resident monk.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

Twice a month a nun must question the Order
concerning the date of the Observance day

and the next time of preaching.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

After the rainy season
a nun must keep the [11]"Invitation Festival"
before both Orders
in respect to three matters:
those seen,
those heard
and those suspected.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

[184] A nun guilty of a serious offence
must undergo a penance before both Orders
for the half-month.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

After training for two rainy seasons
in the six rules,[12]
a nun must seek full acceptance of both Orders.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

Not on any pretext
must a nun revile or abuse a monk.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

From today, Ānanda, admonition[13] by nuns of monks is forbidden,
but admonition of nuns by monks is not forbidden.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

If Mahā-Pajāpatī receive these eight cardinal rules,
it shall be for her the acceptance.'

§

Now when the venerable Ānanda had learnt these eight rules from the Exalted One,
he went to Mahā-Pajāpatī and said this to her:

'If, Gotami receive these eight cardinal rules,
it shall be for her the acceptance:

Though she has been accepted a hundred years,
a mun must pay respect,
raise her hands in salutation,
rise up from her seat
and salute a monk,
who has but that day been accepted.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

A nun must not spend the rainy season
where there is no resident monk.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

Twice a month a nun must question the Order
concerning the date of the Observance day
and the next time of preaching.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

After the rainy season
a nun must keep the "Invitation Festival"
before both Orders
in respect to three matters:
those seen,
those heard
and those suspected.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

A nun guilty of a serious offence
must undergo a penance before both Orders
for the half-month.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

After training for two rainy seasons
in the six rules,
a nun must seek full acceptance of both Orders.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

Not on any pretext
must a nun revile or abuse a monk.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

■

From today, by nuns of monks is forbidden,
but admonition of nuns by monks is not forbidden.

This is a rule to be honoured,
respected,
revered,
venerated
and never to be transgressed during her life.

If Gotami you receive these eight cardinal rules,
it shall be for you the acceptance.'

§

'Reverend Ānanda, just[14] as a woman or man,
young and tender in years
and fond of dress,
would, after washing the head,
receive with both hands
a garland of lotus flowers,
of jasmine flowers
or of some sweet-scented creeper
and place it on top of the head;
even so I, sir, receive these eight cardinal rules,
never to be transgressed all my life.'

§

Then the venerable Ānanda returned to the Exalted One,
saluted him and sat down at one side.

So seated, he said:

'Lord, Mahā-Pajāpatī, the Gotamid has received the eight rules.

■

If, Ānanda,
women had not been allowed to go forth
from the home to the homeless life
into the discipline of Dhamma,

declared by the Tathāgata,
then long would have lasted the **[185]** godly life;
for a thousand years would Saddhamma have lasted.

But now, Ānanda, since women have gone forth from the home to the homeless life
into the discipline of Dhamma,
declared by the Tathāgata,
not for long will the godly life last;
now, Ānanda, just for five hundred years will Saddhamma last.

■

Just as those clans, that have many women and but few men,
easily fall a prey to robbers and pot-thieves;[15]
even so, Ānanda,
in whatever discipline of Dhamma
women are allowed to go forth
from the home to the homeless life
that godly life will not last long.

■

Just as when the disease known as "white-as-bones "[16]
falls upon a field of ripened rice,
that field does not last long;
even so, Ānanda,
in whatever discipline of Dhamma women are allowed to go forth
from the home to the homeless life
that godly life will not last long.

■

Just as when the disease known as "red-rust"[17]
falls upon a field of ripened sugar-cane,
that field does not last long;

even so, Ānanda,
women are allowed to go forth
from the home to the homeless life
that godly life will not last long.

■

And now, Ānanda, just[18] as a man might build a dyke to a great reservoir,
with a view to the future,
so that no water could pass beyond it;
even so I, Ānanda,
with a view to the future,
have laid down for nuns these eight cardinal rules,
which must not be transgressed so long as they live.'

---

[1] This sutta recurs at *Vin*. ii, 253 (*S.B.E*. xx, 320); for the Tibetan version see Rockhill's *Life*, p. 60 f. See also Thomas's *Life*, 108 *f*.

[2] At *A*. i, 25 [AN 1.235] she is called the chief of the nuns in respect to seniority; for her life see *A.A*.i, 337. She was Nanda's mother (above, p. 112, *n*. 5); and Pajāpatī's visit, according to the *Comy*. here, occurred just after Nanda's ordination; for details see *A.A*. i, 315 *f*., or for a short summary, Gooneratne's *trsl*. of *A*. i, p. 32. The *Comy*. calls the town Kapilapura.

[3] According to V. A. Smith's map in Watters' *Chwang*, the distance between these two places is roughly 200 miles, as the crow flies; the Chinese pilgrim travelled via Rāmagāma, Kusinārā and Benares, a very wide detour. A near way must have followed the Hiraññavati (the Gandak) river.

[4] *Suna;* see p. 470 of the text; the *S.e*. of the *Comy*. reads *phoṭo* for *pāṭo*.

[5] *Bhante*.

[6] The text reads *hoti* for *hohi*.

[7] After the Buddha's death, Ānanda was charged before the Council of Rājagaha with the offence of having persuaded the Buddha to allow women to become nuns, thereby causing the decay of the Order. See *Vin*. ii, 289.

[8] *Vin*. ii, 255 here adds *khīrassa dāyikā;* the *S.e*. of *A*. also omits. For the full story of this incident see *J*. i, 49; Warren's *Buddhism* 42.

[9] *Upasampadā*. The *Comy*. observes that both 'going forth' and full ordination is to be understood.

[10] *Pavāraṇā*. It was the name given to the festival held at the termination of *Vassa,* the Buddhist Lent. It was an occasion for mutual confession of shortcomings between members of the Order. It appears to have lasted only one day.

[11] The Commentator observes that he only briefly here deals with these eight and refers to the *Samanta-pāsādikā* for the full *Comy*.

[12] *Comy*. The six rules (for novices), eating at wrong times, etc.

[13] *Vacanapatha*. *Comy*. *ovādānusāsanadhammakathā;* see Rhys Davids at *S.B.E*. xx, 324, whom I follow. *P.E.D*. *s.v*. 'the (five) ways of speech' for which see *M*. i, 126; but this will not suit the context. F. L. Woodward in *Some Sayings* 122: 'The right of a sister to have speech among brethren.'

[14] Besides at *Vin*., *loc*. *cit*., this simile recurs at *M*. i, 32.

[15] *Comy*. has the same remark as on the *Vin*. passage, quoted in the translation, *op*. *cit*. 325: 'With lamps lit in pots they search for booty.' The simile recurs at *S*. ii, 264 (*K.S*. ii, 176), and in the Tibetan version, see Rockhill, *loc*. *cit*.

[16] *Setaṭṭhika,* perhaps mildew. *Comy*. explains thus: Some insect *(pāṇako)* bores the stem and the head of the paddy is not able to get the sap.

[17] The text reads *mañjiṭṭhika*, with *v.l*. *mañje-*. *Comy*. and *S.e*. with *v.l*. The former explains: The end of the cane is red.

[18] *Cf*. like similes at *M*. iii, 96; *A*. iii, 28.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 52

Bhikkhun-Ovādaka Suttaṃ

He Who May Advise

---

[185]

[1] THUS have I heard:

Once, while the Exalted One was staying at the Gabled Hall in Mahāvana near Vesālī,
the venerable Ānanda came to him
and saluted
and sat down at one side.

So seated, he spoke thus **[186]** to the Exalted One:

'Lord, how many qualities must a monk have
to be considered the spiritual adviser[1] of nuns?

'A monk, Ānanda, must have eight qualities
to be considered the spiritual adviser of nuns.

What eight?

■

Herein, Ānanda, a monk is virtuous
and lives restrained
by the restraint of the Obligations;
he is perfect in conduct and habit,
seeing danger in the smallest fault;
he undertakes and trains himself in the precepts.

■

He is learned
with memory retentive
and well stored.

■

Those tenets,
lovely in the beginning,
lovely in the middle
and lively in the end,
which set forth in spirit
and in letter
the godly life of purity,
perfect in its entirety -
even those are fully mastered by him,
resolved upon,
familiarized by speech,
pondered over in mind,
fully understood in theory[2]

■

To him both Obligations have been properly and fully handed down,
sectioned,
regulated
and resolved into sutta
and into detail.[3]

■

He has a pleasant voice,
his enunciation is good,
his speech is urbane,
distinct,
free from hoarseness
and informative.[4]

■

He is able to instruct,
incite,
rouse
and gladden the Order of the nuns
with religious discourse.

■

Generally, he is dear to
and liked by the nuns.

■

Previous to his taking this Exalted One
as his authority for going forth,
for donning the yellow robe,
he has been guilty of no serious crime.

■

He has been ordained twenty years or more.

A monk, Ānanda, must have these eight qualities
to be considered a spiritual adviser of nuns.'

[1] The text prints *bhikkhuno'vādako*, a monk's adviser; but the sense requires *bhikkhun-ovādako*, a nun's adviser.

[2] Above, p. 105.

[3] Above, p. 95.

[4] This passage recurs at *D*. i, 115 (see *D.A*. i, 282); *A*. ii, 97; iii, 114; v, 155 and *passim*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 53

Sankhitta Gotami-y-Ovāda Suttaṃ

Dhamma in Brief[1]

---

[186]

[1] THUS have I heard:

Once the Exalted One was staying at the Gabled Hall in Mahāvana near Vesālī,
Mahā-Pajāpati, the Gotamid, came to him and saluted and stood to one side.

So standing, she spoke thus to the Exalted One:

"Well were it for me, lord,
if the Exalted One would teach me Dhamma briefly,
so that after hearing the Exalted One's word
I might dwell alone,
secluded,
earnest,
zealous
and resolute."

§

"Those things of which you know thus:

These things lead to passion,
not to release therefrom;

■

these to bondage,
not to release therefrom;

■

these to the piling up[2] (of rebirth),
not to **[187]** the dispersion thereof;

■

these to wanting much,
not to wanting little;

■

these to discontent,
not to contentment;

■

these to sociability,
not to solitude;

■

these to indolence,
not to exertion;

■

these to luxury,[3] not to frugality

■

- of these things hold definitely:

'This is not Dhamma;
this is not the discipline;
this not the word of the Teacher.'

§

But as to those things of which you know: 'This thing leads to ~, not to' in the Pali.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 54

Vyaggha-Pajja Suttaṃ

Longknee, the Koḷiyan[1]

---

[187]

[1][nara] THUS have I heard:

Once the Exalted One was dwelling among the Koḷiyans,[2]
at their market-town called Kakkarapatta.

There Longknee, the Koḷiyan clansman, visited the Exalted One and,
after greeting him,
sat down at one side.

So seated, he spoke thus to the Exalted One:

'Lord, we householders are immersed in the round of pleasure;
we are cumbered with bed-mate and sons;
we delight in the muslins from Benares
and in sandalwood;
we deck ourselves with flowers,
with garlands and cosmetics;
we enjoy the use of both silver and gold.

Lord, to such as us,
let the Exalted One also teach Dhamma;
teach the things which will be to our advantage
and for our happiness here on earth,
for our advantage and happiness
in the world to come!'

■

These four conditions, Tigerfoot,
lead to a clansman's advantage and happiness here on earth.

What four?

[188] Achievement in alertness,
achievement in wariness,
good company
and the even life.

§

And what, Tigerfoot, is achievement in alertness?

Herein, by whatsoever activity a clansman make his living,
whether by the plough,
by trading
or by cattle-herding,
by archery
or as a rajah's man,
or by any of the crafts[3] -
he is deft and tireless;
gifted with an inquiring turn of mind

into ways and means,
he is able to arrange and carry out his job.[4]

This is called achievement in alertness.

■

And what, Tigerfoot, is achievement in wariness?

Herein, whatsoever wealth a clansman get together by work and zeal,
collect by the strength of his arm,
earn by the sweat of his brow
and justly obtain in a lawful manner[5] -
such he husbands by watch and ward, thinking:

"Now how can I arrange
so that rajahs may not get this wealth out of me,
nor thieves filch it,
nor fire consume it,
nor water carry it off,
nor ill-disposed heirs make off with it?"

This is called achievement in wariness.

■

And what, Tigerfoot, is good company?

Herein, in whatsoever village or market-town a clansman dwell,
he consorts,
converses,
engages in talk
with householders[6] or householders' sons,
young men reared in virtue,
old men old in virtue,[7]
full of faith,
virtue,

charity
and wisdom.[8]

He emulates the fullness of faith
in such as are full of faith;
he emulates the fullness of virtue
in such as are full of virtue;
he emulates the fullness of charity
in such as are full of charity;
he emulates the fullness of wisdom
in such as are full of wisdom.

This is called good company.

■

And what, Tigerfoot, is the even life?

Herein a clansman
while experiencing both gain and loss in wealth,
continues his **[189]** business serenely,
not unduly elated or depressed.

Thinks he:

"Thus my income,
after deducting the loss,
will stand (at so much)
and my outgoings will not exceed my income."

[9]Just as one who carries scales,
or his apprentice,
knows, on holding up the balance,
that either by so much it has dipped down
or by so much it has tilted up;
even so, Tigerfoot,
a clansman experiencing both gain and loss

continues his business serenely,
neither unduly elated
nor unduly depressed,
but realizes that
after allowing for the loss
his income will stand at so much
and that his outgoings will not exceed his income.

-°-

If, Tigerfoot, this clansman have but small earnings
and live on a grand scale,
it will be rumoured of him:

"This clansman eats his wealth
like a fig-tree glutton."[10]

And if his earnings be great
and he live meanly,
rumour will say of him:

"This clansman will die like a starveling.[11]

-°-

Wherefore this clansman while experiencing both gain and loss in wealth,
continues his business serenely,
not unduly elated or depressed,
but realizes that
after allowing for the loss
his income will stand at so much
and that his outgoings will not exceed his income.

This is called the even life.

§

Tigerfoot, the four channels[12]
for the flowing away of amassed wealth
are these:
looseness with women,
debauchery in drinking,
knavery in dice-play
and friendship,
companionship
and intimacy with evil doers.

■

Just as in the case of a great reservoir
with only four inlets
and only four outlets,
if a man should close the inlets
and open the outlets
and there should be no proper fall of rain,
a lessening is to be expected
in that great reservoir
and not an increase;
even so, Tigerfoot, there are these four channels
for the flowing away of amassed wealth:
looseness with women,
debauchery in drinking,
[190] knavery in dice-play
and friendship,
companionship
and intimacy with evil doers.

■

Tigerfoot, the four channels
for the flowing in of great wealth are these:
abstinence from looseness with women,
from debauchery in drinking,
from knavery in dice-play
and having friendship,
companionship
and intimacy with the good.

■

Just as in the case of the great reservoir,
with only four inlets
and only four outlets,
if a man should open the inlets
and close the outlets
and if there should be a proper fall of rain,
an increase may be expected in that great reservoir
and not a lessening;
even so, Tigerfoot,
there are these fpur channels
for the flowing in of great wealth:
abstinence from looseness with women,
from debauchery in drinking,
from knavery in dice-play
and the friendship,
companionship
and intimacy with the good.

These, Tigerfoot, are the four conditions,
which lead to a clansman's advantage and happiness here on earth.

§

These four conditions, Tigerfoot,
lead to a clansman's advantage and happiness in the world to come.

What four?

Achievement[13] in faith,
achievement in virtue,
achievement in charity
and achievement in wisdom.

■

And what is achievement in faith?

Herein a clansman has faith and believes in the awakening of the Tathāgata, thinking:

Of a truth he is the Exalted One,
arahant,
fully awakened,
adept in knowledge and conduct,
well going,
a world-knower,
incomparable,
a tamer of tamable men,
among devas and men the teacher,
Buddha,
Exalted One.

This is called achievement in faith.

■

And what is achievement in virtue?

Herein a clansman abstains from taking life[ed1]
from taking what is not given,

from carnal lusts,
from lying,
abstains from taking sloth-causing liquors, spirits, wines.

This is called achievement in virtue.

■

And what is achievement in charity?

Herein a clansman dwells at home
with mind free of the stain of meanness;
freely bounteous,
open-handed,
gladly giving,
yoke-mate to asking,
he is a cheerful giver.

This is called achievement in charity.

■

And what is achievement in wisdom?

Herein a clansman is wise;
he is wise as to the way of growth and decay,
possessing Ariyan penetration of the way
to the utter destruction of ill.

This is called achievement in wisdom.

These, Tigerfoot, are the four conditions,
which lead to a clansman's advantage and happiness in the world to come.

[14]Up and alert about his task and toil,
A careful man, he minds his wealth and lives
The even life; and he is virtuous,
Believing, kind and bountiful; he clears
The onward Way[15] to faring well hereafter.
Thus for the believing home-seeker eight states
Have been declared by him whose name is Truth'[16]
As leading unto happiness both here and then,
To bliss hereafter and to welfare now.
This is the standard[17] for a householder,
For merit grows by generosity.'

---

[1] *Dīghajānu;* this no doubt was his nickname (see *Dial*. i, 193); his family name was Byagghapajja (Tigerfoot); see *D.A*. i, 262; *C.H.I*. i, 178; Thomas's *Life*, p. 7 *f*., where *D.A*. is translated.

[2] The Koḷiyans were members of Vajjian Confederacy; see above VII, § 19, and were of Sakyan origin, having their capital at Rāmagāma, about 40 miles east of Kapilavatthu (*Chwang*. ii, 20). *Kakkarapatta* means jungle-cock's feather.

[3] *Cf*. *M*. i, 85.

[4] Above, p. 179.

[5] *Cf*. *A*. ii, 67; iii, 45, 76.

[6] See *S.B.E*. xi, 257 *n*.

[7] The text reads *daharā vā vuddhasīlino vuddhā vā vuddhasilino*, one *MS*. omitting the last three words; the *S.e*. reads *-sīlā* for *-sīlino* in the second place. *Cf*. *Soṇadaṇḍo sīlavā vuddhasīlī vuddhasīlena samannāgato* at *D*. i, 114; see *D.A*. i, 282. *Comy. Vaḍḍhitasīlā vuddhasamācārā (v.l. suddha-)*.

[8] These four lead to happiness in the next world; see below.

[9] This simile recurs below twice where the sutta is repeated. There is a scale-simile at *Th*. i, 107, where the elder Dhammasava is said to weigh (the matter of) going forth. *P.E.D*. omits the compound *tulā-dhāra; Childers* gives also the meaning, jeweller.

[10] *Udumbarakhādika*. *Comy*. explains that when one shakes the fig-tree, wishing to eat the fruit thereof, much fruit falls, a large amount of which is wasted.

[11] *Ajaddhumārika*. *Comy*. simply *anāṭhamaraṇaṃ S.e*. spells *ajaddhū*.

[12] At *D*. iii, 182 six are given; *cf*. *D*. i, 101; *A*. ii 166; also *Sn*. 106; *J*. iv, 265.

[13] *-sampadā*, rendered, p. 162, by 'perfection'; and 'full,' 'fullness,' p. 188; at 179 'accomplished.'

[14] This *gāthā* provides a good example of how probably many verses came into being; thus the first line (of the text) recurs at *J*. vi, 297, with the last word reading *vicakkhaṇo* for *vidhānavā*, which recurs a little higher up, p. 287; *cf*. *S*. i, 214; the second half of the second line recurs at *A*. iv, 266 and 271; the third line at *A*. iv, 271, and the second half of it at *S*. i, 34; the fourth line and first half of the fifth also at *A*. iv, 271; the second half of the latter at *Sn*. 188; and the seventh line recurs at *D*. ii, 240; *A*. iii, 354. See Mrs. Rhys Davids' remarks at *Vism*. 765.

[15] *Niccaṃ maggaṃ*.

[16] *Saccanāma*. *Comy*. *Buddhattā yeva buddho-ti evaṃ avitathanāmena; cf*. comment at *Pv.A*. 231.

[17] *Gahaṭṭhāna*.

ed1 Hare abbreviates here but there is not one case where he has translated the virtues in full. The missing lines (on taking what is not given, 'carnal lusts' and lying — *adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musā-vādā paṭivirato hoti*) are supplied from the previous volume of the G.S., translated by Woodward.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 55

Ujjaya, the Brāhman

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now Ujjaya,[1] the brāhman, visited the Exalted One and greeted him and,
after exchanging compliments of friendliness and courtesy,
sat down at one side.

So seated, he spoke to the Exalted One thus:

'Master Gotama, we are desirous of going abroad.

Let Master Gotama teach us such Dhamma
as may be to our advantage and happiness in this world,
to our advantage and happiness in the next.'

These four conditions, brāhman,
lead to a clansman's advantage and happiness here on earth.

What four?

Achievement in alertness,
achievement in wariness,
good company
and the even life.

And what, brāhman is achievement in alertness?

Herein, by whatsoever activity a clansman make his living,
whether by the plough,
by trading
or by cattle-herding,
by archery
or as a rajah's man,
or by any of the crafts -
he is deft and tireless;
gifted with an inquiring turn of mind
into ways and means,
he is able to arrange and carry out his job.

This is called achievement in alertness.

And what, brāhman is achievement in wariness?

Herein, whatsoever wealth a clansman get together by work and zeal,
collect by the strength of his arm,
earn by the sweat of his brow
and justly obtain in a lawful manner -
such he husbands by watch and ward, thinking:

"Now how can I arrange
so that rajahs may not get this wealth out of me,
nor thieves filch it,
nor fire consume it,
nor water carry it off,
nor ill-disposed heirs make off with it?"

This is called achievement in wariness.

And what, brāhman is good company?

Herein, in whatsoever village or market-town a clansman dwell,
he consorts,
converses,
engages in talk
with householders or householders' sons,
young men reared in virtue,
old men old in virtue,
full of faith,
virtue,
charity
and wisdom.

He emulates the fullness of faith
in such as are full of faith;
he emulates the fullness of virtue
in such as are full of virtue;
he emulates the fullness of charity
in such as are full of charity;
he emulates the fullness of wisdom
in such as are full of wisdom.

This is called good company.

And what, brāhman is the even life?

Herein a clansman
while experiencing both gain and loss in wealth,
continues his business serenely,
not unduly elated or depressed.

Thinks he:

"Thus my income,
after deducting the loss,

will stand (at so much)
and my outgoings will not exceed my income."

Just as one who carries scales,
or his apprentice,
knows, on holding up the balance,
that either by so much it has dipped down
or by so much it has tilted up;
even so, brāhman
a clansman experiencing both gain and loss
continues his business serenely,
neither unduly elated
nor unduly depressed,
but realizes that
after allowing for the loss
his income will stand at so much
and that his outgoings will not exceed his income.

If, brāhman this clansman have but small earnings
and live on a grand scale,
it will be rumoured of him:

"This clansman eats his wealth
like a fig-tree glutton."

And if his earnings be great
and he live meanly,
rumour will say of him:

"This clansman will die like a starveling.

Wherefore this clansman while experiencing both gain and loss in wealth,
continues his business serenely,
not unduly elated or depressed,
but realizes that
after allowing for the loss

his income will stand at so much
and that his outgoings will not exceed his income.

This is called the even life.

Brāhman the four channels
for the flowing away of amassed wealth
are these:
looseness with women,
debauchery in drinking,
knavery in dice-play
and friendship,
companionship
and intimacy with evil doers.

Just as in the case of a great reservoir
with only four inlets
and only four outlets,
if a man should close the inlets
and open the outlets
and there should be no proper fall of rain,
a lessening is to be expected
in that great reservoir
and not an increase;
even so, brāhman there are these four channels
for the flowing away of amassed wealth:
looseness with women,
debauchery in drinking,
knavery in dice-play
and friendship,
companionship
and intimacy with evil doers.

Brāhman the four channels
for the flowing in of great wealth are these:
abstinence from looseness with women,

from debauchery in drinking,
from knavery in dice-play
and having friendship,
companionship
and intimacy with the good.

Just as in the case of the great reservoir,
with only four inlets
and only four outlets,
if a man should open the inlets
and close the outlets
and if there should be a proper fall of rain,
an increase may be expected in that great reservoir
and not a lessening;
even so, brāhman
there are these fpur channels
for the flowing in of great wealth:
abstinence from looseness with women,
from debauchery in drinking,
from knavery in dice-play
and the friendship,
companionship
and intimacy with the good.

These, brāhman are the four conditions,
which lead to a clansman's advantage and happiness here on earth.

These four conditions, brāhman
lead to a clansman's advantage and happiness in the world to come.

What four?

Achievement in faith,
achievement in virtue,
achievement in charity
and achievement in wisdom.

And what is achievement in faith?

Herein a clansman has faith and believes in the awakening of the Tathāgata, thinking:

Of a truth he is the Exalted One,
arahant,
fully awakened,
adept in knowledge and conduct,
well going,
a world-knower,
incomparable,
a tamer of tamable men,
among devas and men the teacher,
Buddha,
Exalted One.

This is called achievement in faith.

And what is achievement in virtue?

Herein a clansman abstains from taking life
from taking what is not given,
from carnal lusts,
from lying,
abstains from taking sloth-causing liquors, spirits, wines.

This is called achievement in virtue.

And what is achievement in charity?

Herein a clansman dwells at home
with mind free of the stain of meanness;
freely bounteous,
open-handed,
gladly giving,

yoke-mate to asking,
he is a cheerful giver.

This is called achievement in charity.

And what is achievement in wisdom?

Herein a clansman is wise;
he is wise as to the way of growth and decay,
possessing Ariyan penetration of the way
to the utter destruction of ill.

This is called achievement in wisdom.

These, brāhman are the four conditions,
which lead to a clansman's advantage and happiness in the world to come.

Up and alert about his task and toil,
A careful man, he minds his wealth and lives
The even life; and he is virtuous,
Believing, kind and bountiful; he clears
The onward Way to faring well hereafter.
Thus for the believing home-seeker eight states
Have been declared by him whose name is Truth'
As leading unto happiness both here and then,
To bliss hereafter and to welfare now.
This is the standard for a householder,
For merit grows by generosity.'

---

[1] This brahman's name recurs at *A*. ii, 42, but the *Comy*. is silent in regard to him at both places. I do not find his name elsewhere.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 56

Bhaya Suttaṃ

Fear

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks!"

"Yes, lord," they replied, and the Exalted One said:

"Monks, 'fear' is a term for the lusts;[1]
'ill' is a term for the lusts;
'disease' is a term for the lusts;
'blain' is a term for the lusts;
'barb' is a term for the lusts;
'bond' is a term for the lusts;
'bog' is a term for the lusts;
'womb' is a term for the lusts.

§

And wherefore, monks, is 'fear' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from fear in this world,
nor free from fear in the world to come;
therefore 'fear' is a term for the lusts.

■

And wherefore, monks, is 'ill' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from ill in this world,
nor free from ill in the world to come;
therefore 'ill' is a term for the lusts.

■

And wherefore, monks, is 'disease' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from disease in this world,
nor free from disease in the world to come;
therefore 'disease' is a term for the lusts.

■

And wherefore, monks, is 'blain' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from blain in this world,
nor free from blain in the world to come;
therefore 'blain' is a term for the lusts.

■

And wherefore, monks, is 'barb' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from barbs in this world,
nor free from barbs in the world to come;
therefore 'barb' is a term for the lusts.

■

And wherefore, monks, is 'bond' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from bonds in this world,
nor free from bonds in the world to come;
therefore 'bond' is a term for the lusts.

■

And wherefore, monks, is 'bog' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from bog in this world,
nor free from bog in the world to come;
therefore 'bog' is a term for the lusts.

■

And wherefore, monks, is 'womb' a term for the lusts?

Monks, since whosoever be bound by the passion of impulse,
infatuated by the passion of lust,
is neither free from the womb in this world,
nor free from the womb in the world to come;
therefore 'womb' is a term for the lusts."

---

[2]Fear, ill, disease, blain, barb, bond, bog and womb
Alike[3] are lusts, clinging to which the wordling,
Steeped in delights, goes to the womb again:
But when an ardent monk relaxes not
Rapt watchfulness, by crossing o'er the bog
So hard to pass - 'tis such an one beholds[4]
Poor trembling folk o'erwhelmed by birth and eld.'

---

[1] *Cf*. *A*. iii, 310, where this sutta ocours for six, *sallaṃ* and *gabbho* being omitted, the first two lines of the *gāthā* are also similar; *cf*. also *Sn*. 51; *K.S*. iii, 143.

[2] I am indebted to F. L. Woodward for this translation.

[3] *Ubhayaṃ* both. *Comy*. *Bhayañ ca dukkhañ ca, bhayañ ca rogañ ca ... bhayañ ca gabbho ca' ti evaṃ ubhayaṃ ete kāmā pavuccanti*. *Ad A*. iii: *Saṇgo paṇko ca idam pi ubhayaṃ*.

[4] *Cf*. *Dhp*. 28.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 57

Paṭhama Āhuneyya-Bhikkhu Suttaṃ

Those Worthy of Offerings (a)

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, a monk who is endowed with eight qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What eight?

3. Herein a monk is virtuous,
he abides restrained by the restraint of the obligations,
perfect in behaviour and conduct,
seeing danger in the smallest fault,
accepting the training,
he trains himself accordantly;

4. He is learned,[ed1]
is replete with learning,
is a hoard of learning.

Those doctrines which,
lovely at the beginning,
lovely in the middle,
lovely at the end
both in the meaning and the letter of them,
which preach the utterly fulfilled,
the perfectly purified way of the God-life, -
such doctrines are much heard by him,
borne in mind,
repeated aloud,
pondered over
and well penetrated by his vision;

5. He has good friends,
companions and intimates;

6. He holds right views and is endowed with wisdom;

7. He attains at will,
easily and without difficulty to those pleasant states of living, even in this life, the four musings wholly mental;

8. He remembers divers past dwellings, that is to say: one birth, two births, or three, or four, or five,
or ten, or twenty, or thirty, or forty, or fifty,

or a hundred, or a thousand, or a hundred thousand,
or many an age of rolling on,
or many an age of rolling back,
or many an age of both rolling on and rolling back -
such an one I was by name,
of such a clan,
of such a caste,
such was my food,
such my experience of weal and woe,
such was the end of my life,

passing away thence,
I arose in such a place.

there, such was my name,
such my clan,
such my caste,
such my food,
such my experience of weal and woe,
such my end,

passing away from there,
I arose here.

thus many a previous dwelling
he calls to mind
with its circumstances and details;

9. He knows by the deva eye,
purified and surpassing that of mankind,
the course of beings -
lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds;

And he thinks:

"These worthies were given over to evil practices
in act, word and thought,
were revilers of the Ariyans,
holders of wrong views,
men who have acquired this karma
from wrong views;
and on the breaking up of the body after death,
have arisen in the untoward way,
the ill way,
the abyss,
hell.

But these good sirs behaved rightly
in act, word and thought,
were no revilers of the Ariyans,
held right views
and have acquired this karma therefrom;
and on the breaking up of the body after death,
have arisen in the blissful heaven world."

Thus with the deva-eye
purified and surpassing the human eye,
he sees and knows beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

10. By destroying the cankers,
he enters and abides in the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Monks, a monk who is endowed with these eight qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

---

ed1 Hare abridges and I am not able to locate any version of this item that has been translated by Hare. I have used the translation of Woodward, [AN 4. 22] in it's place.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 58

Dutiya Āhuneyya-Bhikkhu Suttaṃ

Those Worthy of Offerings (b)

---

[192]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, a monk who is endowed with eight qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

§

[193]

What eight?

3. Herein a monk is virtuous,
he abides restrained by the restraint of the obligations,
perfect in behaviour and conduct,
seeing danger in the smallest fault,
accepting the training,
he trains himself accordantly;

■

4. He is learned,[ed1]
is replete with learning,
is a hoard of learning.

Those doctrines which,
lovely at the beginning,
lovely in the middle,
lovely at the end
both in the meaning and the letter of them,
which preach the utterly fulfilled,
the perfectly purified way of the God-life, -
such doctrines are much heard by him,
borne in mind,
repeated aloud,
pondered over
and well penetrated by his vision;

■

5. He dwells strenuous,
steadfast,

energetic,
shirking not the burden of righteousness;

■

6. He is a forest-dweller,
having his bed and seat apart from mankind;

■

7. [1]He endures likes and dislikes,
dwelling in continuous mastery
of dislikes which arise;

■

8. He endures fear and dismay,
dwelling in continuous mastery
of fear and dismay which arise;

■

9. He attains at will,
easily and without difficulty
to those pleasant states of living,
even in this life,
the four musings wholly mental;

■

10. By destroying the cankers,
he enters and abides in
the emancipation of the heart and wisdom,
which is cankerless,
and this state he knows and realizes for himself,
even in this life.

Monks, a monk who is endowed with these eight qualities
is worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.'

---

[1] *Cf*. *M*. i, 33; *A*. v, 132.

---

ed1 Hare abridges and I am not able to locate any version of this item that has been translated by Hare. I have used the translation of Woodward, [AN 4. 22] in it's place.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Sutta 59

Paṭhama Aṭṭha-Puggala Suttaṃ

The Eight Persons (a)

---

[193]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, there are these eight[1] persons worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What eight?

The Streamwinner,

■

he who attains to the realization of the fruit of Streamwinning,

■

the Once-returner,

■

he who attains to the realization of the fruit of the Once-returner,

■

the Non-returner,

■

he who attains to the realization of the fruit of the Non-returner,

■

the Arahant,

■

and he who attains to to the realization of the fruit of Arahantship.[ed1]

[194]Monks, these are the eight persons worthy of offerings
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

Lo! Four there are who travel [on the Way],
And there are four who in fruition stand:
This the community,[2] upright become,
In virtue and in wisdom wholly trained.
A gift to this community by men
Bestowing alms, by mortals seeking good,
Performing deeds of merit, which ensures
Rebirth[3] (as man), is very rich in fruit.'

---

[1] This set recurs at *D*. iii, 255; *cf*. *K.S*. i, 297 for the *gāthā*.

[2] *Esa sangho ujubhūto*.

[3] *Opadhika*.

[ed1] Hare has for this: "the Arahant, and he who attains to Arahantship." In the Pali the wording is the same for all four.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VI. Gotamī Vagga

Dutiya Aṭṭha-Puggala Suttaṃ

Sutta 60

The Eight Persons (a)

---

[194]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, there are these eight persons worthy of offerings,
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit.

What eight?

The Streamwinner,

■

he who attains to the realization of the fruit of Streamwinning,

■

the Once-returner,

■

he who attains to the realization of the fruit of the Once-returner,

■

the Non-returner,

■

he who attains to the realization of the fruit of the Non-returner,

■

the Arahant,

■

and he who attains to to the realization of the fruit of Arahantship.[ed1]

Monks, these are the eight persons worthy of offerings
worthy of gifts,
worthy of oblations,
meet to be reverently saluted,
the world's peerless field for merit."|| ||

Lo! Four there are who travel [on the Way],
And there are four who in fruition stand:
This the community of lofty worth,
Eight persons these (pre-eminent) 'mong men.
A gift to this community by men
Bestowing alms, by mortals seeking good,
Performing deeds of merit, which ensures
Rebirth (as man), is very rich in fruit.'

---

ed1 Hare has for this: "the Arahant, and he who attains to Arahantship." In the Pali the wording is the same for all four.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 61

Hankering

---

[194]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, these eight persons are found in the world.

What eight?

3. Monks, take the case of a monk, in whom,
while living in seclusion
not stirred to effort,[1]
there arises a hankering after possessions.[2]

■

He rouses himself,
exerts himself
and strives for possessions;
but, though he rouse himself,
exert himself
and strive,
possessions come not to him.

■

From not getting possessions,
he mourns,
grieves,
wails,
beats his breast
and falls into distraction.[3]

■

Monks, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
but not getting them he becomes a mourner,
a wailer;
he has fallen from sad'Dhammā.[4]

§

[195] 4. Take the case, monks, of a monk, in whom,
while living in seclusion

not stirred to effort,
there arises a hankering after possessions.

■

He rouses himself,
exerts himself
and strives for possessions;
and rousing himself
exerting himself
and striving for possessions; possessions come to him.

■

From getting possessions,
he becomes elated,
excited,
he falls into a state of elation,
excitement.

■

Monks, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
and from getting them
he becomes elated,
excited;
and falls into a state of elation,
excitement;
he has fallen from sad'Dhammā.

§

5. Take the case, monks, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

■

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
they come not to him.

■

Not getting possessions,
he mourns,
grieves,
wails,
beats his breast
and falls into distraction.

■

Monks, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;
and not getting them,

he mourns,
grieves,
wails,
beats his breast
and falls into distraction;
he has fallen from sad'Dhammā.

§

6. Take the case, monks, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

■

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
possessions come to him.

■

From getting possessions,
he becomes elated,
excited,
he falls into a state of elation,
excitement.

■

Monks, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;
and getting them
he becomes elated,
excited,
he falls into a state of elation,
excitement;
he has fallen from sad'Dhammā.

§

7. Take the case, monks, of a monk, in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

■

He rouses himself,
exerts himself
and strives for possessions;
but, though he rouse himself,
exert himself
and strive,
possessions come not to him.

■

From not getting possessions,
he does not mourn,
does not grieve,
does not wail,
does not beat his breast
and does not fall into distraction.

■

Monks, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
but not getting them he does not become a mourner,
a wailer;
he has not fallen from sad'Dhammā.

§

8. Take the case, monks, of a monk, in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

■

He rouses himself,
exerts himself
and strives for possessions;
and rousing himself

exerting himself
and striving for possessions; possessions come to him.

■

From getting possessions,
he does not becomes elated,
excited,
he does not fall into a state of elation,
excitement.

■

Monks, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
and from getting them
he does not become elated,
excited;
and does not fall into a state of elation,
excitement;
he has not fallen from sad'Dhammā.

§

Take the case, monks, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

■

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
they come not to him.

■

Not getting possessions,
he does not mourn,
grieve,
wail,
or beat his breast
and does not fall into distraction.

■

Monks, **[196]** this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;
and not getting them,
he does not mourn,
grieve,
wail,
or beat his breast
and does not fall into distraction;
he has not fallen from sad'Dhammā.

§

Take the case, monks, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

■

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
possessions come to him.

■

From getting possessions,
he does not become elated,
excited,
he does not fall into a state of elation,
excitement.

■

Monks, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;
and getting them
he does not become elated,

excited,
he does not fall into a state of elation,
excitement;
he has not fallen from sad'Dhammā.

Monks, these eight persons are found in this world."

---

[1] *Nirāyattavutti*. *Comy*. *anāyatta-*.

[2] *Lābha*. *Comy*. the four requisites.

[3] *Cf*. *M*. i, 86; also *A*. ii, 188; iii, 416; on *sammoha* see *DhS*. *trsl*., § 390.

[4] *Comy*. *vipassanā,* inward vision.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 62

Alaṃ Suttaṃ

Enough

---

[196]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, possessed of six qualities
a monk is enough[1] for self,
enough for others.

What six?

3. [1] Herein a monk is quick[2] to grasp the subtle doctrines;[3]

■

[2] he remembers those heard;

■

[3] reflects on the meaning of those remembered;

■

[4] knowing both the letter and the spirit,
walks in conformity with Dhamma;

■

[5] has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;

■

[6] he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

Possessed of these six
a monk is enough for self,
enough for others.

§

4. So likewise of five qualities
a monk is enough for self,
enough for others.

What five?

5. [ ] He is not very quick in grasping the subtle doctrines;

■

[1] but he remembers those heard;

■

[2] reflects on the meaning of those remembered;

■

[3] knowing both the letter and the spirit,
walks in conformity with Dhamma;

■

[4] has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;

■

[5] he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

Possessed of these five
he is enough for self,
enough for others.

§

6. Possessed of four qualities
a monk is enough for self,
but not for others.

What four?

7. [1] He is quick to grasp the subtle doctrines;

■

[2] remembers those heard;

■

[3] reflects on those remembered;

■

[4] knowing both the letter **[197]** and the spirit,
walks in conformity with Dhamma;

■

[ ] but he has not a pleasant voice
a good enunciation,
urbane in speech,
distinct,

free from hoarseness
and informative;

■

[ ] nor is he one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these four he is enough for self, but not for others.

§

8. Possessed of four qualities he is enough for others,
but not for self.

What four?

9. [1] He is quick to grasp the subtle doctrines;

■

[2] remembers them;

■

[ ] but does not reflect on them;

■

[ ] knowing neither the letter nor the spirit,
he does not walk in conformity with Dhamma;

■

[3] yet he has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;

■

[4] he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these four he is enough for others,
but not for self.

§

10. Possessed of three qualities he is enough for self,
but not for others.

What three?

11. [ ] He is not quick to grasp the subtle doctrines;

■

[1] but remembers them;

■

[2] reflects upon them;

■

[3] knowing both the letter and the spirit,
walks in conformity with Dhamma;

■

[ ] but he has not a pleasant voice
a good enunciation,
urbane in speech,
distinct,
free from hoarseness
and informative;

■

[ ] nor is he one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these three he is enough for self,
but not for others.

§

12. Possessed of three qualities he is enough for others, but not for self.

What three?

13. [ ] He is not quick to grasp the subtle doctrines;

■

[1] but remembers them;

■

[ ] yet does not reflect on them;

■

[ ] knowing neither the letter nor the spirit,
he does not walk in conformity with Dhamma;

■

[2] yet he has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;

■

[3] he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these three he is enough for others,
but not for self.

§

14. Possessed with two qualities he is enough for self,
but not for others.

What two?

15. [ ] He is not quick to grasp the subtle doctrines;

■

[ ] does not remember them;

■

[1] but reflects on them;

■

[2] knowing both the letter and the spirit,
walks in conformity with Dhamma;

■

[ ] but he has not a pleasant voice
a good enunciation,
urbane in speech,
distinct,
free from hoarseness
and informative;

■

[ ] nor is he one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these two he is enough for self,
but not for others.

§

16. Monks, possessed of two qualities a monk is enough for others, but not for self.

What two?

17. [ ] Herein a monk is not very quick to grasp the subtle doctrines;

■

[ ] he does not remember those heard;

■

[ ] nor reflect on the meaning of those remembered;

■

[ ] knowing neither the letter nor the spirit,
he does not walk in conformity with Dhamma;

■

[198] [1] but he has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;

■

[2] he is one who instructs,
incites,
rouses
and gladdens
his fellows in the godly life.

Possessed of these two qualities a monk is enough for others,
but not for self."

---

[1] *Alaṃ. Comy. samattho, pariyatto, anucchaviko.*

[2] *Khippanisanti. Comy.* He quickly grasps and knows the doctrines of the skandhas, elements, spheres, etc. (for which see *DhS. trsl.,* § 1333). For the whole passage *cf. A.* ii, 97; v, 155; above, p. 149.

[3] *Kusalesu dhammesu.*

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 63

Dhamma Briefly

---

[198]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Then a certain monk approached the Exalted One and greeted him and,
after exchanging compliments of friendliness and courtesy,
sat down at one side.

So seated, he spoke to the Exalted One thus:

'Lord, well were it for me if the Exalted One would teach me Dhamma briefly.

After hearing it I would abide alone, secluded, zealous, earnest, resolved.'

[1]'But this is just how some foolish fellows beg of me;
and when they have heard me preach Dhamma,
they think I am just the one to be followed!'

■

'Lord, let the Exalted One teach me Dhamma briefly!

Let the Well-farer teach me Dhamma briefly!

Perhaps I might understand the purpose of the Exalted One's word;
perhaps I might become an heir to the word of the Exalted One!'

§

'Wherefore, monk, you must train yourself thus:

Inwardly[2] my mind shall become firm and well composed;
and evil and wrong states,
which arise and overwhelm the mind,
shall find no footing.[3]

Thus indeed, monk, must you train yourself.

■

When, monk, inwardly your mind is firm and well composed,
and evil and wrong states,
which arise and overwhelm the mind,
find no footing;
then, monk, you must train yourself thus:

§

Through amity
shall the release of the mind
become made become by me,

continuously developed,
made a vehicle **[199]** of,
made a basis,
exercised,
augmented,
thoroughly set going.[4]

Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become and developed by you,
then you should make become this concentration
with initial and sustained application;

-°-

make it become without initial application
but with sustained application only;

-°-

make it become without either initial or sustained application;

-°-

make it become with rapture;

-°-

make it become without rapture;

-°-

make it become accompanied with pleasure;

-°-

make it become accompanied with poise.[5]

■

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, you must train yourself thus:

Through pity
shall the release of the mind
become made become by me,
continuously developed,
made a vehicle of,
made a basis,
exercised,
augmented,
thoroughly set going.

Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become and developed by you,
then you should make become this concentration
with initial and sustained application;

-°-

make it become without initial application
but with sustained application only;

-°-

make it become without either initial or sustained application;

-°-

make it become with rapture;

-°-

make it become without rapture;

-°-

make it become accompanied with pleasure;

-°-

make it become accompanied with poise.

§

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, you must train yourself thus:

Through sympathy
shall the release of the mind
become made become by me,
continuously developed,
made a vehicle of,
made a basis,
exercised,
augmented,
thoroughly set going.

Thus indeed, monk, you must train yourself.

When, monk, this concentration is thus made-become and developed by you,

then you should make become this concentration
with initial and sustained application;

-o-

make it become without initial application
but with sustained application only;

-o-

make it become without either initial or sustained application;

-o-

make it become with rapture;

-o-

make it become without rapture;

-o-

make it become accompanied with pleasure;

-o-

make it become accompanied with poise.

§

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, you must train yourself thus:

Through poise shall the release of the mind be made-become by me,
continuously developed,
made a vehicle of,
made a basis,
exercised,
augmented,
thoroughly set going.[6]

Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become and developed by you,
then you should make become this concentration
with initial and sustained application;

-°-

make it become without initial application
but with sustained application only;

-°-

make it become without either initial or sustained application;

-°-

make it become with rapture;

-°-

make it become without rapture;

-°-

make it become accompanied with pleasure;

-°-

make it become accompanied with poise.

§

When, monk, these concentrations are made-become by you,
and well made-become;
then, monk, you must train yourself thus:

[7] As to the body,
looking upon the body
I will live strenuous,
self-possessed
and mindful,
overcoming the hankering and dejection
common in this world.

[200] Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become and developed by you,
then you should make become this concentration
with initial and sustained application;

-°-

make it become without initial application
but with sustained application only;

-°-

make it become without either initial or sustained application;

-°-

make it become with rapture;

-°-

make it become without rapture;

-°-

make it become accompanied with pleasure;

-°-

make it become accompanied with indifference.

§

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, you must train yourself thus:

As to feelings, looking upon feelings
looking upon the body
I will live strenuous,
self-possessed
and mindful,
overcoming the hankering and dejection
common in this world.

Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become and developed by you,
then you should make become this concentration
with initial and sustained application;

-°-

make it become without initial application
but with sustained application only;

-°-

make it become without either initial or sustained application;

-°-

make it become with rapture;

-°-

make it become without rapture;

-°-

make it become accompanied with pleasure;

-°-

make it become accompanied with indifference.

§

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, you must train yourself thus:

As to thoughts, looking upon thoughts
looking upon the body
I will live strenuous,
self-possessed
and mindful,
overcoming the hankering and dejection
common in this world.

Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become and developed by you,
then you should make become this concentration
with initial and sustained application;

-°-

make it become without initial application
but with sustained application only;

-°-

make it become without either initial or sustained application;

-°-

make it become with rapture;
make it become without rapture;

-°-

make it become accompanied with pleasure;

-°-

make it become accompanied with indifference.

§

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, you must train yourself thus:

As to mental states, looking upon mental states,
I will live strenuous,
self-possessed
and mindful,
overcoming the hankering and dejection
common in this world.

Thus indeed, monk, you must train yourself.

■

When, monk, this concentration is thus made-become
and developed by you,
then you should make this concentration become
with initial and sustained application;

-°-

make it become without initial application,
but with sustained application only;

-°-

make it become without either initial or sustained application;

-o-

make it become with rapture;

-o-

make it become without rapture;

-o-

make it become accompanied with pleasure;

-o-

make it become accompanied with poise.

§

When, monk, this concentration is made-become by you,
and well made-become;
then, monk, just to whatever place you go,
you shall go in comfort;[8]

-o-

wherever you stand,
you shall stand in comfort;

-o-

wherever you sit,
you shall sit in comfort;

-o-

and wherever you make your bed,
you shall lie down in comfort.'

§

And the monk,
roused by the Exalted One's exhortation,
got up frorh his seat,
saluted the Exalted One and departed,
passing him by on his right.

■

Now not long after,
dwelling alone,
secluded,
zealous,
earnest,
resolved,
that monk attained to
and abode in
that unsurpassed goal of the godly life,
realizing it by personal knowledge in this life,
for the sake of which
clansmen rightly go forth from the home
to the homeless life;
and he fully realized:

birth is destroyed;
lived is the godly life;
done is what had to be done;
there is no more living in this state.

And that monk was numbered among the Arahants.

---

[1] *Cf*. *K.S*. v., 121. The punctuation is different at *S*. v., *evam eva pana* not being printed in a separate sentence as here. The *Comy*. observes that this monk followed the teachings slackly and did not perform the duties of a recluse; but the Buddha saw that he was sure of Arahantship.

[2] *Ajjhattaṃ*. See *DhS*. *trsl*. 45.

[3] The *Comy*. *calls this the mūla-samādhi Cf*. *M*. i, 91; *It*. 19.

[4] This stock passage recurs at *D*. ii, 102; *M*. iii, 97; *S*. i, 116; *Ud*. 62.

[5] *Cf*. *Vism*. 85; *trsl*. 99. The first three concentrations are known as the 'three'; see *D*. iii, 219; *M*. iii, 162; *S*. iv, 360. *Sappītika* and *nippītika* — translated here: with and without rapture, following Professor Maung Tin — are said at *A*. i, 81 to be the two chief states of ease. Pleasure, *sāta,* is not given at *Vism*., *loc*. *cit*., but *sukha*.

[6] These four are the *Brahma-vihāra;* see *D*. iii, 248; *A*. iii, 290; *DhS*. *trsl*., §§ 251 *ff*.

[7] These are the *cattāro satipaṭṭhāna;* see *D*. ii, 290; *M*. i, 56; *A*. i, 39; *S*. v. 294. See for discussions on these *Dial,* ii, 322 *K.S*. v. p. xiv.

[8] *Phāsu*. *Comy*. By this, showing Arahantship.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 64

Adhideva-Ñāṇa-Dassana Suttaṃ

At Gayā[1]

---

[201]

[1] THUS have I heard:

Once the Exalted One was staying on Gaya Head at Gaya;
and there he addressed the monks, saying:

"Monks."

'Lord,' they replied.

And the Exalted One said:

"Monks, before my awakening,
while I was not yet completely awakened
and but a being awakening,[2]
I perceived auras,[3] but I saw no forms.

Monks, to me there came the thought:

"If I were both to perceive auras
and to see forms,

knowledge and vision[4] within me
would thus be better purified."

Monks, later on,
living zealous,
earnest,
resolute,
I both perceived the auras
and saw the forms,
but I did not stand with,
talk to
or engage in conversation
any of those devas.

■

Monks, to me came the thought:

"If I were to perceive the auras,
see the forms,
stand with,
talk to
and engage those devas in conversation,
knowledge and vision within me
would thus be better purified."[ed1]

Monks, later on,
living zealous,
earnest,
resolute,
I perceived the auras,
saw the forms,
stood with,
talked to
and engaged those devas in conversation,
but I knew not of those devas:

These devas are from such and such a deva community.

■

Monks, to me came the thought:

"If I were to perceive the auras,
see the forms,
stand with,
talk to
and engage those devas in conversation,
and know that these devas are from such and such a community,
knowledge and vision within me
would thus be better purified."

Monks, later on,
living zealous,
earnest,
resolute,
I perceived the auras,
saw the forms,
stood with,
talked to
and engaged those devas in conversation,
and knew that these devas were from such and such a community,
but I knew not of those devas:

These devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there.

■

Monks, to me came the thought:

"If I were to perceive the auras,
see the forms,
stand with,
talk to
and engage those devas in conversation,
and to know that these devas are from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
knowledge and vision within me
would thus be better purified."

Monks, later on,
living zealous,
earnest,
resolute,
I perceived the auras,
saw the forms,
stood with,
talked to
and engaged those devas in conversation,
and knew that these devas were from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
but I knew not of those devas:

Such is the food of these devas,
such their experiences,
such their weal and woe;

of those devas such is the food,
such their experiences,
such their weal and woe.

■

Monks, to me came the thought:

"If I were to perceive the auras,
see the forms,
stand with,
talk to
and engage those devas in conversation,
and to know that these devas are from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
such is the food of these devas,
such their experiences,
such their weal and woe;
of those devas such is the food,
such their experiences,
such their weal and woe
knowledge and vision within me
would thus be better purified."

Monks, later on,
living zealous,
earnest,
resolute,
I perceived the auras,
saw the forms,
stood with,

talked to
and engaged those devas in conversation,
and knew that these devas were from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
such is the food of these devas,
such their experiences,
such their weal and woe;
of those devas such is the food,
such their experiences,
such their weal and woe
but I knew not of those devas:

These devas live so long,
they have a life-span of such length
[202] those devas live so long,
they have a life-span of such length.

■

Monks, to me came the thought:

"If I were to perceive the auras,
see the forms,
stand with,
talk to
and engage those devas in conversation,
and to know that these devas are from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds

passed away from here
and arose there
such is the food of these devas,
such their experiences,
such their weal and woe;
of those devas such is the food,
such their experiences,
such their weal and woe
these devas live so long,
they have a life-span of such length
those devas live so long,
they have a life-span of such length knowledge and vision within me
would thus be better purified."

Monks, later on,
living zealous,
earnest,
resolute,
I perceived the auras,
saw the forms,
stood with,
talked to
and engaged those devas in conversation,
and knew that these devas were from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
such is the food of these devas,
such their experiences,
such their weal and woe;
of those devas such is the food,
such their experiences,
such their weal and woe

these devas live so long,
they have a life-span of such length those devas live so long,
they have a life-span of such length
but I knew not of those devas
whether I had dwelt[5] with those devas formerly or not.

■

Monks, to me came the thought:

"If I were to perceive the auras,
see the forms,
stand with,
talk to
and engage those devas in conversation,
and to know that these devas are from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
such is the food of these devas,
such their experiences,
such their weal and woe;
of those devas such is the food,
such their experiences,
such their weal and woe
these devas live so long,
they have a life-span of such length
those devas live so long,
they have a life-span of such length
and whether I had dwelt with those devas formerly or not
knowledge and vision within me
would thus be better purified."

Monks, later on,
living zealous,
earnest,
resolute,
I perceived the auras,
saw the forms,
stood with,
talked to
and engaged those devas in conversation,
and knew that these devas were from such and such a community,
these devas as the result of their deeds
passed away from here
and arose there;
those devas as the result of their deeds
passed away from here
and arose there
such is the food of these devas,
such their experiences,
such their weal and woe;
of those devas such is the food,
such their experiences,
such their weal and woe
these devas live so long,
those devas live so long,
they have a life-span of such length they have a life-span of such length
and whether I had dwelt with those devas formerly or not.

Monks, so long as this eightfold series[6]
of knowledge and vision of the higher[7] devas
was not fully purified in me,
I did not realize
as one wholly awakened to the highest awakening,
unsurpassed in the world of devas,
with its Māras and its Brahmās,
or in the world of mankind

with its recluses and godly men,
devas and men.

But when the eightfold series
of knowledge and vision of the higher devas
was fully purified in me,
then, monks, I realized
as one wholly awakened to the highest awakening,
unsurpassed in the world of devas,
with its Māras and its Brahmās,
or in the world of mankind
with its recluses and godly men,
devas and men.

Then knowledge and vision arose in me,
and I knew:

Sure is my heart's release;
this is my last birth;
there is now no more becoming for me.'

---

[1] In Magadha, see *Chwang* ii, 111 *f; Fa Hsien* 53; *C.H.I.* i, 182; *Sisters* 132.

[2] This is a stock phrase; see *M.* i, 17; *S.* ii, 5; *A.* iii, 240; below, p. 294, and *passim*.

[3] *Obhasaṃ sañjānāmi*. *Comy.* Rays known to the clairvoyant; see *M.* iii, 157. Four other *obhāsa* are given at *A.* ii, 139.

[4] *Ñāṇa-dassanaṃ*. *Comy. ñāṇa-sankhātaṃ dassanaṃ*. At *Vin.* iii, 91 thus: '*yaṃ ñāṇaṃ taṃ dassanaṃ, yaṃ dassanaṃ taṃ ñāṇaṃ*'; so perhaps we could translate: vision, which is knowledge.

GS iii, pg.x, on *nivāsa:* It is good to have a term from one of those *abhiññās* used at last in its literal meaning. This is 'dwelling(s),' replacing themore usual 'births' or 'lives' in the reminiscence of one's past previous to this life: - *pubbe-nivās'ānussati* (p. 13, etc.). This apparently curious choice made by the Buddhist teachers has a significance which will not strike a European. What is that?
Why the choice of 'dwelling,' when in Pāli we have 'birth,' 'rebirth,' 'live,' 'world'? I see it thus: Consider first the formula (p.13), or its more formal, more usual wording (p. 296): - 'he remembers manifoldly appointed dwellings in thepast.' This is followed by an exposition, careful as to the 'dwelling' being as inmate of a body, a society, a world, extravagant as to length and number, in which 'births' *(jātiyo)* is freely used. But the very usual word (in later years) for 'lives' and 'worlds,' *bhavā,* is not used. What may be the explanation? I suggest the following:
(i) The formula 'he ... the past' is the *original fixed wording,* or 'text.'
(ii) The exposition, long left to the exponent, became appended, in its odd medley, later.
(iii) When (i) was first listed, the word rendered 'dwellings' meant, not merely a house, but a 'nest,' a 'settlement,' an 'ingress' on the other hand, the word *jāti* did not fit **[xi]** for 'life.' It meant (a) birth on earth, (6) rank in the brahman, (c) happening, (d) a producing or source. Later on, the plural in the sense of 'new lives' became permissible.
(iv) The word for 'life' *(jīvita)* was never used in the plural; the word for 'world' *(loka)* in the plural is very hard to find till in later Pali. [note: There is one plural in this volume: *lokāsu*.]
(v) The word that came to be used for both 'lives' and 'worlds,' 'becomings' *(bhavā),* had *not so come into use* when the exposition (ii) was finally worded.
(vi) Original Buddhism taught that man was a wayfarer in many worlds. Hence I come to this: - recollection of the past was of former homes, stations, rests, stages, rather than of 'births' or of 'lives'; hence *nivāsā*.
- C.A.F. Rhys Davids, Chipstead, Surrey, September, 1933.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 65

Mastery

---

[202]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight spheres of mastery.[1]

What eight?

When, personally conscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

'Having mastered them,
I know,

I see them.'

This is the first sphere of mastery.

■

When, personally conscious of body,
anyone sees forms exterior to himself,
whether boundless,
lovely or ugly,
he is thus conscious:

'Having mastered them,
I know,
I see them.'

This is the second sphere of mastery.

■

[203] When, personally unconscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

'Having mastered them,
I know,
I see them.'

This is the third sphere of mastery.

■

When, personally unconscious of body,
anyone sees forms exterior to himself,
whether boundless,

lovely or ugly,
he is thus conscious:

'Having mastered them,
I know,
I see them.'

This is the fourth sphere of mastery.

■

When, personally unconscious of body,
anyone sees forms exterior to himself,
blue,
blue in colour,
blue in appearance,
reflecting blue,
he is thus conscious:

'Having mastered them,
I know,
I see them.'

This is the fifth sphere of mastery.

■

When, personally unconscious of body,
anyone sees forms exterior to himself,
yellow,
yellow in colour,
yellow in appearance,
reflecting yellow,
he is thus conscious:

'Having mastered them,
I know,

I see them.'

This is the sixth sphere of mastery.

■

When, personally unconscious of body, anyone sees forms exterior to himself,
red,
red in colour,
red in appearance,
reflecting red,
he is thus conscious:

'Having mastered them,
I know,
I see them.'

This is the seventh sphere of mastery.

■

When, personally unconscious of body,
anyone sees forms exterior to himself,
white,
white in colour,
white in appearance,
reflecting white,
he is thus conscious:

'Having mastered them,
I know,
I see them.'

This is the eighth sphere of mastery.[2]

Monks, these are the eight spheres of mastery."

[1] See *DhS. trsl.,* § 204; *Dial*. ii, 118; iii, 241; *A*. i, 40; v, 61; *M*. ii, 13; below VIII, Chap. X, § 2, p. 229.

[2] See above, p. 175, for experiences with coloured *devatā*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 66

The Deliverances

---

[203]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight deliverances.[1]

What eight?

Conscious of body, he sees forms.

This is the first deliverance.

■

Personally unconscious of body,
he sees forms exterior to himself.

This is the second deliverance.

■

He applies himself to the thought:

'It is fair.'

This is the third deliverance.

■

Passing wholly beyond all perception of form,
by the disap- **[204]** pearance of the perception of the sensory reactions,
unattentive to the perception of the manifold,[2]
he enters and abides in the sphere of infinite space,
thinking:

'Space is infinite.'

This is the fourth deliverance.

■

By passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness,
thinking:

'Consciousness is infinite.'

This is the fifth deliverance.

■

By passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness,
thinking:

'There is nothing.'

This is the sixth deliverance.

■

By passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

This is the seventh deliverance.

■

By passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

This is the eighth deliverance.[3]

Monks, these are the eight deliverances.'

---

[1] See *DhS. trsl.*, §§ 235-247; *Dial*. ii, 119; iii, 242. [Ed.: But also see: iii. 262]

[2] The text reads *mānatta-saññānaṃ* for *nānatta-*.

[3] *Cf*. below, p. 276.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 67

Anariya-Vohāra Suttaṃ

Un-Ariyan Practices

---

[204]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight un-Ariyan practices.[1]

What eight?

Declaring as seen what has not been seen;
declaring as heard what has not been heard;
declaring as felt what has not been felt;
declaring as understood what has not been understood;
declaring as not seen what has been seen;
declaring as not heard what has been heard;

declaring as not felt what has been felt;
declaring as not understood what has been understood.

Monks, these are the eight un-Ariyan practices."

---

[1] See *A*. ii, 246; *D*. iii, 232; *cf*. *M*. iii, 29; *Vin*. iv, 2.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 68

Ariya-Vohāra Suttaṃ

Ariyan Practices

---

[204]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight Ariyan practices.

What eight?

Declaring as seen what has been seen;
declaring as heard what has been heard;
declaring as felt what has been felt;
declaring as understood what has been understood;
declaring as not seen what has not been seen;
declaring as not heard what has not been heard;

declaring as not felt what has not been felt;
declaring as not understood what has not been understood.

Monks, these are the eight Ariyan practices."

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 69

Parisa Suttaṃ

Assemblies

---

[205]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight assemblies.[1]

What eight?

Assemblies of nobles,
of brahmans,
of householders,
of recluses,
of devas
of the Four Royal devas,

of the Thirty devas,
of Maras
and of Brahmās.

§

Now, monks, I call to mind having visited many hundreds[2] of times
an assembly of nobles.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;

and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of brahmans.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of householders.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of recluses.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of devas of the Four Royal devas.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of devas of the Thirty.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of Maras.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -

whatever their colour,
that I became;
whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

■

Now, monks, I call to mind having visited many hundreds of times
an assembly of Brahmās.

And before even I had seated myself among them,
or had spoken to them,
or had engaged them in conversation -
whatever their colour,
that I became;

whatever their language,
that became mine.

And I instructed them,
incited them,
roused them
and gladdened them with Dhamma discourse;
and they knew me not when I spoke,
but reasoned among themselves, saying:

'Who is this who speaks,
man or deva?'

Then, when I had instructed,
incited,
roused
and gladdened them with Dhamma discourse,
I vanished;
and they knew me not when I was gone,
but questioned each other:

'Who is this who has vanished,
man or deva?'

Monks, these are the eight assemblies.'

---

[1] *Cf. D*. ii, 109; iii, 260; *M*. i, 72; above, p. 47 (for four).

The note reads: "*Windisch, 'Mara und Buddha,' p. 75, makes this number refer to the number of entrances, and quotes Itivuttaka, p. 15, in support. The Singhalese version (p. 758) is as above*." The passage in the *Itivuttaka* speaks of rebirth as Sakka 36 times, and of rebirth as a wheel-turning King hundreds of times, but the Pali is not related to this situation, but speaks of 'habitations' (rebirths) '*satta vassāni*...'. From the context of this sutta

Windisch and Hare's translation fits better. What appears to be being spoken of is The Buddha transforming his appearance, etc. in his then current life during hundreds of different visits (not rebirths). The Pali is *'anekasataṃ ~parisaṃ upasaṇkamitā'* which is literally 'not (just) one hundred ~assemblies approaching (not "rising up in" as in rebirth)'. Bhk. Bodhi goes the other way and has this as the number of those assembled. The issue here is: Did the Buddha make a practice of going round to various assemblies (say, even around the world) to implant Dhamma without attracting attention to the extra-normal manner in which it was done. The visits covered the full spectrum of assemblies which would indicate that this was a deliberate course of action. If he did this in the virtical direction (up and down the scale of realms), why not in the horizontal? ... hundreds of assemblies.]

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VII. Bhūmi-Cāla Vagga

Sutta 70

Earthquakes

---

[205]

[1] THUS have I heard:

[1]Once the Exalted One dwelt near Vesālī, at the Gabled Hall in Mahāvana.

Now the Exalted One robed himself in the fore-noon time and,
taking bowl and cloak,
entered Vesālī for alms.

And when he had returned from his alms-round in Vesālī,
after his meal,
he said to the venerable Ānanda:

"Take up the mat, Ānanda,
we will go to the Cāpāla shrine
for the noon-day rest."

[206] "Even so, lord," replied the venerable Ānanda;
and taking up the mat,
he followed closely behind the Exalted One.

And the Exalted One approached the Cāpāla shrine,
and when he had come there,

he sat down on the seat made ready.

Now after he was seated,
he addressed the venerable Ānanda, and said:

"Delightful, Ānanda, is Vesālī;
delightful are the shrines of Udena and Gotamaka,
the shrine of the Many Sons,
the shrine of the Seven Mangoes!

How delightful is the Sārandada shrine
and the Cāpāla shrine!

■

Ānanda, by whomsoever the four ways of psychic power are made-become,
developed,
made a vehicle of,
made a basis,
exercised,
augmented
and thoroughly set going,
he could, should he wish,
live on for his full life-span,[2]
or for what is left of it.

■

The Tathāgata, Ānanda, has made-become,
developed,
made a vehicle of,
made a basis,
exercised,
augmented
and thoroughly set going,
the four ways of psychic power;
and the Tathāgata, Ānanda,

should he wish,
could live on for his full life-span
or for what is left of it."

■

Now, though so broad a hint was given,
though so palpable a sign was made by the Exalted One,
yet the venerable Ānanda could not penetrate it;
nor besought he the Exalted One, saying:

'Lord, let the Exalted One live on
for his full life-span,
let the Well-farer live on
for his full life-span,
for the benefit of many folk,
for the happiness of many folk,
out of pity for the world,
for the good,
for the welfare
and for the happiness of devas and men!'.

-so possessed was his heart by Mara.

§

A second time the Exalted One said:

"Delightful, Ānanda, is Vesālī;
delightful are the shrines of Udena and Gotamaka,
the shrine of the Many Sons,
the shrine of the Seven Mangoes!

How delightful is the Sārandada shrine
and the Cāpāla shrine!

Ānanda, by whomsoever the four ways of psychic power are made-become,
developed,
made a vehicle of,
made a basis,
exercised,
augmented
and thoroughly set going,
he could, should he wish,
live on for his full life-span,
or for what is left of it.

The Tathāgata, Ānanda, has made-become,
developed,
made a vehicle of,
made a basis,
exercised,
augmented
and thoroughly set going,
the four ways of psychic power;
and the Tathāgata, Ānanda,
should he wish,
could live on for his full life-span
or for what is left of it."

And again, though so broad a hint was given,
though so palpable a sign was made by the Exalted One,
yet the venerable Ānanda could not penetrate it;
nor besought he the Exalted One, saying:

'Lord, let the Exalted One live on
for his full life-span,
let the Well-farer live on
for his full life-span,

for the benefit of many folk,
for the happiness of many folk,
out of pity for the world,
for the good,
for the welfare
and for the happiness of devas and men!'.

-so possessed was his heart by Mara.

§

A third time the Exalted One said:

"Delightful, Ānanda, is Vesālī;
delightful are the shrines of Udena and Gotamaka,
the shrine of the Many Sons,
the shrine of the Seven Mangoes!

How delightful is the Sārandada shrine
and the Cāpāla shrine!

Ānanda, by whomsoever the four ways of psychic power are made-become,
developed,
made a vehicle of,
made a basis,
exercised,
augmented
and thoroughly set going,
he could, should he wish,
live on for his full life-span,
or for what is left of it.

The Tathāgata, Ānanda, has made-become,
developed,
made a vehicle of,
made a basis,
exercised,
augmented
and thoroughly set going,
the four ways of psychic power;
and the Tathāgata, Ānanda,
should he wish,
could live on for his full life-span
or for what is left of it."

And again, though so broad a hint was given,
though so palpable a sign was made by the Exalted One,
yet the venerable Ānanda could not penetrate it;
nor besought he the Exalted One, saying:

'Lord, let the Exalted One live on
for his full life-span,
let the Well-farer live on
for his full life-span,
for the benefit of many folk,
for the happiness of many folk,
out of pity for the world,
for the good,
for the welfare
and for the happiness of devas and men!'.

-so possessed was his heart by Mara.

§

[207] Then the Exalted One said to him:

"Go, Ānanda!

Do now whatever you think it is time for!"

"Even so, lord," he replied;
and the venerable Ānanda rose from his seat
and saluted the Exalted One,
and passing him by on his right,
went and sat down at the foot of a tree near by.

§

Not long after the departure of the venerable Ānanda,
Mara, the Evil One, spoke thus to the Exalted One:

"Let the Exalted One now pass away to the cool,[3] lord;
let the Well-farer now pass away;
now is the time for the Exalted One
to pass away to the cool!

■

In sooth, lord, this was the word
spoken by the Exalted One:

'I shall not pass away, O Evil One,
till my monks shall be disciples,
learned,[4]
trained and confident,
who have attained peace from effort,[5]
who are erudite,

Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
who walk in accordance with Dhamma -
till they have taken Dhamma as their teacher
and can proclaim it,
teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
till they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and can set forth sublime Dhamma.'[6]

Now, lord, the monks of the Exalted One are disciples
learned,
trained and confident,
they have attained peace from effort,
they are erudite,
Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
they walk in accordance with Dhamma -
they have taken Dhamma as their teacher
and can proclaim it,
teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and they can set forth sublime Dhamma.

■

Let the Exalted One now pass away, lord;
let the Well-farer now pass away;
now is the time for the Exalted One
to pass away to the cool;
for in sooth, this was the word of the Exalted One:

'I shall not pass away, O Evil One,
till my nuns[7] shall be disciples,
learned,
trained and confident,
who have attained peace from effort,
who are erudite,
Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
who walk in accordance with Dhamma -
till they have taken Dhamma as their teacher
and can proclaim it,
teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
till they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and can set forth sublime Dhamma.'

Now, lord, the nuns of the Exalted One are disciples
learned,
trained and confident,
they have attained peace from effort,
they are erudite,
Dhamma-bearers,

perfect in the righteousness of Dhamma,
perfect in orderliness,
they walk in accordance with Dhamma -
they have taken Dhamma as their teacher
and can proclaim it,
teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and they can set forth sublime Dhamma.

■

Let the Exalted One now pass away, lord;
let the Well-farer now pass away;
now is the time for the Exalted One
to pass away to the cool;
for in sooth, this was the word of the Exalted One:

'I shall not pass away, O Evil One,
till my lay-brethren shall be disciples,
learned,
trained and confident,
who have attained peace from effort,
who are erudite,
Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
who walk in accordance with Dhamma -
till they have taken Dhamma as their teacher
and can proclaim it,
teach it

and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
till they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and can set forth sublime Dhamma.'

Now, lord, the lay-brethren of the Exalted One are disciples
learned,
trained and confident,
they have attained peace from effort,
they are erudite,
Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
they walk in accordance with Dhamma -
they have taken Dhamma as their teacher
and can proclaim it,
teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and they can set forth sublime Dhamma.

■

Let the Exalted One now pass away, lord;
let the Well-farer now pass away;
now is the time for the Exalted One

to pass away to the cool;
for in sooth, this was the word of the Exalted One:

'I shall not pass away, O Evil One,
till my lay-sisters shall be disciples,
learned,
trained and confident,
who have attained peace from effort,
who are erudite,
Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
who walk in accordance with Dhamma -
till they have taken Dhamma as their teacher
and can proclaim it,
teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
till they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and can set forth sublime Dhamma.'

Now, lord, **[208]** the lay-sisters of the Exalted One are disciples
learned,
trained and confident,
they have attained peace from effort,
they are erudite,
Dhamma-bearers,
perfect in the righteousness of Dhamma,
perfect in orderliness,
they walk in accordance with Dhamma -
they have taken Dhamma as their teacher
and can proclaim it,

teach it
and make it known,
can establish it,
open it,
analyze it
and make it plain to others -
they can confute any counter-teaching which has arisen,
and which may well be confuted by Dhamma,
and they can set forth sublime Dhamma.

■

Let the Exalted One now pass away;
let the Well-farer now pass away;
now is the time for the Exalted One
to pass away to the cool!

In sooth this was the word of the Exalted One:

'I shall not pass away, O Evil One,
until this godly life of mine shall prosper,
flourish
and be wide spread,
shall be known to many,
made manifold
and manifest by devas and men.'[8]

Now, lord, the godly life (taught) by the Exalted One indeed prospers,
flourishes
and is wide spread,
is known to many,
made manifold
and manifest by devas and men.

Let the Exalted One therefore pass away;
let the Well-farer now pass away;

now, lord, is the time for the Exalted One
to pass away to the cool!'

■

"Be not over eager, O Evil One!

Ere long the passing away of the Exalted One
will take place.

At the end of three months from now
the Tathāgata will pass away to the cool."

§

There, at the shrine of Cāpāla,
mindful and self-possessed,
the Exalted One cast aside the sum of life.[9]

And when the Exalted One had cast aside the sum of life,
there arose a great earthquake,
terrifying and hair-raising;
and the (thunderous) drums of the devas crashed forth.

■

Then at that time the Exalted One,
seeing the significance thereof,
uttered these solemn words:

"The measurable and the measureless,
Birth and the sum of life the Sage renounced -

With inward joy composedly he broke
The [scaly] shell-like growth around the self."[10]

§

Then thought the venerable Ānanda:

"Great indeed is this earthquake;
surely very great is this earthquake,
terrifying and hair-raising,
and the thunderous drums of the devas crash forth.

What, I wonder, is the cause,
the reason,
of this great earthquake becoming manifest?"

■

[209] And the venerable Ānanda approached the Exalted One,
saluted him
and sat down at one side.

So seated, he said:

"Lord, great is this earthquake,
very great is this earthquake,
terrifying and hair-raising,
and the thunderous drums of the devas crash forth.

What, I wonder, is the cause,
the reason,
of this great earthquake becoming manifest?"

■

"There are these eight causes,
eight reasons, Ānanda,
of a great earthquake becoming manifest.[11]

What eight?

Since, Ānanda, this great earth rests on water
and the water rests on wind
and the wind subsists in space;
what time the great winds blow,
they cause the water to quake,
and the quaking of the water
causes the earth to quake.

This, Ānanda, is the first cause,
the first reason,
of a great earthquake becoming manifest.

■

Again, Ānanda, a recluse or godly man,
possessed of psychic powers and mind-mastery,
or a deva of great magic power and might,
causes the earth to shake,
to tremble and to quake
when the thought of the earth as limited,
or the thought of the waters as limitless,
is made become by such an one.

This, Ānanda, is the second cause,
the second reason,
of a great earthquake becoming manifest.

■

Again, Ānanda, when a being awakening quits the Tusita assembly
and enters, mindful and self-possessed,
his mother's womb;
then this earth shakes,
trembles and quakes.

This, Ānanda, is the third cause,
the third reason,
of a great earthquake becoming manifest.

■

When a being awakening,
mindful and self-possessed,
leaves his mother's womb;
then this earth shakes,
trembles and quakes.

This, Ānanda, is the fourth cause,
the fourth reason,
of a great earthquake becoming manifest.

■

When a Tathāgata completely awakens
to the unsurpassed and highest awakening;
then this earth shakes,
trembles and quakes.

This, Ānanda, is the fifth cause,
the fifth reason,
of a great earthquake becoming manifest.

■

When a Tathāgata sets rolling the unsurpassed wheel of Dhamma;
then this earth shakes,

trembles and quakes.

This, Ānanda, is the sixth cause,
the sixth reason,
of a great earthquake becoming manifest.

■

When a Tathāgata, mindful and self-possessed,
casts aside the sum of this life;
then this earth shakes,
trembles and quakes.

This, Ānanda, is the seventh cause,
the seventh reason,
of a great earthquake becoming manifest.

■

And when, Ānanda, a Tathāgata becomes completely cool
[210] in the cool element to which naught attaches;[12]
then this earth shakes,
trembles and quakes.

This, Ānanda, is the eighth cause,
the eighth reason,
of a great earthquake becoming manifest.

Verily, Ānanda, these are the eight causes,
the eight reasons,
for a great earthquake to become manifest."[13]

---

[1] This sutta (with some variations) recurs at *D*. ii, 102; *S*. v, 259; *Ud*. 62. See the full notes given at *K.S*. v, 230 *f*., and *Dial*. ii, 140 *f*. The *Comy*. here

is much the same as at *Ud.A*. 322.

[2] I follow *K.S., loc. cit; Dial*. 'for an aeon,' which *kappa,* when used of time, generally means. But tradition, as known to the Commentators, seems to have passed on the meaning as life-span, *manussānaṃ āyuppamanaṃ*. This expression is used in the text above (p. 93), where the Buddha observes that 'now he who lives long, lives but a hundred years or a tittle more.' The Buddha died at about eighty. Tradition would probably have accepted the usual meaning of *kappa* had there been any doubt.

[3] *Parinibbātu*.

[4] *Viyattā. Comy. magga-vasena vyattā*.

[5] *Patta-yoga-k-khemā;* see *K.S*. v, 232, *n*. 3.

[6] The Buddha relates this incident at *D*. ii, 112.

[7] It is a little curious that at *A*. iv, 278 (above, p. 184) the Buddha tells Ānanda that if women had not been allowed to go forth (because of his importunity they were so allowed) Dhamma would have lasted a long time; yet directly after attaining Buddhahood (*paṭhamābhi-sambuddho, D., loc. cit*.) he knew that his Order would include nuns.

[8] See *K.S*. ii, 75 *n.;[Ed. n3] Dial*. ii, 236.

[9] *Comy*. Like a clod of earth cast away by the hand.

[10] *Kavacam iv'atta-sambhavaṃ Comy. attani sañjātaṃ kilesaṃ*. Here *S*. v. ends, but *D*. ii. continues as in our text.

[11] *Cf. Mil*. 113 *Q. of M*. i, 170.

[12] See above, p. 139.

[13] The four places, where the incidents causing the fourth, fifth, sixth and eighth earthquakes occurred, are the *cattāro dassanīyāni sanvejanīyāni ṭhānani:* the four places to be seen with reverence (*D*. ii, 140); respectively: Kapilavatthu (*J*. i, 52); (Uruvelā (*J*. i, 76); Benares (*Vin*. i, 10); and Kusinārā (*D*. ii, 137). Fa Hsien relates there was a great pagoda on each of these four sites - that is about the fifth century A.D. (see Giles' *trsl*. 56). See also Warren's *Buddhism* 38 *ff.; G.S*. ii, 124.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 71

Paṭhama Samanta-Pāsādika Suttaṃ

Faith (a)[1]

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, a monk has faith,
but is not virtuous;
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have both faith and virtue!'

Monks, when a monk has both faith and virtue,
then is he in that part perfect.

§

3. Monks, a monk has both faith and virtue,
but is not learned;
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith and virtue and learning!'

Monks, when a monk has faith, virtue and learning,
then in that part he is perfect.

§

4. Monks, a monk has faith, virtue and learning,
but is no Dhamma preacher;
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
then in that part he is perfect.

§

5. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
but his walk[2] is not in the assembly,
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
then in that part he is perfect.

§

6. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
and his walk is in the assembly,

but he teaches Dhamma in the assembly without confidence,
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly
and teach Dhamma in the assembly with confidence!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
and teaches Dhamma in the assembly with confidence,
then in that part he is perfect.

§

7. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
and his walk is in the assembly,
and he teaches Dhamma in the assembly with confidence,
but cannot attain at will,
easily and without difficulty
to those pleasant states of living even in this life,
the four musings,
wholly mental,
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly
and teach Dhamma in the assembly with confidence
and attain at will,
easily and without difficulty
to those pleasant states of living even in this life,
the four musings,
wholly mental!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
and teaches Dhamma in the assembly with confidence,
and attains at will,
easily and without difficulty
to those pleasant states of living even in this life,
the four musings,
wholly mental,
then in that part he is perfect.

§

8. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
and his walk is in the assembly,
and he teaches Dhamma in the assembly with confidence,
and can attain at will,
easily and without difficulty
to those pleasant states of living even in this life,
the four musings,

wholly mental,
but he enters not
nor abides in
the emancipation of the mind and wisdom,
which by the destruction of the cankers
is free thereof,
and which is realized in this world
by personal experience
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly
and teach Dhamma in the assembly with confidence
and attain at will,
easily and without difficulty
to those pleasant states of living even in this life,
the four musings,
wholly mental
and enter and abide in
the emancipation of the mind and wisdom,
which by the destruction of the cankers
is free thereof,
and which is realized in this world
by personal experience!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
and teaches Dhamma in the assembly with confidence,
and attains at will,
easily and without difficulty

to those pleasant states of living even in this life,
the four musings,
wholly mental,
and enters and abides in
the emancipation of the mind and wisdom,
which by the destruction of the cankers
is free thereof,
and which is realized in this world
by personal experience
then in that part he is perfect.

Monks, a monk, who is endowed with these eight qualities,
is altogether lovely
and is perfect in every way."

---

[1] *Cf. A.* v, 10 *f.;* below, p. 238.

[2] *Avacara.*

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 72

Dutiya Samanta-Pāsādika Suttaṃ

Faith (b)[1]

---

[211]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, a monk has faith,
but is not virtuous;
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have both faith and virtue!'

Monks, when a monk has both faith and virtue,
then is he in that part perfect.

§

3. Monks, a monk has both faith and virtue,
but is not learned;
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith and virtue and learning!'

Monks, when a monk has faith, virtue and learning,
then in that part he is perfect.

§

4. Monks, a monk has faith, virtue and learning,
but is no Dhamma preacher;
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
then in that part he is perfect.

§

5. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
but his walk is not in the assembly,
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
then in that part he is perfect.

§

6. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
and his walk is in the assembly,

but he teaches Dhamma in the assembly without confidence,
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly
and teach Dhamma in the assembly with confidence!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
and teaches Dhamma in the assembly with confidence,
then in that part he is perfect.

§

7. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
and his walk is in the assembly,
and he teaches Dhamma in the assembly with confidence,
but does not live with his whole being attuned[2] to those **[212]** tranquil deliverances,
which, going beond form,
are formless,
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly
and teach Dhamma in the assembly with confidence
and live with my whole being attuned to those tranquil deliverances,
which, going beond form,
are formless!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
and teaches Dhamma in the assembly with confidence,
and lives with his whole being attuned to those tranquil deliverances,
which, going beond form,
are formless,
then in that part he is perfect.

§

8. Monks, a monk has faith, virtue and learning,
and is a Dhamma preacher;
and his walk is in the assembly,
and he teaches Dhamma in the assembly with confidence,
and lives with his whole being attuned to those tranquil deliverances,
which, going beond form,
are formless,
but he enters not
nor abides in
the emancipation of the mind and wisdom,
which by the destruction of the cankers
is free thereof,
and which is realized in this world

by personal experience
so in that part he is not perfect.

Then must that part be perfected.

Let him think:

'Oh that I might have faith, virtue and learning,
and be a Dhamma preacher
and walk in the assembly
and teach Dhamma in the assembly with confidence
and lives with his whole being attuned to those tranquil deliverances,
which, going beond form,
are formless
and enter and abide in
the emancipation of the mind and wisdom,
which by the destruction of the cankers
is free thereof,
and which is realized in this world
by personal experience!'

Monks, when a monk has faith, virtue and learning,
and is a Dhamma preacher,
and walks in the assembly,
and teaches Dhamma in the assembly with confidence,
and lives with his whole being attuned to those tranquil deliverances,
which, going beond form,
are formless,
and enters and abides in
the emancipation of the mind and wisdom,
which by the destruction of the cankers
is free thereof,
and which is realized in this world
by personal experience
then in that part he is perfect.

Monks, a monk, who is endowed with these eight qualities,
is altogether lovely
and is perfect in every way.'

---

[1] *Cf. A.* v, 11.

[2] *Kāyena phusitvā;* this quality recurs at *M.* i, 33 (see *M.A.* i, 162), *M.* i 477. For the deliverances see above, p. 203.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 73

Paṭhama Maraṇa-Sati Suttaṃ

Mindfulness of Death (a)[1]

---

[1] THUS have I heard:

Once the Exalted One was staying in the Brick Hall at Nādika.

There the Exalted One addressed the monks, saying:

"Monks!"

"Lord," they replied;
and the Exalted One said:

2. "Mindfulness of death, monks,
when made become,
developed
is very fruitful,
of great advantage,
merging and ending in the deathless.

Monks, do ye make become
mindfulness of death."

§

3. And when he had thus spoken,
a certain monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live but one day and night,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

4. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live for a day only,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

5. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live live half a day,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

6. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live long enough to eat one alms-meal,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

7. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live long enough to eat half an alms-meal,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

8. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live long enough to swallow four or five morsels of food,
which I have munched,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

9. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live long enough to swallow one morsel of food,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

■

10. And another monk said to him:

"Lord, I make become mindfulness of death."

"How, monk, do you make it become?"

"Herein, lord, such is my thought:

'Surely were I to live but long enough to breathe in after breathing out,
or to breathe out after breathing in,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

thus, lord, I make become mindfulness of death."

And when he had thus spoken, the Exalted One said to those monks:

"This monk who makes become mindfulness of death thus:

'Surely were I to live but one day and night,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me';

and he who make it become thus:

'Surely were I to live for a day only,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me'

and he who make it become thus:

'Surely were I to live live half a day,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me'

and he who make it become thus:

'Surely were I to live long enough to eat one alms-meal,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me'

and he who make it become thus:

'Surely were I to live long enough to eat half an alms-meal,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me'

and he who make it become thus:

'Surely were I to live long enough to swallow four or five morsels of food,
which I have munched,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

these monks are said to live indolently;
and slackly they make mindfulness of death become
for the destruction of the cankers.

■

But he who makes become mindfulness of death thus:

'Surely were I to live long enough to swallow one morsel of food,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me'

or thus:

'Surely were I to live but long enough to breathe in after breathing out,
or to breathe out after breathing in,
an I were to ponder over the word of the Exalted One,
much indeed would be done by me' -

these monks are said to live diligently;
and keenly they make mindfulness of death become
for the destruction of cankers.[2]

Wherefore, monks, train yourselves thus:

We will live diligently
and keenly make mindfulness of death become
to the end that we may destroy the cankers.

Train yourselves thus, monks."

---

[1] *Cf*. the whole of this sutta with *A*. iii, 303; also above, p. 28.

[2] This is quoted at *Vism*. 237; trsl. 273.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 74

Dutiya Maraṇa-Sati Suttaṃ

Mindfulness of Death (b)[1]

---

[214]

[1] THUS have I heard:

Once the Exalted One was staying in the Brick Hall at Nādika.

There the Exalted One addressed the monks, saying:

"Monks!"

"Lord," they replied;
and the Exalted One said:

2. "Mindfulness of death, monks,
when made become,
developed
is very fruitful,
of great advantage,
merging and ending in the deathless.

§

And how, monks, is mindfulness of death,
when made become,
developed
very fruitful,
of great advantage,
merging and ending in the deathless?

Take the case of a monk, who,
when the day declines and night sets in,
reflects thus:

'Many indeed are the chances[2] of death for me.

A snake or a scorpion or a centipede might bite me
and might cause my death;
that would be a hindrance[3] to me.

I might stumble and fall;
the food I have eaten might make me ill;
bile might convulse me;
phlegm choke me;
winds (within me) with their scissor-like cuts give me ague;
or men or non-humans might attack me
and might cause my death.

That would be a hindrance to me.'

■

Monks, that monk must reflect thus:

'Are there any evil and wrong states within me
that have not been put away

and that would be a hindrance to me
were I to die tonight?'

If, monks, on consideration
he realize that there are evil and wrong states within
that have not been put away
then to put away just those evil and wrong states
an intense resolution,
effort,
endeavour,
exertion,
struggle,
mindfulness
and self-possession
must be made by that monk.

■

Monks, just[4] as a man whose turban is on fire,
or whose hair is burning,
would make an intense resolution,
effort,
endeavour,
exertion,
struggle,
mindfulness
and self-possession to put out[5] his (burning) turban or hair;
even so, monks,
an intense resolution,
effort,
endeavour,
exertion,
struggle,
mindfulness
and self-possession must be made by that monk
to put away just those evil and wrong states.

■

But if that monk, on review,
realize that there are no such states within him
that have not been put away
which would be a hindrance to him,
were he to die that night -
then let that monk live verily in joy and gladness,
training himself day and night
in the ways of righteousness.[6]

§

Take the case of a monk, who,
when the night is spent and day breaks,
reflects thus:

'Many indeed are the chances of death for me.

A snake or a scorpion or a centipede might bite me
and might cause my death;
that would be a hindrance to me.

I might stumble and fall;
the food I have eaten might make me ill;
bile might convulse me;
phlegm choke me;
winds (within me) with their scissor-like cuts give me ague;
or men or non-humans might attack me
and might cause my death.

That would be a hindrance to me.'

■

Monks, that monk must reflect thus:

'Are there any evil and wrong states within me
that have not been put away
and that would be a hindrance to me
were I to die tonight?'

If, monks, on consideration
he realize that there are evil and wrong states within
that have not been put away
then to put away just those evil and wrong states
an intense resolution,
effort,
endeavour,
exertion,
struggle,
mindfulness
and self-possession
must be made by that monk.

Monks, just as a man whose turban is on fire,
or whose hair is burning,
would make an intense resolution,
effort,
endeavour,
exertion,
struggle,
mindfulness
and self-possession to put out his (burning) turban or hair;
even so, monks,
an intense resolution,
effort,
endeavour,
exertion,

struggle,
mindfulness
and self-possession must be made by that monk
to put away just those evil and wrong states.

But if that monk, on review,
realize that there are no such states within him
that have not been put away
which would be a hindrance to him,
were he to die that night -
then let that monk live verily in joy and gladness,
training himself day and night
in the ways of righteousness.

Monks, mindfulness of death
when so made become,
so developed
is very fruitful,
of great advantage,
merging and ending in the deathless."

---

[1] *Cf*. the whole of this sutta with *A*. iii, 306 *f.;* also 100 *f*.

[2] *Paccayā*.

[3] *Comy*. (to my progress) in the Way.

[4] This simile recurs at *A*. ii, 93; iii, 308; v, 93, 99; in verse at *K.S*. i, 19, 136.

[5] *Nibbāpanāya*.

[6] This passage recurs at *M*. i, 100.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 75

Paṭhama Sampadā Suttaṃ

The Achievements (a)[1]

---

[215]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight achievements.‖ ‖

What eight?‖ ‖

Achievement in alertness,
in wariness,
good company,
an even life,
achievement in faith,
in virtue,

in charity
and in wisdom.

Monks, these are the eight achievements.'

Up and alert about his task and toil,
A careful man, he minds his wealth and lives
The even life; and he is virtuous,
Believing, kind and bountiful; he clears
The onward Way to faring well hereafter.
Thus for the believing home-seeker eight states
Have been declared by him whose name is Truth'
As leading unto happiness both here and then,
To bliss hereafter and to welfare now.
This is the standard for a householder,
For merit grows by generosity.'

---

[1] *Sampadā*. *Cf*. above, p. 190 *n*.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 76

Dutiya Sampadā Suttaṃ

The Achievements (b)

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these eight achievements.

What eight?

Achievement in alertness,
in wariness,
good company,
an even life,
achievement in faith,
in virtue,

in charity
and in wisdom.

§

And what, Monks, is achievement in alertness?

Herein, by whatsoever activity a clansman make his living,
whether by the plough,
by trading
or by cattle-herding,
by archery
or as a rajah's man,
or by any of the crafts -
he is deft and tireless;
gifted with an inquiring turn of mind
into ways and means,
he is able to arrange and carry out his job.

This is called achievement in alertness.

■

And what, Monks, is achievement in wariness?

Herein, whatsoever wealth a clansman get together by work and zeal,
collect by the strength of his arm,
earn by the sweat of his brow
and justly obtain in a lawful manner -
such he husbands by watch and ward, thinking:

"Now how can I arrange
so that rajahs may not get this wealth out of me,

nor thieves filch it,
nor fire consume it,
nor water carry it off,
nor ill-disposed heirs make off with it?"

This is called achievement in wariness.

■

And what, Monks, is good company?

Herein, in whatsoever village or market-town a clansman dwell,
he consorts,
converses,
engages in talk
with householders or householders' sons,
young men reared in virtue,
old men old in virtue,
full of faith,
virtue,
charity
and wisdom.

He emulates the fullness of faith
in such as are full of faith;
he emulates the fullness of virtue
in such as are full of virtue;
he emulates the fullness of charity
in such as are full of charity;
he emulates the fullness of wisdom
in such as are full of wisdom.

This is called good company.

■

And what, Monks, is the even life?

Herein a clansman
while experiencing both gain and loss in wealth,
continues his business serenely,
not unduly elated or depressed.

Thinks he:

"Thus my income,
after deducting the loss,
will stand (at so much)
and my outgoings will not exceed my income."

Just as one who carries scales,
or his apprentice,
knows, on holding up the balance,
that either by so much it has dipped down
or by so much it has tilted up;
even so, Monks,
a clansman experiencing both gain and loss
continues his business serenely,
neither unduly elated
nor unduly depressed,
but realizes that
after allowing for the loss
his income will stand at so much
and that his outgoings will not exceed his income.

If, Monks, this clansman have but small earnings
and live on a grand scale,
it will be rumoured of him:

"This clansman eats his wealth
like a fig-tree glutton."

And if his earnings be great
and he live meanly,
rumour will say of him:

"This clansman will die like a starveling.

Wherefore this clansman while experiencing both gain and loss in wealth,
continues his business serenely,
not unduly elated or depressed,
but realizes that
after allowing for the loss
his income will stand at so much
and that his outgoings will not exceed his income.

This is called the even life.

■

And what is achievement in faith?

Herein a clansman has faith and believes in the awakening of the Tathāgata, thinking:

Of a truth he is the Exalted One,
arahant,
fully awakened,
adept in knowledge and conduct,
well going,
a world-knower,
incomparable,
a tamer of tamable men,
among devas and men the teacher,
Buddha,
Exalted One.

This is called achievement in faith.

■

And what is achievement in virtue?

Herein a clansman abstains from taking life
from taking what is not given,
from carnal lusts,
from lying,
abstains from taking sloth-causing liquors, spirits, wines.

This is called achievement in virtue.

■

And what is achievement in charity?

Herein a clansman dwells at home
with mind free of the stain of meanness;
freely bounteous,
open-handed,
gladly giving,
yoke-mate to asking,
he is a cheerful giver.

This is called achievement in charity.

■

And what is achievement in wisdom?

Herein a clansman is wise;
he is wise as to the way of growth and decay,
possessing Ariyan penetration of the way
to the utter destruction of ill.

This is called achievement in wisdom.

Monks, these are the eight achievements.'

Up and alert about his task and toil,
A careful man, he minds his wealth and lives
The even life; and he is virtuous,
Believing, kind and bountiful; he clears
The onward Way to faring well hereafter.
Thus for the believing home-seeker eight states
Have been declared by him whose name is Truth'
As leading unto happiness both here and then,
To bliss hereafter and to welfare now.
This is the standard for a householder,
For merit grows by generosity.'[1]

Hare has abridged this entire sutta with the note: "(§75 is repeated and then follows the explanation as given in § 54, together with the *gāthā*.)" and footnoting as here. However there is another possibility which allows for the sutta to have been an original creation of Gotama and that is that he wished the bhikkhus to have knowledge of things that are to the advantage of laymen. The snooty attitude of the bhikkhu here (which is found in some bhikkhus even today) is short-sighted: such knowledge imparted to the lay community would incline laymen to greater generosity to the bhikkhus.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 77

Icchā Suttaṃ

Hankering[ed1]

---

[215]

[1] THUS have I heard:

Once the Venerable Sāriputta was dwelling near Sāvatthī.

There the Venerable Sāriputta addressed the monks, saying:

'Friends, Monks.'

'Yes, friend,' they replied, and Venerable Sāriputta said:

2. 'Monks, these eight persons are found in the world.

What eight?

3. Friends, take the case of a monk, in whom,
while living in seclusion
not stirred to effort,[1]
there arises a hankering after possessions.[2]

He rouses himself,
exerts himself
and strives for possessions;
but, though he rouse himself,
exert himself
and strive,
possessions come not to him.

From not getting possessions,
he mourns,
grieves,
wails,
beats his breast
and falls into distraction.[3]

Friends, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
but not getting them he becomes a mourner,
a wailer;
he has fallen from Saddhamma.[4]

■

4. Take the case, friends, of a monk, in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He rouses himself,
exerts himself
and strives for possessions;
and rousing himself

exerting himself
and striving for possessions; possessions come to him.

From getting possessions,
he becomes elated,
excited,
he falls into a state of elation,
excitement.

Friends, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
and from getting them
he becomes elated,
excited;
and falls into a state of elation,
excitement;
he has fallen from Saddhamma.

■

5. Take the case, friends, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
they come not to him.

Not getting possessions,
he mourns,
grieves,
wails,
beats his breast
and falls into distraction.

Friends, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;
and not getting them,
he mourns,
grieves,
wails,
beats his breast
and falls into distraction;
he has fallen from Saddhamma.

■

6. Take the case, friends, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
possessions come to him.

From getting possessions,
he becomes elated,
excited,
he falls into a state of elation,
excitement.

Friends, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;
and getting them
he becomes elated,
excited,
he falls into a state of elation,
excitement;
he has fallen from Saddhamma.

■

7. Take the case, friends, of a monk, in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He rouses himself,
exerts himself
and strives for possessions;
but, though he rouse himself,
exert himself
and strive,
possessions come not to him.

From not getting possessions,
he does not mourn,
does not grieve,

does not wail,
does not beat his breast
and does not fall into distraction.

Friends, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
but not getting them he does not become a mourner,
a wailer;
he has not fallen from Saddhamma.

■

8. Take the case, friends, of a monk, in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He rouses himself,
exerts himself
and strives for possessions;
and rousing himself
exerting himself
and striving for possessions; possessions come to him.

From getting possessions,
he does not becomes elated,
excited,
he does not fall into a state of elation,
excitement.

Friends, this monk is called:

"One who lives hankering after possessions" -
he rouses himself,
exerts himself
and strives for possessions,
and from getting them
he does not become elated,
excited;
and does not fall into a state of elation,
excitement;
he has not fallen from Saddhamma.

■

Take the case, friends, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
they come not to him.

Not getting possessions,
he does not mourn,
grieve,
wail,
or beat his breast
and does not fall into distraction.

Friends, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,

nor exert himself,
nor strive for possessions;
and not getting them,
he does not mourn,
grieve,
wail,
or beat his breast
and does not fall into distraction;
he has not fallen from Saddhamma.

■

Take the case, friends, of a monk in whom,
while living in seclusion
not stirred to effort,
there arises a hankering after possessions.

He does not rouse himself,
nor exert himself,
nor strive for possessions;
and not rousing himself,
nor exerting himself,
nor striving for possessions;
possessions come to him.

From getting possessions,
he does not become elated,
excited,
he does not fall into a state of elation,
excitement.

Friends, this monk is called:

"One who lives hankering after possessions " - ,
he does not rouse himself,
nor exert himself,
nor strive for possessions;

and getting them
he does not become elated,
excited,
he does not fall into a state of elation,
excitement;
he has not fallen from Saddhamma.

Friends, these eight persons are found in this world.'

---

[1] *Nirāyattavutti*. *Comy*. *anāyatta-*.

[2] *Lābha*. *Comy*. the four requisites.

[3] *Cf*. *M*. i, 86; also *A*. ii, 188; iii, 416; on *sammoha* see *DhS*. *trsl*., § 390.

[4] *Comy*. *vipassanā,* inward vision.

[ed1] Hare has abridged this sutta with the note: (The venerable Sāriputta preaches sutta 61 of the Eights). It is fully reproduced here including the footnotes.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 78

Alaṃ Suttaṃ

Enough[ed1]

---

[216]

[1] THUS have I heard:

Once the Venerable Sāriputta was dwelling near Sāvatthī.

There the Venerable Sāriputta addressed the monks, saying:

"Friends, Monks."

'Yes, friend,' they replied, and Venerable Sāriputta said:

2. 'Friends, Monks, possessed of six qualities
a monk is enough[1] for self,
enough for others.

What six?

3. Herein a monk is quick[2] to grasp the subtle doctrines;[3]
he remembers those heard;
reflects on the meaning of those remembered;
knowing both the letter and the spirit,

walks in conformity with Dhamma;
has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;
he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

Possessed of these six
a monk is enough for self,
enough for others.

■

4. So likewise of five qualities
a monk is enough for self,
enough for others.

What five?

5. He is not very quick in grasping the subtle doctrines;
but he remembers those heard;
reflects on the meaning of those remembered;
knowing both the letter and the spirit,
walks in conformity with Dhamma;
has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;
he is one who instructs,

incites,
rouses
and gladdens his fellows in the godly life.

Possessed of these five
he is enough for self,
enough for others.

■

6. Possessed of four qualities
a monk is enough for self,
but not for others.

What four?

7. He is quick to grasp the subtle doctrines;
remembers those heard;
reflects on those remembered;
knowing both the letter and the spirit,
walks in conformity with Dhamma;
but he has not a pleasant voice
a good enunciation,
urbane in speech,
distinct,
free from hoarseness
and informative;
nor is he one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these four he is enough for self, but not for others.

■

8. Possessed of four qualities he is enough for others,
but not for self.

What four?

9. He is quick to grasp the subtle doctrines;
remembers them;
but does not reflect on them;
knowing neither the letter nor the spirit,
he does not walk in conformity with Dhamma;
yet he has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;
he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these four he is enough for others,
but not for self.

■

10. Possessed of three qualities he is enough for self,
but not for others.

What three?

11. He is not quick to grasp the subtle doctrines;
but remembers them;
reflects upon them;
knowing both the letter and the spirit,
walks in conformity with Dhamma;
but he has not a pleasant voice

a good enunciation,
urbane in speech,
distinct,
free from hoarseness
and informative;
nor is he one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these three he is enough for self,
but not for others.

■

12. Possessed of three qualities he is enough for others, but not for self.

What three?

13. He is not quick to grasp the subtle doctrines;
but remembers them;
yet does not reflect on them;
knowing neither the letter nor the spirit,
he does not walk in conformity with Dhamma;
yet he has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;
he is one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these three he is enough for others,
but not for self.

■

14. Possessed with two qualities he is enough for self,
but not for others.

What two?

15. He is not quick to grasp the subtle doctrines;
does not remember them;
but reflects on them;
knowing both the letter and the spirit,
walks in conformity with Dhamma;
but he has not a pleasant voice
a good enunciation,
urbane in speech,
distinct,
free from hoarseness
and informative;
nor is he one who instructs,
incites,
rouses
and gladdens his fellows in the godly life.

With these two he is enough for self,
but not for others.

■

16. Monks, possessed of two qualities a monk is enough for others,
but not for self.

What two?

17. Herein a monk is not very quick to grasp the subtle doctrines;
he does not remember those heard;
nor reflect on the meaning of those remembered;
knowing neither the letter nor the spirit,

he does not walk in conformity with Dhamma;
but he has a pleasant voice,
a good enunciation,
is urbane in speech,
distinct,
free from hoarseness
and informative;
he is one who instructs,
incites,
rouses
and gladdens
his fellows in the godly life.

Possessed of these two qualities a monk is enough for others,
but not for self.

---

[1] *Alaṃ. Comy. samattho, pariyatto, anucchaviko.*

[2] *Khippanisanti. Comy.* He quickly grasps and knows the doctrines of the skandhas, elements, spheres, etc. (for which see *DhS. trsl.,* § 1333). For the whole passage *cf. A.* ii, 97; v, 155; above, p. 149.

[3] *Kusalesu dhammesu.*

[ed1] Hare has abridged this sutta with the note: (The venerable Sāriputta preaches sutta 62 of the Eights). It is fully reproduced here including the footnotes.

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 79

Sekha-Parihāniya Suttaṃ

Failure

---

[216]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these eight conditions[1] in a monk,
when training,
lead to failure.

What eight?

Delight in worldly activity,
delight in gossip,
delight in sleeping,
delight in company,

having the senses unguarded,
immoderation in eating,
delight in companionship[2]
and delight in diffuseness.

Monks, these are the eight conditions.'

§

"Monks, these eight conditions in a monk,
when training,
lead to success.[3]

What eight?

Non delight in worldly activity,
non delight in gossip,
non delight in sleeping,
non delight in company,
having the senses guarded,
moderation in eating,
non delight in companionship
and non delight in diffuseness.

Monks, these are the eight conditions.'

---

[1] *Cf*. *A*. iii, 293 (for 6); above, p. 15 (for 7); *It*. 71 (for 3).

[2] *Saṃsaggārāmata,* for such that is praised, see above, p. 53.

[3] The text repeats in full. [Ed.: Fully reconstructed for this edition.]

Aṇguttara Nikāya
VIII. Aṭṭhaka Nipāta
VIII. Yamaka-Vagga

Sutta 80

Kusita-Arambha-Vatthu Suttaṃ

The Bases of Indolence and Energy[1]

---

[216]

[1] THUS have I heard:

Once the Exalted One was staying in Sāvatthi.

There the Exalted One addressed the Monks saying:

"Monks, there are these eight bases of indolence.

What eight?

Herein, monks, a monk has to do some work and he thinks:

'There's some work for me to do,
but the doing of it will tire me physically.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,[2]

to master the unmastered,
to realize the unrealized.

This is the first basis of indolence.

■

Or, he has done some work and he thinks:

'I have done some work,
but the doing of it has tired me physically.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the second basis of indolence.

■

Or, he has to make a journey[3] and he thinks:

'I have to make a journey,
and that will tired me physically.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the third basis of indolence.

■

Or, he has made a journey and he thinks:

'I have made a journey,
and that has tired me physically.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the fourth basis of indolence.

■

Or, he has made a journey and he thinks:

'I have made a journey,
and that has tired me physically.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the fourth basis of indolence.

■

[217] Or, wandering for alms through village or town
and not getting enough coarse or dainty fare for his needs,

he thinks:

'I've wandered for alms
through village and town
and have not gotten enough coarse or dainty fare for my needs;
my body is tired and unpliable.[4]

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the fifth basis of indolence.

■

Or, wandering for alms through village or town
and getting enough coarse or dainty fare for his needs,
he thinks:

'I've wandered for alms
through village and town
and have gotten enough coarse or dainty fare for my needs;
heavy and unpliable -
like a load of soaked beans![5].

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the sixth basis of indolence.

■

Or, there arises some slight illness in the monk, and he thinks:

'This slight illness has arisen;
there is good reason to lie down.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the seventh basis of indolence.

■

Again, monks, a monk has recovered from some ailment,
has arisen recently from sickness,
and thinks:

'I'm recovered from that ailment,
I'm recently arisen from sickness,
and my body is weak and unpliable.

Well! I'll lie down.'

And he lies down
without putting forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This is the eighth basis of indolence.

Verily, monks, these are the eight bases of indolence.

§

Monks, there are these eight bases of energy.[6]

What eight?

Herein, monks, there is some work to be done by a monk,
and he thinks:

'There's some work for me to do,
but if I do it,
not easy will it be to fix my mind on the Buddhas' message.

Well! I'll provide[7] for that
and put forth energy
to attain the unattained,
to master the unmastered,
to realize the **[218]** unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the first basis of energy.

■

Or, he has done some work,
and he thinks:

'I have done some work,
and I have been unable to fix my mind on the Buddhas' message.

Well! I'll provide for that
and put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the second basis of energy.

■

Or, he has to make a journey,
and he thinks:

'I have to make a journey,
and it will not be easy to fix my mind on the Buddhas' message.

Well! I'll provide for that
and put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the third basis of energy.

■

Or, he has made a journey,
and he thinks:

'I have made a journey,
and was unable to fix my mind on the Buddhas' message.

Well! I'll provide for that
and put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the fourth basis of energy.

■

Or, wandering for alms through village or town
and not getting enough coarse or dainty fare for his needs,
he thinks:

'I've wandered for alms
through village and town
and have not gotten enough coarse or dainty fare for my needs;
my body is bouyant and pliable,.

Well! I'll put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the fifth basis of energy.

■

Or, wandering for alms through village or town
and getting enough coarse or dainty fare for his needs,
he thinks:

'I've wandered for alms
through village and town
and have not gotten enough coarse or dainty fare for my needs;
my body is strong and pliable.

Well! I'll put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the sixth basis of energy.

■

Or, there arises some slight illness in him
and he thinks:

'There has arisen some slight illness in me,
it is possible that his illness may grow worse.

Well! I'll provide for that
and put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the seventh basis of energy.

■

Again, monks, a monk has recovered from some ailment,
has arisen recently from sickness, and thinks:

'I'm recovered from that ailment.

I'm recently arisen from sickness;
it is possible that that ailment may return to me.

Well! I'll provide for that
and put forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.'

And he puts forth energy
to attain the unattained,
to master the unmastered,
to realize the unrealized.

This, monks, is the eighth basis of energy.

Verily, monks, these are the eight bases of energy."

[1] This sutta recurs at *D*. iii, 266 [Ed.: sic, 255] *f*. (*Dial*. iii, 238).

[2] *Comy*. the states of *Jhāna* and insight.

[3] *Maggo gantabbo*.

[4] *a-kammañña*, lit. unworkable; *Vism*. *trsl*. unwieldy (p. 169).

[5] The *Comy*. is almost the same as *Vbh.A*. 510 (see *P.E.D*. *s.v*. *Māsā-cita*) reading: *Ettha pana sammohacittaṃ nāma tintamāso viya, yathā taṃ māso garuko hoti evay garuko*.

[6] The text reads *ārabbha;* the *Comy*. *ārambha*, observing: *viriyakā-raṇāni*. Both words contain the idea of making a start; see *DhS*. *trsl*., § 13; Mrs. Rhys Davids there: the mental inception of energy.

[7] *paṭigacc'eva:* as a preliminary.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 81

Sati-Sampajañña Suttaṃ

Mindfulness

---

[219]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks,[1] when mindfulness and self-possession are lacking,
conscientiousness and fear of blame are perforce destroyed
in one who lacks mindfulness and self-possession.

■

When conscientiousness and fear of blame are lacking,
the control of the senses is perforce destroyed
in one who lacks conscientiousness and the fear of blame.

■

When the control of the senses is lacking,
moral practice is perforce destroyed
in one who lacks control of the senses.

■

When moral practice is lacking,
right concentration is perforce destroyed
in one who lacks moral practice.

■

When right concentration is lacking,
true knowledge and vision are perforce destroyed
in one who lacks right concentration.

■

When true knowledge and vision are lacking,
aversion and dispassion are perforce destroyed
in one who lacks true knowledge and vision.

■

When aversion and dispassion are lacking,
emancipated knowledge and vision are perforce destroyed
in one who lacks aversion and dispassion.

■

Monks, just as in the case of a tree,
which is devoid of branches and foliage,
the shoots thereof come not to maturity,
nor the bark,

nor the sapwood,
nor the core;

when mindfulness and self-possession are lacking,
conscientiousness and fear of blame are perforce destroyed
in one who lacks mindfulness and self-possession;

when conscientiousness and fear of blame are lacking,
the control of the senses is perforce destroyed
in one who lacks conscientiousness and the fear of blame;

when the control of the senses is lacking,
moral practice is perforce destroyed
in one who lacks control of the senses;

when moral practice is lacking,
right concentration is perforce destroyed
in one who lacks moral practice;

when right concentration is lacking,
true knowledge and vision are perforce destroyed
in one who lacks right concentration;

when true knowledge and vision are lacking,
aversion and dispassion are perforce destroyed
in one who lacks true knowledge and vision;

when aversion and dispassion are lacking,
emancipated knowledge and vision are perforce destroyed
in one who lacks aversion and dispassion.

§

WARNING! As with AN 7.61, Hare has the sense of the second section here exactly backwards, requiring in each case the second step before the first.
The Pali:
Satisampajañña bhikkhave,
sati sati-sampajañña-sampannassa upanissampannaṃ hoti hirottappaṃ.
Bodhi:
When there is mindfulness and clear comprehension,
for one possessing mindfulness and clear comprehension,
the sense of moral shame and moral dread possess their proximate cause.
Olds:
Remembering to pay attention to memory, beggars,
possession of attention to memory establishes sense of shame/fear of blame.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 82

Puṇṇiya Suttaṃ

The Venerable Puṇṇiya

---

[220]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Puṇṇiya[1] came to see the Exalted One
and on coming to him saluted him
and sat down at one side, and said:

'Lord, what is the cause,
what is the reason,
why sometimes it occurs to the Tathāgata to preach Dhamma
and sometimes it does not?

'Suppose, Punniya, a monk is a believer,
but does not visit him,
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer
and visits the Tathāgata;
then it occurs to him to preach Dhamma.

■

Or, a monk is a believer
and visits the Tathāgata,
but does not sit down to listen,
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer
and visits the Tathāgata;
and he sits down to listen,
then it occurs to him to preach Dhamma.

■

[221] Or, a monk is a believer
and visits the Tathāgata,
and he sit down to listen,
but does not question the Tathāgata
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer
and visits the Tathāgata;
and sits down to listen,
and he questions the Tathāgata
then it occurs to him to preach Dhamma.

■

Or, a monk is a believer
and visits the Tathāgata,
and he sit down to listen,
and he questions the Tathāgata
but does not listen to Dhamma with attentive ear
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer
and visits the Tathāgata;

and sits down to listen,
and he questions the Tathāgata
and he listens to Dhamma with attentive ear
then it occurs to him to preach Dhamma.

■

Or, a monk is a believer
and visits the Tathāgata,
and he sit down to listen,
and he questions the Tathāgata
and he listens to Dhamma with attentive ear
but when he has heard it, does not bear Dhamma in mind
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer
and visits the Tathāgata;
and sits down to listen,
and he questions the Tathāgata
and he listens to Dhamma with attentive ear
and when he has heard it, he bears what he has heard in mind
then it occurs to him to preach Dhamma.

■

Or, a monk is a believer
and visits the Tathāgata,
and he sit down to listen,
and he questions the Tathāgata
and he listens to Dhamma with attentive ear
and when he has heard it, he bears what he has heard in mind
but does not test the truth of the doctrines he has heard
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer
and visits the Tathāgata;
and sits down to listen,

and he questions the Tathāgata
and he listens to Dhamma with attentive ear
and when he has heard it, he bears what he has heard in mind
and he tests the truth of the doctrines he has heard
then it occurs to him to preach Dhamma.

■

Or, a monk is a believer
and visits the Tathāgata,
and he sit down to listen,
and he questions the Tathāgata
and he listens to Dhamma with attentive ear
and when he has heard it, he bears what he has heard in mind
and he tests the truth of the doctrines he has heard
but walks not in conformity with Dhamma, though knowing both letter and spirit;
then it does not occur to the Tathāgata to preach Dhamma.

But when, Punniya, a monk is a believer,
and visits the Tathāgata,
sits down to listen,
questions the Tathāgata,
listens with attentive ear,
bears what he has heard in mind,
tests the truth of the doctrines heard,
and knowing both the letter and the spirit,
walks in conformity with Dhamma,
then it occurs to the Tathāgata to preach Dhamma.

When these eight conditions come to pass,[2]
Punniya, then it most occurs to the Tathāgata to preach Dhamma.'

[1] *Cf*. the whole sutta with *A*. v, 154, where ten terms are given. Puṇṇiya is again the inquirer, but both here and *ad A*. v, the *Comy*. is silent. I do not find mention of him elsewhere in the four Nikāyas.

[2] We should possibly read: '*Yato ca kho, P., imehi dhammehi samannāgato bhikkhu hoti*'*;* but the *S.e*. is the same as our text, and includes *aṭṭhahi* with most *MSS*. The *Comy*. seems to agree with the text, observing: *Samannāgato-ti, sāmīatthe paccattaṃ, samannāgatassāti vuttaṃ hoti*.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 83

Kiṃ Mūlaka? Suttaṃ

The Root of Things

---

[221]

[1] Once the Exalted One was staying in Sāvatthi.

There the Exalted One addressed the Monks saying:

"Monks, if wanderers of other views should question you thus:

'Wherein, sirs, are all things[1] rooted?

What is their origin?

What gives rise to all things;

what is their confluence;

what is their chief state;

what their master state;

what their further state;

and of all things what is most precious?'

Monks, thus questioned,
how would you answer those wanderers of other views?"

■

"Lord, our ideas have their foundation in the Exalted One;
they are guided by the Exalted One
and are protected by him.

[222] Well indeed were it for us,
if the Exalted One were to make clear
the purpose of this speech;
then, on hearing it,
the monks would bear it in mind!"[2]

■

"Wherefore, monks,
listen,
pay heed,
I will speak."

§

'Yea, lord,' they replied;
and the Exalted One said:

"If, monks, wanderers of other views should question you thus:

'Wherein, sirs, are all things rooted?

What is their origin?

What gives rise to all things;

what is their confluence;

what is their chief state;

what their master state;

what their further state;

and of all things what is most precious?'

Answer them thus:

'Reverend sirs,
all things are rooted in desire;[3]

they have their origin in attention;

contact gives rise to them;

their confluence is feeling;[4]

their chief state is concentration;

mindfulness is their master state;

wisdom their further state;[5]

and of all things emancipation is the most precious.'[6]

Monks, thus questioned, so answer."

---

[1] *Sabbe dhammā,* Mrs. Rhys Davids' *Buddhism* 222, states of consciousness; *Comy. pañca-k-khandhā*. The whole sutta with one other clause recurs at *A*. v, 106.

[2] Above, p. 108.

[3] *Chanda*. *Comy*. the desire to do; see *Buddhism*, *loc*. *cit*., *Cpd*. 244.

[4] See *D*. ii, 61; *Dial*, ii, 58 and note there.

[5] This is quoted at *Sn*.*A*. 146 and *S*.*A*. i, 251, but both with *kusala*.

[6] *Cf*. *It*. 40; *A*. ii, 243 for these last three; also below, p. 257.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 84

Mahā Coraṇga Suttaṃ

The Highwayman

---

[222]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of eight qualities
a highwayman[1] quickly comes to an end
and lasts no long time.

Of what eight?

He strikes one who does not strike him;
he robs without leaving anything;
he kills women;
he violates young girls;

he plunders one who has gone forth;[2]
he plunders the rajah's treasury;
he works too near (home);[3]
he is unskilled in laying down (treasure).[4]

Monks, possessed of these eight qualities
a highwayman quickly comes to an end
and lasts no long time."

§

"Monks, possessed of eight qualities
a highwayman will not quickly come to an end
but will last a long while.

Of what eight?

He does not strike one who does not strike him;
he does not rob without leaving anything;
he does not kill women;
he does not violate young girls;
he does not plunder one who has gone forth;
he does not plunder the rajah's treasury;
he does not work too near (home);
he is skilled in laying down (treasure).

Monks, possessed of these eight qualities
a highwayman will not quickly come to an end
but will last a long while."

[1] *Mahācora; cf. A*. i, 153; iii, 128. At *Vin*. iii, 89, five sorts are likened to five evil monks. *Corā* can mean spies; see *K.S*. i, 106 *n*., and talking about them was forbidden; see *D*. i, 7; *Vin*. i, 188, etc.

[2] The monk.

[3] *Accāsanne kammaṃ karoti*.

Luke xii, 21: So is he that layeth up treasure for himself, and is not rich toward God.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 85

Tathāgat-ā-dhivacana Suttaṃ

Recluse

---

[223]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"'Recluse,'[1] monks, is a term for the Tathāgata,
the arahant,
wholly awakened.

'Brahmāna,' monks, is a term for the Tathāgata,
the arahant,
wholly awakened.

'Discoverer,'[2] monks, is a term for the Tathāgata,
the arahant,

wholly awakened.

'Healer,' monks, is a term for the Tathāgata,
the arahant,
wholly awakened.

'Stainless,' monks, is a term for the Tathāgata,
the arahant,
wholly awakened.

'Pure,' monks, is a term for the Tathāgata,
the arahant,
wholly awakened.

'Knower,' monks, is a term for the Tathāgata,
the arahant,
wholly awakened.

'Freed,' monk, is a term for the Tathāgata,
the arahant,
wholly awakened.

What by recluse should be attained,[3]
By brahmana by god-life[4] won,
What gotten by discoverer.
What unsurpassed by healer found,
What by the pure and stainless won,
What by the knower should be known,
What freedom by the freed attained -
All that in battle I have won;
Set free from bonds I make man free.

Supremely tamed elephant[5]
Am I, adept and wholly cool.[6]

---

[1] This is quoted at *Sn.A.* 161.

[2] *Vedagū:* winner of knowledge; see *Ud.A.* 119 for definition.

[3] *Comy.* namely *guṇa:* virtue, goodness.

[4] *Vusīmatā, ibid.*'. By having lived the godly life, the *brahma-cariya;* see *Sn.A.* 601; *cf.* Mrs. Rhys Davids' *Gotama,* p. 95: the god-way.

[5] *Nāgo'mhi.* The *Comy.* is silent. Meaning elephant or cobra, *nāga* stands for mysterious life; *cf. Dhp.* 320, 329. *Cf.* also *A.* iii, 346: *Nāgaṃ vo kittayissami, na hi aguṃ karoti so; cf.* also *Sn.* 522; *Sn.A.* 428; *Pss. Brethren,* 210; *S.B.E.* x, ii, 89.

[6] *Parinibbuto.*

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 86

Nāgita Suttaṃ

Homage

---

[223]

[1] THUS have I heard:

Once the Exalted One,
while wandering for alms
with a great company of monks
among the Kosalese,
came to the brāhman **[224]** village called Icchānaṇgala,[1]
belonging to them.

And there he dwelt in Icchānaṇgala, Wood.

Now the brahman householders of Icchānaṇgala heard the news:

"Tis said Master Gotama, the Sakya,
a wanderer from out the Sakyan clan,
has arrived at Icchānaṇgala,
and dwells in the Wood near by.

And of that same Master Gotama,
this good repute is noised abroad:

'He is the Exalted One,
arahant,
the perfect Buddha,
adept in knowledge and conduct,
well going,
a world-knower,
incomparable
a tamer of tamable men,
among devas and men the teacher,
Buddha,
Exalted One.

Well indeed it is to see such arahants!'"

So at the end of that night,
the brahman householders of Icchānaṇgala,
taking with them much hard and soft food,
went to Icchānaṇgala, Wood
and waited outside the gateway,
making there a great din and uproar.

Now at that time the venerable Nāgita
was the personal attendant of the Exalted One.[2]

Then the Exalted One called the venerable Nāgita[3] and said:

"Who are these, Nāgita
that make this great din and uproar?

As fisher-folk, methinks,
with a great haul of fish!"[4]

"Lord, these are the Icchānaṇgala, brahman householders,
who wait outside the gateway.

They have brought much hard and soft food
for the use of the Exalted One

and the monks of the Order."

"I have naught to do with homage, Nāgita,
nor has homage aught to do with me.[5]

Whosoever cannot obtain at will,
easily and without difficulty
this happiness of renunciation,
this happiness of seclusion,
this happiness of calm,
[225] this happiness of awakening,
which I can obtain at will,
easily and without difficulty;
let him enjoy that midden[6] of happiness,
that dung-like happiness,
that happiness gotten of gains,
favours
and flattery."

"Lord, let the Exalted One accept (their offering);
let the Well-farer accept;
now, lord, is the time for the Blessed One to accept!

For wheresoever the Exalted One shall now go,
the brahman householders[7]
of town and country
will be just like inclined (to give).

Lord, just as when the sky-deva rains big drops,
the water flows with the slope (of the ground);[8]
even so, lord, wheresoever the Exalted One shall now go,
the brahman householders of town and country
will be bent on (making offerings).

And why is that?

It is, lord, because of the virtue,
wisdom
and knowledge[9] of the Exalted One."

"I have naught to do with homage, Nāgita,
nor has homage imght to do with me.

Whosoever cannot obtain at will,
easily and without difficulty
this happiness of renunciation,
this happiness of seclusion,
this happiness of calm,
this happiness of awakening,
which I can obtain at will,
easily and without difficulty;
let him enjoy that midden of happiness,
that dung-like happiness,
that happiness gotten of gains,
favours
and flattery.

Some devas, Nāgita,
cannot obtain at will,
easily and without difficulty
this happiness of renunciation,
this happiness of seclusion,
this happiness of calm,
this happiness of awakening,
which I can obtain at will,
easily and without difficulty.

Nāgita, when you are assembled and met together
and live enjoying company,
I think thus:[10]

'Surely, these worthies cannot obtain at will,
easily and without difficulty
this happiness of renunciation,
this happiness of seclusion,
this happiness of calm,
this happiness of awakening,
which I can obtain at will,
easily and without difficulty;
so these worthies meet and come together
and live enjoying company.'

Or else I see monks joking
and making merry by poking[11] one another with their fingers.

Then I think:

'Surely, these worthies cannot obtain at will,
easily and without difficulty
this happiness of renuncia- **[226]** tion,
this happiness of seclusion,
this happiness of calm,
this happiness of awakening,
which I can obtain at will,
easily and without difficulty;
since they joke and make merry
by poking one another with their fingers.'

Or else I see monks,
after eating as much as their bellies will hold,
giving themselves over to the delight of bed,
to the delight of languor[12]
and to the delight of torpor.

Then I think:

'Surely, these worthies cannot obtain at will,
easily and without difficulty
this happiness of renunciation,
this happiness of seclusion,
this happiness of calm,
this happiness of awakening,
which I can obtain at will,
easily and without difficulty;
so they cram their bellies to the uttermost
and give themselves over to the delight of bed,
languor
and torpor.'

Or I see a monk living on the outskirts of some village,
seated and composed,
and I think:

'Some park-servant or novice will presently disturb[13] this reverend sir
and will oust him from that concentration.'

So I am not pleased, Nāgita,
with that monk's abode,
lying on the outskirts of a village.

Then I see a forest-dwelling monk,
seated nodding[14] in a forest,
and then I think:

'Presently, when this reverend sir has got rid of this sleepiness,
this lethargy,
he will surely ponder on loneliness,
making the forest his mark.'[15]

So I am pleased, Nāgita,
by that monk's forest abode.

Or I see a forest-dwelling monk,
seated uncomposed in a forest,
and I think:

'Presently, this reverend sir
will compose his uncomposed mind,
or will preserve a composed state of mind.'

So I am pleased, Nāgita,
with that monk's forest abode.

Or I see, Nāgita,
a forest-dwelling monk,
seated composed in a forest,
and I think:

'Presently, this reverend sir
will free the unfreed mind,
or will preserve a state of mind,
[227] which is free.'

So I am pleased, Nāgita,
with that monk's forest abode.

What time, Nāgita,
I reach the high road
and see no one either in front or behind me,
I have leisure[16] even for calls of nature.'

---

[1] *D*.i, 87; *D.A*. i, 244; *M*. ii, 196; *Sn*. 116; *Sn.A*. 462; *Ud*. 13; *Ud.A*. 115 (correct *Ang*. reference to 340); *Mp*. *ad A*. iii, 30, 341 is silent. The name also occurs at *S*. v. 325.

[2] For the formal opening of this sutta *cf*. *D*. i, 87, 150; *Sn*. p. 116; *S*. v, 352; *Ud*. 78; *A*. i, 180; and the whole sutta with *A*. iii, 30, 341.

[3] See *Dial*. i, 198; *D.A*. i, 310. At *Ud.A*. 217 a list of the Buddha's personal attendants is given, omitting Ānanda; *cf*. *J*. iv, 95. See also the list at *K.S*. v, 140 *n*., which excludes Nāgita; *S.A*. i, 258 excludes him.

[4] Above, p. 56.

[5] *Māhaṃ yasena samāgamaṃ, mā ca mayā yaso,* on the second half, the *Comy*. observes: *yaso ca mayā saddhiṃ mā gañchi*. *Ad A*. iii, 342: *mayā saddhiṃ yaso pi mā samāgacchatu*. *Yaso:* homage; the *Comy*. is silent here. At *Ud.A*. 406, parivāra: followers.

[6] *Mīḷhasukhaṃ; cf*. *M*. i, 454; iii, 236.

[7] *Brāhmaṇiagahapatikā,* but see *S.B.E* xi, 258 *n*.: 'priests and laymen.'

[8] For this simile *cf*. *Mil*. 57; *A*. i, 243; ii, 140; v. 114; *S*. ii, 32.

[9] *Paññāṇaṃ*. *Comy*. *ñāṇaṃ;* see *Dial*. i, 156 *n*.

[10] The text has *evaṃ hoti;* two *MSS*., however, add *me*.

[11] See *Dial*. i, 113 *n*. *Comy*. By prodding with the fingers, put into the shape of a goad-stick; *cf*. *D*. i, 91; *D.A*. i, 256; *Vin*. iii, 84.

[12] *Phassa-sukhaṃ, phassa:* contact, I take here to mean the feeling resulting from contact with something soft; *cf*. *M*. i, 102; *Th*. i, 935; *Vism*. 33; below text 461, all reading *passa; Vism*. *trsl*. 39: the pleasure of sleeping on the side. There Bu. gives the following instances of immoderate eating: Till one has to be lifted by hand; till one's loincloth bursts; till one vomits.

[13] The text reads *saccessati; S.e*. *paccessati;* but at *A*. iii, 343 and *Sinh*. there: *ghaṭṭessati,* which I follow. See *P.E.D*. *s.v*. *sacceti*. The Sinhalese *gh,*

s, and *p*, are somewhat similar, also *p* and *c*, which may account for the copyist's error.

[14] Above, p. 50.

[15] *Saññā*, or using it as his symbol for concentration.

[16] *Phāsu me ... hoti*. *P.E.D*. *s.v*. asserts that *phāsu* never occurs alone, but besides here and above text 301, see *D*. ii, 202; *A*. i, 68; and *Childers*.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 87

Patta-Nikkujjana Suttaṃ

The Bowl

---

[227]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the Order, should it wish,
may turn down[1] the bowl of a lay-disciple,
who is possessed of eight qualities.

Of what eight?

He goes about to bring loss to the monks;
he goes about to harm them;
he goes about to evict them from their dwellings;
he reviles and defames them;

he causes disunion between monk and monk;
he speaks in dispraise of the Buddha;
he speaks in dispraise of Dhamma;
he speaks in dispraise of the Order.

Monks, the Order, should it wish,
may turn down the bowl of a lay-disciple,
who is possessed of these eight qualities.

§

But the Order, should it wish,
may restore[2] the bowl of a lay-disciple,
who is possessed of of eight qualities.

Of what eight?

He does not go about to bring loss to the monks;
he does not go about to harm them;
he does not go about to evict them from their dwellings;
he does not revile and defame them;
he does not causes disunion between monk and monk;
he does not speak in dispraise of the Buddha;
he does not speak in dispraise of Dhamma;
he does not speak in dispraise of the Order.

Monks, the Order, should it wish,
may restore the bowl of a lay-disciple,
who is possessed of these eight qualities."

(*S.B.E.* xx, 120),: 'There are eight things, O Bhikkhus, which when they characterise an Upâsaka, the bowl is to be turned down in respect of him;--when he goes about to bring loss of gifts on the Bhikkhus, when he goes about to bring harm to the Bhikkhus, when he goes about to cause the Bhikkhus to want a place of residence, when he reviles or slanders the Bhikkhus, when he causes divisions between Bhikkhus and Bhikkhus;--when he speaks in dispraise of the Buddha,;--when he speaks in dispraise of the Dhamma;--when he speaks in dispraise of the Samgha. I allow you, O Bhikkhus, to turn down the bowl in respect of an Upâsaka who is characterised by these eight things.'
and also:
When a Bhikkhu behaves towards the laity in any one of the first five of these eight ways the Patisâraniya-kamma is to be carried out against him--that is to say, he has to ask pardon of the layman against whom he has offended.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 88

Appasāda-p-Pasāda Suttaṃ

Disapproval[1]

---

[227]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, lay-disciples, should they wish,
may express disapproval of a monk,
who is possessed of eight qualities.

What eight?

He goes about to bring loss to householders;
he goes about to bring harm to householders;
he reviles and defames them;
he causes disunion between householder and householder;

he **[228]** speaks in dispraise of the Buddha,
of Dhamma,
of the Order;
they see him in evil haunts.[2]

Monks, lay-disciples should they wish,
may express disapproval of a monk,
who is possessed of these eight qualities.

§

"Monks, lay-disciples, should they wish,
may express approval of a monk,
who is possessed of eight qualities.

What eight?

He does not go about to bring loss to householders;
he does not go about to bring harm to householders;
he does not revile and defame them;
he does not cause disunion between householder and householder;
he does not speak in dispraise of the Buddha,
of Dhamma,
of the Order;
they do not see him in evil haunts.

Monks, lay-disciples should they wish,
may express approval of a monk,
who is possessed of these eight qualities."

[1] *Appasāda*, or dissatisfaction.

[2] Agocara. *Comy*. In the fivefold wrong pastures. See *G.S*. iii, 98; and, differently, *K.S*. v, 128.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 89

Paṭisāraṇiya-Kamma Suttaṃ

Expiation

---

[228]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the Order, should it wish,
may hold proceedings for the expiation[1] of the offence committed by a monk,
who is possessed of eight qualities.

What eight?

He goes about to bring loss to householders;
he goes about to bring harm to householders;
he reviles and defames them;

he causes disunion between householder and householder;
he speaks in dispraise of the Buddha,
of Dhamma,
of the Order;
and he does not make good[2] his solemn promise to householders.

Monks, the Order, should it wish,
may hold proceedings for the expiation of the offence committed by a monk,
who is possessed of these eight qualities.'

§

"Monks, the Order, should it wish,
may cancel proceedings for the expiation of the offence committed by a monk,
who is possessed of eight qualities.

What eight?

He does not go about to bring loss to householders;
he does not go about to bring harm to householders;
he does not revile and defame them;
he does not cause disunion between householder and householder;
he does not speak in dispraise of the Buddha,
of Dhamma,
of the Order;
and he makes good his solemn promise to householders.

Monks, the Order, should it wish,
may cancel proceedings for the expiation of the offence committed by a monk,
who is possessed of these eight qualities."

[1] *Paṭisāraṇīya-kammaṃ;* this is the name of the punishment of a monk, who has offended a layman; see, *Child*. *s.v., Vin*. ii, 19; *G.S*. i, 84.

[2] *Na saccāpeti*. *P.E.D*. considers this a misreading for *sajjāpeti* meaning to undertake, fulfil, realize. The word recurs at *Vin*. ii, *loc*. *cit*. *Comy*. here glosses: *visaṇvādeti:* to deceive; *cf*. the story of the deception of Upananda at *Vin*. i, 153 *f*. I suggest it is simply the denominative verb of *sacca*.

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 90

Tassa-Pāpiyyasikā Sammā-Vattana Suttaṃ

The Proper Practice[1]

---

[228]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, it is proper to deal with a monk,
guilty of some specified offence,
against whom proceedings have been taken,
in eight ways.

What eight?

Let him not have acceptance;[2]
let no help be given to him;[3]
let no novice be made to wait upon him;

let no doctrine put forward by him be listened to;
let him not admonish nuns,
even if authorized;
let him not enjoy any of the Order's sanctions;
let him not be placed in any special place of honour;
let him not gain re-instatement on any grounds.

[229] Monks, it is proper to deal with a monk,
guilty of some specified offence,
against whom proceedings have been taken,
in these eight ways."

---

[1] *Cf. M.* ii, 249; *F. Dial.* ii, 142; *Vin.* ii, 86.

[2] *Upasampadā.*

[3] Lit. dependence on (a preceptor).

Aṇguttara Nikāya
VIII. Atthaka Nipāta
IX. Sati-Vagga

Sutta 90 (a)

[Untitled in the Pali and listed below the conclusion of IX. Sati-Vagga and prior to X.]

Some Female Lay-disciples

---

[1] THUS have I heard:

[1] Once the Exalted One was staying near Sāvatthī in Eastern Park at the terraced house of Migāra's mother.

There Bojjhā the lay disciple came and visited the Exalted One, saluted him and sat down at one side.

[this, and each of the below, to be developed according to AN 8.43] which, for Visākhā is reproduced in it's order below.

[2] Sirimā,
[3] Padumā,
[4] Sudhanā,
[5] Manujā,
[6] Uttarā,
[7] Muttā,
[8] Khemā,
[9] Somā,

[10] Rūpī,
[11] Cundī,
[12] Bimbī,
[13] Sumanā,
[14] Mallikā,
[15] Tissā,
[16] Tissa's mother,
[17] Soṇā,
[18] Soṇā's mother,
[19] Kāṇā,
[20] Kāṇā's mother,
[21] Uttarā the mother of Nanda,

Suttas 22

Visākha Uposatha

[22.1] THUS have I heard:

Once the Exalted One was staying near Sāvatthī, at the terraced house of Migāra's mother.

There Visākhā, the mother of Migāra, visited him and saluted and sat down at one side.

Then The Exalted One addressed her and said:

"Visākhā, the Observance day,
when observed and kept with eight qualifications
is very fruitful,
of great advantage,

very splendid,
very thrilling.

Visākhā, how is it so observed and kept?

Herein, Visākhā, an Ariyan disciple reflects thus:

'All their lives
arahants abandon taking life
and abstain therefrom;
they dwell meekly and kindly,
compassionately and mercifully to all beings,
laying aside stick and sword.

I, too, now, during this night and day,
will abandon taking life and abstain therefrom.

I will dwell meekly and kindly,
compassionately and mercifully to all beings
and lay aside both stick and sword.

So, in this way,
I shall follow the example of arahants
and keep the Observance.'

With this first qualification is it kept.

■

'All their lives
arahants abandon taking what is not given
and abstain therefrom.

They dwell taking what is given,
expectant;
not stealing,
but holding themselves in purity.

I, too, now, during this night and day,
will abandon taking what is not given
and abstain therefrom.

I will dwell taking what is given,
expectant;
not stealing,
but holding myself in purity.

So, thereby, I shall follow the example of arahants
and keep the Observance.'

With this second qualification is it kept.

■

'All their lives
arahants abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

I, too, now, during this night and day,
will abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

So, thereby, I shall follow the example of arahants and keep the
Observance.'

With this third qualification is it kept.

■

'All their lives
arahants abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
they deceive no one in the world.

I, too, now, during this night and day,
will abandon lying and abstain therefrom;
speaking the truth,
bondsmen to truth,
trustworthy,
dependable,
I will deceive no one in the world.

So, thereby, I shall follow the example of arahants and keep the Observance.'

With this fourth qualification is it kept.

■

'All their lives
arahants abandon spirituous liquors that cause sloth,
and abstain therefrom.

I, too, now, during this night and day,
will abandon spirituous liquors that cause sloth,
and abstain therefrom.

So, thereby, I shall follow the example of arahants and keep the Observance.'

With this fifth qualification is it kept.

■

'All their lives
arahants have but one meal (a day),
abstaining from food at night and at wrong times.

I, too, now, during this night and day,
will have but one meal,
abstaining from food at night and at wrong times.

So, thereby, I shall follow the example of arahants and keep the Observance.'

With this sixth qualification is it kept.

■

'All their lives
arahants abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning themselves
with garlands, scents and cosmetics.

I, too, now during this night and day,
will abstain from looking on at shows and fairs,
where there is dancing,
singing and music;
from wearing,
decorating or adorning myself
with garlands, scents and cosmetics.

So, thereby, I shall follow the example of arahants and keep the Observance.'

With this seventh qualification is it kept.

■

'All their lives
arahants abandon using large and lofty beds
and abstain therefrom;
they lie on low beds,
couches or strewn grass.

I, too, this night and day,
abstaining from the using a large or lofty bed,
will lie on a low one
or on a couch or on strewn grass.

So, in this way, I shall follow the example of arahants and keep the Observance.'

With this eighth qualification is it kept.

Visākhā, the Observance day,
when observed and kept with these eight qualifications
is very fruitful,
of great advantage,
very splendid,
very thrilling."

§

"How fruitful,
how advantageous,
how splendid
and how thrilling
is the Observance day (when kept)?

■

Visākhā, though one hold power,
dominion,
sway
over these sixteen great peoples,
rich with the seven gems,
that is to say:

The Aṇgas,
Magadhas,
Kāsis,
Kosalas,
Vajjīs,
Mallas,
Cetīs,
Vaṃsas,
Pañcālas,
Macchas,
Sūrasenas,
Assakas,
Avantīs,
Gandharas
and the Kambojas,
yet such power is not worth a sixteenth part
of the Observance day
kept with the eight qualifications.

And why is that?

Mean, Visākhā, is the rule of man compared with celestial happiness.

■

Visākhā, each fifty years of mankind
is but a single night and day to the hosts of the Four Royal devas;
their month has thirty of those nights,
their year twelve months.

The lifespan of those devas
consists of five hundred celestial years,
each equal to that year.

This is certain, Visākhā,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the retinue of the Four Royal devas.

So, Visākhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Visākhā, each hundred years of mankind
is but a single night and day to the devas of the Thirty;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of a thousand celestial years,
each equal to that year.

This is certain, Visākhā,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
when the body breaks up after death,
among the deva-retinue of the Thirty.

So, Visākhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Visākhā, each two hundred years of mankind
is but a single night and day to the Yama devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of two thousand celestial years,
each equal to that year.

So, Visākhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Visākhā, each four hundred years of mankind is but a single night and day to the Tusita devas;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of four thousand celestial years,
each equal to that year.

So, Visākhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Visākhā, each eight hundred years of mankind is but a single night and day
to the devas who delight in creating;
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of eight thousand celestial years,
each equal to that year.

So, Visākhā, this is said by me concerning that:

Mean is the rule of man
compared with celestial happiness.

■

Visākhā, each sixteen hundred years of mankind is but a single nigbt and
day to the devas who have power over others' creations,
their month has thirty of those nights,
their year twelve months.

The life-span of those devas
consists of sixteen thousand celestial years,
each equal to that year.

This is certain, Visākhā,
that when woman or man keep the Observance day
with the eight qualifications,
they may arise,
on the breaking up of the body after death,
among the retinue of the devas who have power over others' creations.

So, Visākhā, this is said by me concerning that:

Mean is the rule of man compared with celestial happiness."

"Kill not, nor take what is not given thee,
Speak ne'er a lie, nor drink strong drink, eschew
Ungodly living, sinful intercourse,
At night eat not, nor at unfitting times,
Refrain from garlands and the use of scents
And make thy bed upon the grass-strewn ground -
Indeed this eightfold is th'Observance called,
Taught by th'Awake, who to ill's end has gone.

In ordered course the moon and sun sweep on
Both fair to see and luminous. While through
The sky they move, they gild the clouds and gloom
Dispel; o'er every realm they shed their rays -
Within this earth are treasures found: gems, pearls,
The beryl, luck-stone, singī gold, and golds
Called jāta, kañcana and haṭaka -
But not a sixteenth part the worth are they
Of the Observance kept - like sheen of moon
To all the starry host 'tis in compare.
Wherefore the virtuous woman, moral man,
Who keep th'Observance day in these eight ways,
Make merit yielding happiness and come,
Blameless, unto the blissful heaven-world."

---

[23] the lay-disciples Khujjuttarā and
[24] Sāmavatī,
[25] Suppavāsā the Koliyan's daughter,

[26] the lay-disciple Suppiyā,
[27] Nakula's mother the burgess.[1]

---

[1] 1 In the text only Khujjuttarā, Sāmavatī and Suppiyā are called *upāsikā*. *Comy*. observes that Cundī and Sumanā were rajah's daughters (see *A*. iii, 32, 35); Mallikā a queen (see *K.S*. i, 101; *Dial*. i, 244; *F. Dial*. ii, 12). He omits *Somā, Rūpī* (*S.e*. with most *MSS*. reads Rucī), Kāṇā and Kāṇā's mother; in nearly all the other cases he calls them *upāsikā*. In the list of *upāsikās* at *A*. i, 26 we find, among others, Uttarā Nanda's mother, Khujjuttarā, Suppavāsā, Suppiyā, Visākhā, Sāmavatī and Nakula's mother, of our list (for their lives see *A.A*. i, 404 *ff*.). For Nanda's mother see above, p. 35 *ff*.; for Visākhā, above, p. 174; for Nakula's mother, p. 178. As nuns at *A*. i, 25 we find Khemā (Sisters 81), and Soṇā (*ibid*. 61). See also *Sisters* for Somā, p. 44, 181; Sumanā 18, 19; Tissā 12, 13; and Uttarā 19, 94. For Bojjhā see above, p. 175.

Aṇguttara Nikāya
Atthaka Nipāta
Rāgādi Peyyāla

Sutta 91

The Understanding of Passion (a)

---

[348] **[229]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete understanding of passion, eight states must be made become.

What eight?

Right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,

right mindfulness,
and right concentration.

Monks, for the complete understanding of passion these eight states must be made become.

Aṇguttara Nikāya
Atthaka Nipāta
Rāgādi Peyyālaṃ

Sutta 92

The Understanding of Passion (b)

---

[229]

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete understanding of passion, eight states must be made become.

What eight?

When, personally conscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,

I see them."

When, personally conscious of body,
anyone sees forms exterior to himself,
whether boundless,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
whether boundless,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
blue,
blue in colour,
blue in appearance,

reflecting blue,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
yellow,
yellow in colour,
yellow in appearance,
reflecting yellow,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body, anyone sees forms exterior to himself,
red,
red in colour,
red in appearance,
reflecting red,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
white,
white in colour,
white in appearance,

reflecting white,
he is thus conscious:

"Having mastered them,
I know,
I see them."

"Monks, for the complete understanding of passion, these eight states must be made become.

Aṇguttara Nikāya
Atthaka Nipāta
Rāgādi Peyyālaṃ

Sutta 93

The Understanding of Passion (c)

---

[230]

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete understanding of passion, eight states must be made become.

What eight?

Conscious of body, he sees forms.

Personally unconscious of body,
he sees forms exterior to himself.

He applies himself to the thought:

'It is fair.'

Passing wholly beyond all perception of form,
by the disappearance of the perception of the sensory reactions,
unattentive to the perception of the manifold,
he enters and abides in the sphere of infinite space,
thinking:

'Space is infinite.'

By passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness,
thinking:

'Consciousness is infinite.'

By passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness,
thinking:

'There is nothing.'

By passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

By passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of passion, these eight states must be made become."

Aṇguttara Nikāya
Atthaka Nipāta
Rāgādi Peyyālaṃ

Copyright The Pali Text Society
Commercial Rights Reserved
Creative Commons Licence
For details see Terms of Use.

Translated from the Pali by E.M. Hare.

Sutta 94

The Comprehension of Passion (a)

[94.1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete comprehension of passion, eight states must be made become.

What eight?

Right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
and right concentration.

Monks, for the complete comprehension of passion these eight states must be made become.

Sutta 95

The Comprehension of Passion (b)

[95.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete comprehension of passion, eight states must be made become.

What eight?

When, personally conscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally conscious of body,
anyone sees forms exterior to himself,
whether boundless,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,

whether boundless,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
blue,
blue in colour,
blue in appearance,
reflecting blue,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
yellow,
yellow in colour,
yellow in appearance,
reflecting yellow,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body, anyone sees forms exterior to himself,
red,
red in colour,
red in appearance,

reflecting red,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
white,
white in colour,
white in appearance,
reflecting white,
he is thus conscious:

"Having mastered them,
I know,
I see them."

"Monks, for the complete comprehension of passion, these eight states must be made become.

Sutta 96

The Comprehension of Passion (c)

[96.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete comprehension of passion, eight states must be made become.

What eight?

Conscious of body, he sees forms.

Personally unconscious of body,
he sees forms exterior to himself.

He applies himself to the thought:

"It is fair."

Passing wholly beyond all perception of form,
by the disappearance of the perception of the sensory reactions,
unattentive to the perception of the manifold,
he enters and abides in the sphere of infinite space,
thinking:

"Space is infinite."

By passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness,
thinking:

"Consciousness is infinite."

By passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness,
thinking:

"There is nothing."

By passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

By passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

"Monks, for the complete comprehension of passion, these eight states must be made become.|| ||

[Following the pattern in the above three suttas:]

97: The exhaustion of Passion (a)

98: The exhaustion of Passion (b)

99: The exhaustion of Passion (c)

100: The abandonment of Passion (a)

101: The abandonment of Passion (b)

102: The abandonment of Passion (c)

103: The destruction of Passion (a)

104: The destruction of Passion (b)

105: The destruction of Passion (c)

106: The decay of Passion (a)

107: The decay of Passion (b)

108: The decay of Passion (c)

109: The freedom from desire for Passion (a)

110: The freedom from desire for Passion (b)

111: The freedom from desire for Passion (c)

112: The ending of Passion (a)

113: The ending of Passion (b)

114: The ending of Passion (c)

115: The quittance of Passion (a)

116: The quittance of Passion (b)

117: The quittance of Passion (c)

118: The renunciation of Passion (a)

119: The renunciation of Passion (b)

120: The renunciation of Passion (c)

Aṇguttara Nikāya
Aṭṭhaka Nipāta
Rāgādi Peyyālaṃ

Copyright The Pali Text Society
Commercial Rights Reserved
Creative Commons Licence
For details see Terms of Use.

Translated from the Pali by E.M. Hare.

Sutta 121

The Understanding of Hatred (a)

[121.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete understanding of hatred, eight states must be made become.

What eight?

Right view,
right purpose,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
and right concentration.

"Monks, for the complete understanding of hatred these eight states must be made become.

Sutta 122

The Understanding of Hatred (b)

[122.1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete understanding of hatred, eight states must be made become.

What eight?

When, personally conscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally conscious of body,
anyone sees forms exterior to himself,
whether boundless,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
whether limited,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,

whether boundless,
lovely or ugly,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
blue,
blue in colour,
blue in appearance,
reflecting blue,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
yellow,
yellow in colour,
yellow in appearance,
reflecting yellow,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body, anyone sees forms exterior to himself,
red,
red in colour,
red in appearance,

reflecting red,
he is thus conscious:

"Having mastered them,
I know,
I see them."

When, personally unconscious of body,
anyone sees forms exterior to himself,
white,
white in colour,
white in appearance,
reflecting white,
he is thus conscious:

"Having mastered them,
I know,
I see them."

"Monks, for the complete understanding of hatred, these eight states must be made become.

Sutta 123

The Understanding of Hatred (c)

[123.1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the complete understanding of hatred, eight states must be made become.

What eight?

Conscious of body, he sees forms.

Personally unconscious of body,
he sees forms exterior to himself.

He applies himself to the thought:

"It is fair."

Passing wholly beyond all perception of form,
by the disappearance of the perception of the sensory reactions,
unattentive to the perception of the manifold,
he enters and abides in the sphere of infinite space,
thinking:

"Space is infinite."

By passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness,
thinking:

"Consciousness is infinite."

By passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness,
thinking:

"There is nothing."

By passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

By passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

"Monks, for the complete understanding of hatred, these eight states must be made become.‖ ‖

[Following the pattern in the above three suttas:]

124: The Comprehension of Hatred (a)

125: The Comprehension of Hatred (b)

126: The Comprehension of Hatred (c)

127: The Exhaustion of Hatred (a)

128: The Exhaustion of Hatred (b)

129: The Exhaustion of Hatred (c)

130: The Abandonment of Hatred (a)

131: The Abandonment of Hatred (b)

132: The Abandonment of Hatred (c)

133: The Destruction of Hatred (a)

134: The Destruction of Hatred (b)

135: The Destruction of Hatred (c)

136: The Decay of Hatred (a)

137: The Decay of Hatred (b)

138: The Decay of Hatred (c)

139: The Freedom from Desire for Hatred (a)

140: The Freedom from Desire for Hatred (b)

141: The Freedom from Desire for Hatred (c)

142: The Ending of Hatred (a)

143: The Ending of Hatred (b)

144: The Ending of Hatred (c)

145: The Quittance of Hatred (a)

146: The Quittance of Hatred (b)

147: The Quittance of Hatred (c)

148: The Renunciation of Hatred (a)

149: The Renunciation of Hatred (b)

150: The Renunciation of Hatred (c)

151: The Understanding of Illusion (a)

152: The Understanding of Illusion (b)

153: The Understanding of Illusion (c)

154: The Comprehension of Illusion (a)

155: The Comprehension of Illusion (b)

156: The Comprehension of Illusion (c)

157: The Exhaustion of Illusion (a)

158: The Exhaustion of Illusion (b)

159: The Exhaustion of Illusion (c)

160: The Abandonment of Illusion (a)

161: The Abandonment of Illusion (b)

162: The Abandonment of Illusion (c)

163: The Destruction of Illusion (a)

164: The Destruction of Illusion (b)

165: The Destruction of Illusion (c)

166: The Decay of Illusion (a)

167: The Decay of Illusion (b)

168: The Decay of Illusion (c)

169: The Freedom from Desire for Illusion (a)

170: The Freedom from Desire for Illusion (b)

171: The Freedom from Desire for Illusion (c)

172: The Ending of Illusion (a)

173: The Ending of Illusion (b)

174: The Ending of Illusion (c)

175: The Quittance of Illusion (a)

176: The Quittance of Illusion (b)

177: The Quittance of Illusion (c)

178: The Renunciation of Illusion (a)

179: The Renunciation of Illusion (b)

180: The Renunciation of Illusion (c)

181: The Understanding of Anger (a)

182: The Understanding of Anger (b)

183: The Understanding of Anger (c)

184: The Comprehension of Anger (a)

185: The Comprehension of Anger (b)

186: The Comprehension of Anger (c)

187: The Exhaustion of Anger (a)

188: The Exhaustion of Anger (b)

189: The Exhaustion of Anger (c)

190: The Abandonment of Anger (a)

191: The Abandonment of Anger (b)

192: The Abandonment of Anger (c)

193: The Destruction of Anger (a)

194: The Destruction of Anger (b)

195: The Destruction of Anger (c)

196: The Decay of Anger (a)

197: The Decay of Anger (b)

198: The Decay of Anger (c)

199: The Freedom from Desire for Anger (a)

200: The Freedom from Desire for Anger (b)

201: The Freedom from Desire for Anger (c)

202: The Ending of Anger (a)

203: The Ending of Anger (b)

204: The Ending of Anger (c)

205: The Quittance of Anger (a)

206: The Quittance of Anger (b)

207: The Quittance of Anger (c)

208: The Renunciation of Anger (a)

209: The Renunciation of Anger (b)

210: The Renunciation of Anger (c)

211: The Understanding of Enmity (a)

212: The Understanding of Enmity (b)

213: The Understanding of Enmity (c)

214: The Comprehension of Enmity (a)

215: The Comprehension of Enmity (b)

216: The Comprehension of Enmity (c)

217: The Exhaustion of Enmity (a)

218: The Exhaustion of Enmity (b)

219: The Exhaustion of Enmity (c)

220: The Abandonment of Enmity (a)

221: The Abandonment of Enmity (b)

222: The Abandonment of Enmity (c)

223: The Destruction of Enmity (a)

224: The Destruction of Enmity (b)

225: The Destruction of Enmity (c)

226: The Decay of Enmity (a)

227: The Decay of Enmity (b)

228: The Decay of Enmity (c)

229: The Freedom from Desire for Enmity (a)

230: The Freedom from Desire for Enmity (b)

231: The Freedom from Desire for Enmity (c)

232: The Ending of Enmity (a)

233: The Ending of Enmity (b)

234: The Ending of Enmity (c)

235: The Quittance of Enmity (a)

236: The Quittance of Enmity (b)

237: The Quittance of Enmity (c)

238: The Renunciation of Enmity (a)

239: The Renunciation of Enmity (b)

240: The Renunciation of Enmity (c)

241: The Understanding of Hypocrisy (a)

242: The Understanding of Hypocrisy (b)

243: The Understanding of Hypocrisy (c)

244: The Comprehension of Hypocrisy (a)

245: The Comprehension of Hypocrisy (b)

246: The Comprehension of Hypocrisy (c)

247: The Exhaustion of Hypocrisy (a)

248: The Exhaustion of Hypocrisy (b)

249: The Exhaustion of Hypocrisy (c)

250: The Abandonment of Hypocrisy (a)

251: The Abandonment of Hypocrisy (b)

252: The Abandonment of Hypocrisy (c)

253: The Destruction of Hypocrisy (a)

254: The Destruction of Hypocrisy (b)

255: The Destruction of Hypocrisy (c)

256: The Decay of Hypocrisy (a)

257: The Decay of Hypocrisy (b)

258: The Decay of Hypocrisy (c)

259: The Freedom from Desire for Hypocrisy (a)

260: The Freedom from Desire for Hypocrisy (b)

261: The Freedom from Desire for Hypocrisy (c)

262: The Ending of Hypocrisy (a)

263: The Ending of Hypocrisy (b)

264: The Ending of Hypocrisy (c)

265: The Quittance of Hypocrisy (a)

266: The Quittance of Hypocrisy (b)

267: The Quittance of Hypocrisy (c)

268: The Renunciation of Hypocrisy (a)

269: The Renunciation of Hypocrisy (b)

270: The Renunciation of Hypocrisy (c)

271: The Understanding of Malice (a)

272: The Understanding of Malice (b)

273: The Understanding of Malice (c)

274: The Comprehension of Malice (a)

275: The Comprehension of Malice (b)

276: The Comprehension of Malice (c)

277: The Exhaustion of Malice (a)

278: The Exhaustion of Malice (b)

279: The Exhaustion of Malice (c)

280: The Abandonment of Malice (a)

281: The Abandonment of Malice (b)

282: The Abandonment of Malice (c)

283: The Destruction of Malice (a)

284: The Destruction of Malice (b)

285: The Destruction of Malice (c)

286: The Decay of Malice (a)

287: The Decay of Malice (b)

288: The Decay of Malice (c)

289: The Freedom from Desire for Malice (a)

290: The Freedom from Desire for Malice (b)

291: The Freedom from Desire for Malice (c)

292: The Ending of Malice (a)

293: The Ending of Malice (b)

294: The Ending of Malice (c)

295: The Quittance of Malice (a)

296: The Quittance of Malice (b)

297: The Quittance of Malice (c)

298: The Renunciation of Malice (a)

299: The Renunciation of Malice (b)

300: The Renunciation of Malice (c)

301: The Understanding of Envy (a)

302: The Understanding of Envy (b)

303: The Understanding of Envy (c)

304: The Comprehension of Envy (a)

305: The Comprehension of Envy (b)

306: The Comprehension of Envy (c)

307: The Exhaustion of Envy (a)

308: The Exhaustion of Envy (b)

309: The Exhaustion of Envy (c)

310: The Abandonment of Envy (a)

311: The Abandonment of Envy (b)

312: The Abandonment of Envy (c)

313: The Destruction of Envy (a)

314: The Destruction of Envy (b)

315: The Destruction of Envy (c)

316: The Decay of Envy (a)

317: The Decay of Envy (b)

318: The Decay of Envy (c)

319: The Freedom from Desire for Envy (a)

320: The Freedom from Desire for Envy (b)

321: The Freedom from Desire for Envy (c)

322: The Ending of Envy (a)

323: The Ending of Envy (b)

324: The Ending of Envy (c)

325: The Quittance of Envy (a)

326: The Quittance of Envy (b)

327: The Quittance of Envy (c)

328: The Renunciation of Envy (a)

329: The Renunciation of Envy (b)

330: The Renunciation of Envy (c)

331: The Understanding of Avarice (a)

332: The Understanding of Avarice (b)

333: The Understanding of Avarice (c)

334: The Comprehension of Avarice (a)

335: The Comprehension of Avarice (b)

336: The Comprehension of Avarice (c)

337: The Exhaustion of Avarice (a)

338: The Exhaustion of Avarice (b)

339: The Exhaustion of Avarice (c)

340: The Abandonment of Avarice (a)

341: The Abandonment of Avarice (b)

342: The Abandonment of Avarice (c)

343: The Destruction of Avarice (a)

344: The Destruction of Avarice (b)

345: The Destruction of Avarice (c)

346: The Decay of Avarice (a)

347: The Decay of Avarice (b)

348: The Decay of Avarice (c)

349: The Freedom from Desire for Avarice (a)

350: The Freedom from Desire for Avarice (b)

351: The Freedom from Desire for Avarice (c)

352: The Ending of Avarice (a)

353: The Ending of Avarice (b)

354: The Ending of Avarice (c)

355: The Quittance of Avarice (a)

356: The Quittance of Avarice (b)

357: The Quittance of Avarice (c)

358: The Renunciation of Avarice (a)

359: The Renunciation of Avarice (b)

360: The Renunciation of Avarice (c)

361: The Understanding of Deceit (a)

362: The Understanding of Deceit (b)

363: The Understanding of Deceit (c)

364: The Comprehension of Deceit (a)

365: The Comprehension of Deceit (b)

366: The Comprehension of Deceit (c)

367: The Exhaustion of Deceit (a)

368: The Exhaustion of Deceit (b)

369: The Exhaustion of Deceit (c)

370: The Abandonment of Deceit (a)

371: The Abandonment of Deceit (b)

372: The Abandonment of Deceit (c)

373: The Destruction of Deceit (a)

374: The Destruction of Deceit (b)

375: The Destruction of Deceit (c)

376: The Decay of Deceit (a)

377: The Decay of Deceit (b)

378: The Decay of Deceit (c)

379: The Freedom from Desire for Deceit (a)

380: The Freedom from Desire for Deceit (b)

381: The Freedom from Desire for Deceit (c)

382: The Ending of Deceit (a)

383: The Ending of Deceit (b)

384: The Ending of Deceit (c)

385: The Quittance of Deceit (a)

386: The Quittance of Deceit (b)

387: The Quittance of Deceit (c)

388: The Renunciation of Deceit (a)

389: The Renunciation of Deceit (b)

390: The Renunciation of Deceit (c)

391: The Understanding of Craftiness (a)

392: The Understanding of Craftiness (b)

393: The Understanding of Craftiness (c)

394: The Comprehension of Craftiness (a)

395: The Comprehension of Craftiness (b)

396: The Comprehension of Craftiness (c)

397: The Exhaustion of Craftiness (a)

398: The Exhaustion of Craftiness (b)

399: The Exhaustion of Craftiness (c)

400: The Abandonment of Craftiness (a)

401: The Abandonment of Craftiness (b)

402: The Abandonment of Craftiness (c)

403: The Destruction of Craftiness (a)

404: The Destruction of Craftiness (b)

405: The Destruction of Craftiness (c)

406: The Decay of Craftiness (a)

407: The Decay of Craftiness (b)

408: The Decay of Craftiness (c)

409: The Freedom from Desire for Craftiness (a)

410: The Freedom from Desire for Craftiness (b)

411: The Freedom from Desire for Craftiness (c)

412: The Ending of Craftiness (a)

413: The Ending of Craftiness (b)

414: The Ending of Craftiness (c)

415: The Quittance of Craftiness (a)

416: The Quittance of Craftiness (b)

417: The Quittance of Craftiness (c)

418: The Renunciation of Craftiness (a)

419: The Renunciation of Craftiness (b)

420: The Renunciation of Craftiness (c)

421: The Understanding of Obstinacy (a)

422: The Understanding of Obstinacy (b)

423: The Understanding of Obstinacy (c)

424: The Comprehension of Obstinacy (a)

425: The Comprehension of Obstinacy (b)

426: The Comprehension of Obstinacy (c)

427: The Exhaustion of Obstinacy (a)

428: The Exhaustion of Obstinacy (b)

429: The Exhaustion of Obstinacy (c)

430: The Abandonment of Obstinacy (a)

431: The Abandonment of Obstinacy (b)

432: The Abandonment of Obstinacy (c)

433: The Destruction of Obstinacy (a)

434: The Destruction of Obstinacy (b)

435: The Destruction of Obstinacy (c)

436: The Decay of Obstinacy (a)

437: The Decay of Obstinacy (b)

438: The Decay of Obstinacy (c)

439: The Freedom from Desire for Obstinacy (a)

440: The Freedom from Desire for Obstinacy (b)

441: The Freedom from Desire for Obstinacy (c)

442: The Ending of Obstinacy (a)

443: The Ending of Obstinacy (b)

444: The Ending of Obstinacy (c)

445: The Quittance of Obstinacy (a)

446: The Quittance of Obstinacy (b)

447: The Quittance of Obstinacy (c)

448: The Renunciation of Obstinacy (a)

449: The Renunciation of Obstinacy (b)

450: The Renunciation of Obstinacy (c)

451: The Understanding of Impetuosity (a)

452: The Understanding of Impetuosity (b)

453: The Understanding of Impetuosity (c)

454: The Comprehension of Impetuosity (a)

455: The Comprehension of Impetuosity (b)

456: The Comprehension of Impetuosity (c)

457: The Exhaustion of Impetuosity (a)

458: The Exhaustion of Impetuosity (b)

459: The Exhaustion of Impetuosity (c)

460: The Abandonment of Impetuosity (a)

461: The Abandonment of Impetuosity (b)

462: The Abandonment of Impetuosity (c)

463: The Destruction of Impetuosity (a)

464: The Destruction of Impetuosity (b)

465: The Destruction of Impetuosity (c)

466: The Decay of Impetuosity (a)

467: The Decay of Impetuosity (b)

468: The Decay of Impetuosity (c)

469: The Freedom from Desire for Impetuosity (a)

470: The Freedom from Desire for Impetuosity (b)

471: The Freedom from Desire for Impetuosity (c)

472: The Ending of Impetuosity (a)

473: The Ending of Impetuosity (b)

474: The Ending of Impetuosity (c)

475: The Quittance of Impetuosity (a)

476: The Quittance of Impetuosity (b)

477: The Quittance of Impetuosity (c)

478: The Renunciation of Impetuosity (a)

479: The Renunciation of Impetuosity (b)

480: The Renunciation of Impetuosity (c)

481: The Understanding of Pride (a)

482: The Understanding of Pride (b)

483: The Understanding of Pride (c)

484: The Comprehension of Pride (a)

485: The Comprehension of Pride (b)

486: The Comprehension of Pride (c)

487: The Exhaustion of Pride (a)

488: The Exhaustion of Pride (b)

489: The Exhaustion of Pride (c)

490: The Abandonment of Pride (a)

491: The Abandonment of Pride (b)

492: The Abandonment of Pride (c)

493: The Destruction of Pride (a)

494: The Destruction of Pride (b)

495: The Destruction of Pride (c)

496: The Decay of Pride (a)

497: The Decay of Pride (b)

498: The Decay of Pride (c)

499: The Freedom from Desire for Pride (a)

500: The Freedom from Desire for Pride (b)

501: The Freedom from Desire for Pride (c)

502: The Ending of Pride (a)

503: The Ending of Pride (b)

504: The Ending of Pride (c)

505: The Quittance of Pride (a)

506: The Quittance of Pride (b)

507: The Quittance of Pride (c)

508: The Renunciation of Pride (a)

509: The Renunciation of Pride (b)

510: The Renunciation of Pride (c)

511: The Understanding of Arrogance (a)

512: The Understanding of Arrogance (b)

513: The Understanding of Arrogance (c)

514: The Comprehension of Arrogance (a)

515: The Comprehension of Arrogance (b)

516: The Comprehension of Arrogance (c)

517: The Exhaustion of Arrogance (a)

518: The Exhaustion of Arrogance (b)

519: The Exhaustion of Arrogance (c)

520: The Abandonment of Arrogance (a)

521: The Abandonment of Arrogance (b)

522: The Abandonment of Arrogance (c)

523: The Destruction of Arrogance (a)

524: The Destruction of Arrogance (b)

525: The Destruction of Arrogance (c)

526: The Decay of Arrogance (a)

527: The Decay of Arrogance (b)

528: The Decay of Arrogance (c)

529: The Freedom from Desire for Arrogance (a)

530: The Freedom from Desire for Arrogance (b)

531: The Freedom from Desire for Arrogance (c)

532: The Ending of Arrogance (a)

533: The Ending of Arrogance (b)

534: The Ending of Arrogance (c)

535: The Quittance of Arrogance (a)

536: The Quittance of Arrogance (b)

537: The Quittance of Arrogance (c)

538: The Renunciation of Arrogance (a)

539: The Renunciation of Arrogance (b)

540: The Renunciation of Arrogance (c)

541: The Understanding of Intoxication (a)

542: The Understanding of Intoxication (b)

543: The Understanding of Intoxication (c)

544: The Comprehension of Intoxication (a)

545: The Comprehension of Intoxication (b)

546: The Comprehension of Intoxication (c)

547: The Exhaustion of Intoxication (a)

548: The Exhaustion of Intoxication (b)

549: The Exhaustion of Intoxication (c)

550: The Abandonment of Intoxication (a)

551: The Abandonment of Intoxication (b)

552: The Abandonment of Intoxication (c)

553: The Destruction of Intoxication (a)

554: The Destruction of Intoxication (b)

555: The Destruction of Intoxication (c)

556: The Decay of Intoxication (a)

557: The Decay of Intoxication (b)

558: The Decay of Intoxication (c)

559: The Freedom from Desire for Intoxication (a)

560: The Freedom from Desire for Intoxication (b)

561: The Freedom from Desire for Intoxication (c)

562: The Ending of Intoxication (a)

563: The Ending of Intoxication (b)

564: The Ending of Intoxication (c)

565: The Quittance of Intoxication (a)

566: The Quittance of Intoxication (b)

567: The Quittance of Intoxication (c)

568: The Renunciation of Intoxication (a)

569: The Renunciation of Intoxication (b)

570: The Renunciation of Intoxication (c)

571: The Understanding of Indolence (a)

572: The Understanding of Indolence (b)

573: The Understanding of Indolence (c)

574: The Comprehension of Indolence (a)

575: The Comprehension of Indolence (b)

576: The Comprehension of Indolence (c)

577: The Exhaustion of Indolence (a)

578: The Exhaustion of Indolence (b)

579: The Exhaustion of Indolence (c)

580: The Abandonment of Indolence (a)

581: The Abandonment of Indolence (b)

582: The Abandonment of Indolence (c)

583: The Destruction of Indolence (a)

584: The Destruction of Indolence (b)

585: The Destruction of Indolence (c)

586: The Decay of Indolence (a)

587: The Decay of Indolence (b)

588: The Decay of Indolence (c)

589: The Freedom from Desire for Indolence (a)

590: The Freedom from Desire for Indolence (b)

591: The Freedom from Desire for Indolence (c)

592: The Ending of Indolence (a)

593: The Ending of Indolence (b)

594: The Ending of Indolence (c)

595: The Quittance of Indolence (a)

596: The Quittance of Indolence (b)

597: The Quittance of Indolence (c)

598: The Renunciation of Indolence (a)

599: The Renunciation of Indolence (b)

600: The Renunciation of Indolence (c)

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Namo tassa Bhagavato arahato Sammā-sambuddhassa

Sutta 1

Sambodhi-Pakkhiya Suttaṃ

The Awakening

---

[231]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying: "Monks."

"Yes, lord," they replied; and the Exalted One said:

"If, monks, wanderers of other views should question you thus:

'For conditious that wing to the awakening,[1]
what, reverend sirs, is the thing[2] to make become?'

How would you, thus questioned, reply to those wanderers?

"Lord, our ideas have their foundation in the Exalted One;
they are guided by the Exalted One

and are protected by him!

Well indeed were it for us,
if the Exalted One were to make clear the essence of this matter;
then, on hearing it,
the monks would bear it in mind!"[3]

"Wherefore, monks, listen, pay heed, I will speak."

"Yes, lord," they replied; and the Exalted One said:

"If, monks, wanderers of other views should question you thus:

'For conditions that wing to the awakening,
what, **[232]** reverend sirs, is the thing to make become?'

- you should, so questioned, reply to them:

'Herein, reverend sirs, a monk has a good friend, a good companion, a good comrade.'

This is the first thing to make become for conditions that wing to the awakening.

■

'Again, sirs, a monk is virtuous and dwells restrained by the restraint of the Obligations;
he is perfect in behaviour and habitude,
seeing danger in the smallest fault;
undertaking the training,
he trains himself accordantly.'[4]

This is the second thing to make become for conditions that wing to the awakening.

■

'Then, sirs, that talk which is serious and a help to opening the heart - that is to say,
talk on wanting little,
on contentment,
on loneliness,
on going apart,
on strenuous endeavour,
on virtue,
on concentration,
on wisdom,
on emancipation,
on the knowledge and vision of emancipation
- a monk obtains at will,
easily and without difficulty.'[5]

This is the third thing to make become for conditions that wing to the awakening.

■

'Then, sirs, a monk dwells strenuous in purpose,
putting away unrighteous conditions,
taking to righteousness;
persevering and energetic,
he shirks not the burden of righteousness.'[6]

This is the fourth thing to make become for conditions that wing to the awakening.

■

'Moreover, sirs, a monk has wisdom
and is endowed therewith
as to the way of growth and decay,
with Ariyan penetration
concerning the way to the utter destruction of ill.'[7]

This, reverend sirs, is the fifth thing to make become for conditions that wing to the awakening.

§

Monks, this may be expected of a monk,
who has a good friend,
companion, comrade:
he will be virtuous,
and dwell restrained by the restraint of the Obligations;
perfect in behaviour and habitude,
seeing danger in the smallest fault;
undertaking the training,
training himself accordantly.

■

This may also be expected of a monk,
who has a good friend,
companion, comrade:
that talk which is serious and a help to opening the heart -
that is to say,
talk on wanting little,
on contentment,
on loneliness,
on going apart,
on strenuous endeavour,
on virtue,
on concentration,
on wisdom,
on emancipation,
on the knowledge and vision of emancipation

- he will obtain at will,
easily and without difficulty.

■

Moreover this may also be expected of a monk,
who has a good friend,
companion, comrade:
he will dwell strenuous in purpose,
putting away unrighteous conditions,
taking to righteousness;
persevering and energetic,
and will not shirk the burden of righteousness.

■

And this may also be expected of a monk,
who has a good friend,
companion, comrade:
he will have wisdom
and be endowed therewith
as to the way of growth and decay,
with Ariyan penetration
concerning the way to the utter destruction of ill.

§

[233] Then, monks, when that monk is established in those five conditions,
four more conditions must be made to become,
that is to say,
(reflection on) foul things[8]
must be made to become,
to put away passion;

(reflection on) amity[9]
must be made to become,
to put away ill-will;
mindfulness in in-breathing and out-breathing[10]
must be made to become,
to cut off distraction;[11] the thought of impermanence
must be made to become,
to uproot the conceit 'I am.'[12]

The term here translatted 'not-self' in one place and 'no self' in the next is *Anatta*, not, or non-self in both cases.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 2

Nissaya-Sampanna Suttaṃ

Reliant

---

[233]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now a certain monk visited the Exalted One,
saluted him and sat down at one side.

So seated, he spoke thus to the Exalted One:

"Lord, they say: 'Fully reliant,[1] full reliant!'

Pray how far, lord, is a monk fully reliant?"

"If by[2] faith a monk put away evil and made good become,
just by him is that evil put away.

■

If by conscientiousness a monk put away evil and made good become,
just by him is that evil put away.

■

[234] If by fear of blame a monk put away evil and made good become,
just by him is that evil put away.

■

If by energy a monk put away evil and made good become,
just by him is that evil put away.

■

If by wisdom a monk put away evil and made good become,
just by him is that evil put away.

Indeed, then is evil put away
and well put away by that monk,
when[3] it is seen with Ariyan wisdom and put away by him.

§

And when, monk, be is established in these five states,
there are four (other) states,
which a monk ought to rely on.[4]

What four?

Herein a monk deliberately follows the thing
(which ought to be followed);
deliberately attends to the thing

(which ought to be attended to);
deliberately avoids the thing
(which ought to be avoided);
deliberately expels the thing
(which ought to be expelled).[5]

Monk, in suchwise is a monk fully reliant."

---

[1] *Nissaya-sampanno. Comy. patiṭṭhāna-sampanno, cf. A.* i, 116; *Child, s.v.*

[2] *Nissāya.*

[3] *Yaṇsa. Comy. yaṃ assa.*

[4] *Upanissāya vihātabbā; cf. M.* ii, 3.

[5] These four are the *cattāri apassenāni,* the four supports; *cf. A.* v, 30; *D.* iii, 224 (*Dial.* iii, 216, 'bases of conduct'); *J.P.T.S.* 1884, p. 71; *Child.* 49. On *ekaṃ paṭisevati, Comy.* observes *sevitabbayuttakaṃ sevati.*

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 3

Meghiya Suttaṃ

The Venerable Meghiya[1]

---

[234]

[1] THUS have I heard:

Once, when the venerable Meghiya was his attendant,
the Exalted One[2] stayed at Calika,[3] on the hill there.

Now the venerable Meghiya approached the Exalted One,
saluted him
and stood at one side.

So standing, he said to the Exalted One:

"Lord, I would like to visit Jantugāma[4] for alms."

"Do now, Meghiya, as you think timely."

■

So the venerable Meghiya,
dressing himself before noon,

taking bowl and robe,
entered Jantugāma for alms.

And when he had wandered about for alms
and returned therefrom
[235] and finished his meal,
he came to the bank of the Kimikaḷa[5] river.

Now, while stretching his legs
and roaming to and fro[6] along the river bank,
the venerable Meghiya saw a mango grove,
pleasing and beautiful;
and at the sight, he thought:

"Truly, this mango grove is pleasing and beautiful;
meet, indeed, is it to strive here,
for a clansman wanting to strive!

If the Exalted One permit me,
I will come and strive in this mango grove."

§

And the venerable Meghiya returned to the Exalted One,
saluted him
and sat down at one side
and (told him all that had taken place, adding):

"If the Exalted One permit me,
I will go to that mango grove and strive."

■

'Stay awhile, Meghiya,
till some other monk appear,
for we are alone."[7]

§

A second time the venerable Meghiya spoke, saying:

"Lord, for the Exalted One there is nothing further to be done;
there is no adding to his accomplishments.

But for me, lord, there is more to be done;
to what is done,
there is (more) to be added.[8]

If the Exalted One permit me,
I will go to that mango grove and strive."

"Stay awhile, Meghiya,
till some other monk appear,
for we are alone."

§

A third time the venerable Meghiya spoke, saying:

"Lord, for the Exalted One there is nothing further to be done;
there is no adding to his accomplishments.

But for me, lord, there is more to be done;
to what is done
there is more to be added.

If the Exalted One permit me,
I will go to the mango grove and strive."

■

[236] 'What can we say to you, Meghiya,
when you repeat:

'I would strive'?

Do now, Meghiya, as you think fit."

■

Then the venerable Meghiya rose from sitting,
saluted the Exalted One,
and keeping him on his right,
went to the mango grove.

And having come,
he entered the grove and sat down at the foot of a tree
to spend the noon-day rest.

■

And there, in that mango grove,
three wicked, evil thoughts
kept coming to the venerable Meghiya -
that is to say,
sensual thoughts,
malign thoughts
and cruel thoughts.

■

And the venerable Meghiya wondered thus:

"It is amazing and astonishing, sir!

By[9] faith alone
have I gone forth from home
to this homeless state;
yet I am still dogged[10] by these three wicked, evil thoughts:
sensual thoughts,
malign thoughts,
cruel thoughts."

■

So the venerable Meghiya returned to the Exalted One,
saluted him
and stood at one side.

So standing, he said to the Exalted One:

"Lord, while I stayed in that mango grove,
three wicked, evil thoughts kept coming to me:
sensual thoughts,
malign thoughts
and cruel thoughts;
and I thought how amazing and astonishing it was
that I had gone forth
from the home to the homeless life by faith alone;
for, lord, I am still dogged by those three wicked, evil thoughts:
sensual thoughts,
malign thoughts,
cruel thoughts."

§

"For the emancipation of the mind of the unripe,
five conditions, Meghiya,
are conducive to the ripening.

What five?

Herein, Meghiya, a monk has a good friend,
a good companion,
a good comrade.

For the emancipation of the mind of the unripe,
this is the first condition conducive to the ripening.

■

Again, a monk is virtuous
and dwells restrained by the restraint of the Obligations[11] he is perfect in behaviour and habitude,
seeing danger in the smallest fault;
undertaking the training,
he trains himself accordantly.

This is the second condition conducive to the ripening.

■

[237] Then, Meghiya, that talk which is serious and a help to opening the heart -
that is to say,
talk on wanting little,
on contentment,
on loneliness,
on going apart,

on strenuous endeavour,
on virtue,
on concentration,
on wisdom,
on emancipation,
on the knowledge and vision of emancipation
- a monk obtains at will,
easily and without difficulty.

This is the third condition conducive to the ripening.

■

Then, Meghiya, a monk dwells strenuous in purpose,
putting away unrighteous conditions,
taking to righteousness;
persevering and energetic,
he shirks not the burden of righteousness.

This is the fourth thing to make become for conditions that wing to the awakening.

■

Moreover, Meghiya, a monk has wisdom
and is endowed therewith
as to the way of growth and decay,
with Ariyan penetration
concerning the way to the utter destruction of ill.

This, Meghiya, is the fifth condition conducive to the ripening.

§

Meghiya, this may be expected of a monk,
who has a good friend,
companion, comrade:
he will be virtuous,
and dwell restrained by the restraint of the Obligations;
perfect in behaviour and habitude,
seeing danger in the smallest fault;
undertaking the training,
training himself accordantly.

■

This may also be expected of a monk,
who has a good friend,
companion, comrade:
that talk which is serious and a help to opening the heart -
that is to say,
talk on wanting little,
on contentment,
on loneliness,
on going apart,
on strenuous endeavour,
on virtue,
on concentration,
on wisdom,
on emancipation,
on the knowledge and vision of emancipation
- he will obtain at will,
easily and without difficulty.

■

Moreover this may also be expected of a monk,
who has a good friend,
companion, comrade:
he will dwell strenuous in purpose,

putting away unrighteous conditions,
taking to righteousness;
persevering and energetic,
and will not shirk the burden of righteousness.

■

And this may also be expected of a monk,
who has a good friend,
companion, comrade:
he will have wisdom
and be endowed therewith
as to the way of growth and decay,
with Ariyan penetration
concerning the way to the utter destruction of ill.

§

Then, Meghiya, when that monk is established in those five conditions,
four more conditions must be made to become,
that is to say,
(reflection on) foul things
must be made to become,
to put away passion;
(reflection on) amity
must be made to become,
to put away ill-will;
mindfulness in in-breathing and out-breathing
must be made to become,
to cut off distraction; the thought of impermanence
must be made to become,
to uproot the conceit 'I am.'

The term here translatted 'not-self' in one place and 'no self' in the next is *Anatta*, not, or non-self in both cases.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 4

Nandaka Suttaṃ

The Venerable Nandaka

---

[237]

[1] THUS have I heard:

Once, when the Exalted One was staying near *Sāvatthī*,
at Jeta Grove, in Anāthapiṇḍika's Park,
the venerable Nandaka[1] gave Dhamma discourse to the monks in the service hall;[2]
taught them,
roused them,
incited them
and gladdened them.

■

Now in the evening
the Exalted One rose from seclusion
and approached the service hall;
and having come,
he stood outside the doorway,
waiting for the discourse to end.

And when he knew that the discourse was ended,
he coughed and tapped on the bolt.[3]

[238] Then those monks opened the door to the Exalted One,
and he entered the hall and sat down on the appointed seat.

When he had seated himself,
the Exalted One spoke thus to the venerable Nandaka:

"Surely, Nandaka, this Dhamma discourse,
which you preached to the monks,
was a long one!

My back ached as I stood outside the doorway, waiting for the discourse to end."

■

When he had thus spoken,
the venerable Nandaka, being embarrassed,
said to him:

"Nay, lord, we knew not that the Exalted One stood outside the door.

Had we known, lord, we would not have said so much."

■

Now the Exalted One knew
that the venerable Nandaka was embarrassed,
so he said to him:

"Well done, well done, Nandaka!

This is right for you clansmen,
who by faith have gone forth from the home to the homeless life,
when you may be seated around for Dhamma discourse!

For you assembled, Nandaka, there are two courses:
either discourse on Dhamma
or maintain the Ariyan silence.[4]

§

The transition here is unusually abrupt. It feels as though there were some introductory remarks left out, as, for example, some reference to what was being taught by Nandaka.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 5

Bala-Saṇgaha-Vatthu Suttaṃ

The Powers

---

[241]

[1] THUS have I heard:

Once, when the Exalted One was dwelling near *Sāvatthī*,
at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed tthe monks, saying:

"Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, there are these four powers.[1]

What four?

The power of wisdom,
of energy,
of faultlessness
and of sympathy.

■

And what, monks, is the power of wisdom?

Such conditions as are bad and reckoned so;
such as are good and reckoned so;
such as are blameworthy and reckoned so;
such as are faultless and reckoned so;
such as are dark[2] and reckoned so;
such as are bright and reckoned so;
such as are not to be sought after and reckoned so;
such as are to be sought after and reckoned so;
such are as not truly Ariyan and reckoned so;
such as are truly Ariyan and reckoned so -
all these things are clearly seen and by wisdom well examined.[3]

This, monks, is called the power of wisdom.

■

And what is the power of energy?

Such conditions as are bad and reckoned so;
such as are blameworthy,
dark,
not to be sought after,
not truly Ariyan,
and reckoned so -
to rid himself of such
he puts forth his whole desire,
exerts himself,
makes strenuous endeavour,
bends his mind and so resolves.

But such as are good and reckoned so;
are faultless,

bright,
to be sought after,
are Ariyan and reckoned so -
to gain all those he puts forth his whole desire,
exerts himself,
makes strenuous endeavour,
bends his mind,
and so resolves.

This, monks, is called the power of energy.

■

And what is the power of faultlessness?

Herein, monks, an Ariyan disciple is faultless in act of body,
is faultless in act of speech,
is faultless in act of thought.

This, monks, is called the power of faultlessness.

■

And what is the power of sympathy?

There are these four bases of sympathy:
gifts,
kindness,
doing good
and equal treatment.[4]

-°-

Monks, that is the best gift:
the gift of Dhamma.

-°-

Monks, that is the best kindness:
[242] teaching Dhamma again and again
to the good and attentive listener.

-°-

Monks, that is the best of good deeds:
inciting, instilling, establishing the ways[5] of faith
in an unbeliever;
inciting, instilling, establishing the ways of virtue
in the immoral;
inciting, instilling, establishing the ways of generosity
in the mean;
inciting, instilling, establishing the ways of wisdom
in the foolish.

-°-

Monks, that is the best equality:
that which exists between Streamwinner and Streamwinner,
between Once-retumer and Once-retumer,
between Non-returner and Non-returner,
between Arahant and Arahant.

This, monks, is called the power of sympathy.

These, monks, are the four powers.

§

Monks, the Ariyan disciple,
who is endowed with these four powers,
has passed by five fears.

What five?

The fear of (wrong) livelihood,
of ill-fame,
of embarrassment in assemblies,
of death,
of a miserable afterlife.[6]

■

Monks, that Ariyan disciple reflects thus:

"I fear not the fear of livelihood.[7]

Why should I fear the fear of livelihood?

Have I not four powers:
the power of wisdom,
energy,
faultlessness
and sympathy?

But the foolish may fear that fear;
the indolent may fear that fear;
the faulty in act of deed, word or thought may fear that fear;
the unsympathetic may fear that fear.

■

Nor do I fear the fear of ill-fame.

Why should I fear the fear of ill-fame?

Have I not four powers:
the power of wisdom,
energy,

faultlessness
and sympathy?

But the foolish may fear that fear;
the indolent may fear that fear;
the faulty in act of deed, word or thought may fear that fear;
the unsympathetic may fear that fear.

■

Nor do I fear the fear of embarrassment in assemblies.

Why should I fear the fear of of embarrassment in assemblies?

Have I not four powers:
the power of wisdom,
energy,
faultlessness
and sympathy?

But the foolish may fear that fear;
the indolent may fear that fear;
the faulty in act of deed, word or thought may fear that fear;
the unsympathetic may fear that fear.

■

Nor do I fear the fear of death.

Why should I fear the fear of death?

Have I not four powers:
the power of wisdom,
energy,
faultlessness
and sympathy?

But the foolish may fear that fear;
the indolent may fear that fear;
the faulty in act of deed, word or thought may fear that fear;
the unsympathetic may fear that fear.

■

Nor do I fear the fear of a miserable afterlife.

Why should I fear the fear of a miserable afterlife?

Have I not four powers:
the power of wisdom,
energy,
faultlessness
and sympathy?

But the foolish may fear that fear;
the indolent may fear that fear;
the faulty in act of deed, word or thought may fear that fear;
the unsympathetic may fear that fear.

Monks, possessed of those four powers,
the Ariyan disciple has passed by these five fears.'

---

[1] *Cf*. *A*. ii, 142, where these four recur; above, p. 2, for others. Our text and *S.e*. *sangaha,* but *A*. ii. and *S.e*., there, *sangāha;* see also *D*. iii, 152; *trsl*. popularity; above, p. 148.

[2] Above, p. 191. [?Ed.]

[3] *Cf*. *M*. i, 478, of a *puqgala diṭṭhipatta*.

[4] Above, p. 148.

[5] *Saddhā-sampadāya samādapeti*.

[6] *Cf*. *Vbh*. 379 and *Vbh.A*. 505; *Mil*. 196.

[7] *Ājīvika-bhayaṃ*. *Comy*. merely *jīvita-vutti-bhayaṃ*.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 6

Sevitabb-ā-Sevitabba Suttaṃ

To Be Sought After

---

[242]

[1] THUS have I heard:

Once, when the Exalted One was dwelling near *Sāvatthī*,
at Jeta Grove, in Anāthapiṇḍika's Park.[ed1]

Then the venerable Sāriputta addressed the monks, saying:

"Monks, reverend sirs."

"Reverend sir," they replied,
and the venerable Sāriputta said:

[243] "Reverend sirs, a person should be regarded in two ways:
to be sought after[1]
or not to be sought after;
a robe in two ways:
to be sought after or not;
alms in two ways:
to be sought after or not;
a lodging in two ways:

to be sought after or not;
a village or market-town in two ways:
to be sought after or not;
the countryside should be regarded in two ways:
to be sought after or not.

§

Reverend sirs, it is said:

A person should be regarded in two ways:
to be sought after
or not to be sought after.

And why is this said?

■

Take the case of one who knows of someone:

'Following this man,
evil conditions increase in me,
good ones decline;
those requisites of life:
the robe,
alms,
lodging
and medicine for sickness -
which I, who have gone forth, must get,
are hard to come by;
and that promise[2] of recluseship,
for the sake of which I have left home
and gone forth into the homeless state,

moves not to the fulfilment
of making in me to become.'

In such case, reverend sir,
follow not that person,
but be it night or day,
depart[3] without a word.

■

Or, of one who knows of someone:

'Following this man,
evil conditions increase in me,
good ones decline;
but those requisites:
the robe,
alms,
lodging
and medicine for sickness -
which I, who have gone forth, must get,
are gotten with little difficulty;
yet that promise of recluseship,
for the sake of which I have gone forth
for the sake of which I have left home
and gone forth into the homeless state,
moves not to the fulfilment
of making in me to become.'

In such case, reverend sirs,
follow not that person,
but depart deliberately without a word.[4]

■

Or, of one who knows of someone:

'Following this man,
evil conditions decline,
good ones increase;
but those requisites:
the robe,
alms,
lodging
and medicine for sickness -
which I, who have gone forth, must get,
are gotten with[5] difficulty;
yet that promise of recluseship
for the sake of which I have gone forth
for the sake of which I have left home
and gone forth into the homeless state,
moves not to **[244]** the fulfilment
of making in me to become.'

In such case, sirs, deliberately follow that person and do not depart.

■

Or, of one who knows of someone:

'Following this man,
evil conditions decline,
good ones increase;
and those requisites
the robe,
alms,
lodging
and medicine for sickness -
which I, who have gone forth, must get,
are gotten with little difficulty;
and the promise of recluseship
for the sake of which I have left home
and gone forth into the homeless state,

moves to the fulfilment
of making in me to become.'

In such case, reverend sirs, follow that person all your life
and depart not,
even though you be repulsed.[6]

Reverend sirs, it is said:
a person should be regarded in two ways:
to be sought after or not;
and it is on account of what has been said
that this is said.

§

Reverend sirs, it is said:
a robe should be regarded in two ways:
to be sought after or not.

And why is this said?

■

Take the case of one who knows of a robe:

'Using this robe,
evil conditions increase,
good ones decline' -
such a robe is not to be sought after.

■

But if he know:

'Using this robe,
evil declines,
good increases' -
such a robe is to be sought after.

Reverend sirs, it is said:
a robe should be regarded in two ways:
to be sought after or not;
and it is on account of what has been said
that this is said.

§

Reverend sirs, it is said:
alms should be regarded in two ways:
to be sought after or not.

And why is this said?

■

Take the case of one who knows of[7] an alms:

'Using this alms,
evil conditions increase,
good ones decline' -
such alms are not to be sought after.

■

But if he know:

'Using this alms,
evil declines,
good increases' -
such alms are to be sought after.

Reverend sirs, it is said:
alms should be regarded in two ways:
to be sought after or not;
and it is on account of what has been said
that this is said.

§

Reverend sirs, it is said:
a lodging should be regarded in two ways:
to be sought after or not.

And why is this said?

■

Take the case of one who knows of a lodging:

'Using this lodging,
evil conditions increase,
good ones decline' -
such a lodging is not to be sought after.

■

But if he know:

'Using this lodging,
evil declines,

good increases' -
such a lodging is to be sought after.

Reverend sirs, it is said:
a lodging should be regarded in two ways:
to be sought after or not;
and it is on account of what has been said
that this is said.

§

Reverend sirs, it is said:
a village or market-town should be regarded in two ways:
to be sought after or not.

And why is this said?

■

Take the case of one who knows of a village or market-town:

'Using this village or market-town,
evil conditions increase,
good ones decline' -
such a village or market-town is not to be sought after.

■

But if he know:

'Using this village or market-town,
evil declines,
good increases' -
such a village or market-town is to be sought after.

Reverend sirs, it is said:
a village or market-town should be regarded in two ways:
to be sought after or not;
and it is on account of what has been said
that this is said.

§

Reverend sirs, it is said:
a countryside should be regarded in two ways:
to be sought after or not.

And why is this said?

■

Take the case of one who knows of a countryside:

'Using this countryside,
evil conditions increase,
good ones decline' -
such a countryside is not to be sought after.

■

But if he know:

'Using this countryside,
evil declines,
good increases' -
such a countryside is to be sought after.

Reverend sirs, it is said:
a countryside should be regarded in two ways:

to be sought after or not;
and it is on account of what has been said
that this is said."

---

[1] *Sevitabba*, 'followable,' 'suitable.' *Cf*. this sutta with *A*. v, 100 *f*., and for similar phraseology with *D*. ii, 278 and *M*. i, 104.

[2] *Attha*.

[3] *Pakkamitabbaṃ, v.l. -tabbo;* at *M*. i, 106, *-tabbo*. Trenckner considered this reading correct (see 539); *S.e. -tabbaṃ;* and so *Comy*. observing *ad anāpucchā: idha pana taṃ puggalaṃ anāpucchā pakkamitabbaṃ-ti attho*.

[4] The text reads: *āpucchā, v.l. an-; M*. i, 107, and *Ang. S.e. an-*.

[5] The text: *appakasirena;* so *S.e.;* but *M. kasirena,* making better sense.

[6] *Cf*. above, p. 18: *api panujjamānena*. *Comy. api nikkaḍḍhiyamānena,* and adds: Even if such a person inflict punishment (to the extent of making him collect), a hundred bundles of firewood or a hundred pots of water or a hundred 'amunas' of sand or have him thrown out, saying, 'You cannot live here' - let him excuse him and follow him all his life.

[7] The text repeats all in full. [Ed. Here expanded accorrding to the text following Hare's previous construction.]

[ed1] The text has 'Sāvatthī Nidānaṃ.' From the opening line, it looks like this sutta follows the previous in time and location.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 7

Sutavā-Paribbājaka Suttaṃ

Sutavan the Wanderer[1]

---

[245]

[1] THUS have I heard:

Once, when the Exalted One was staying near Rājagaha,
on Mount Vulture Peak,
Sutavan, the wanderer, came and paid him a visit.

After greeting the Exalted One
and exchanging the usual complimentary speeches,
he sat down at one side.

So seated, he addressed the Exalted One thus:

2. "Now on one occasion, lord,
when the Exalted One was staying here at Rājagaha,
on Giribbaja,[2]
I heard this from the mouth of the Exalted One,
from his own mouth I learnt it:

■

'The arahant monk, Sutavan,
who has destroyed the cankers,
lived the life,
done what was to be done,
laid down the burden,
won to the goal,
burst the bonds of becoming
and is freed by the fullness of gnosis,[3]
cannot transgress[4] the five standards:[5]

A monk, in whom the cankers are destroyed,
cannot deliberately take the life of any living thing:[6]
cannot, with intention to steal,[7]
take what is not given;
cannot indulge in carnal intercourse;
cannot intentionally tell a lie;
cannot enjoy pleasures from savings,[8] as of yore when a householder.'

■

Prithee, lord, have I heard the matter rightly from the Exalted One;
have **[246]** I grasped it rightly;
have I borne it in mind rightly;
have I understood it rightly?"[9]

"Certainly, Sutavan, you have heard the matter rightly;
grasped it rightly;
borne it in mind rightly
and understood it rightly!

■

Both in the past and now, Sutavan, I, verily, declare:

The arahant monk, who has destroyed the cankers,
lived the life,

done what was to be done,
laid down the burden,
won to the goal,
burst the bonds of becoming
and is freed by the fullness of gnosis,
cannot transgress nine standards:

A monk, in whom the cankers are destroyed,
cannot deliberately take the life of any living thing;
cannot, with intention to steal,
take what is not given;
cannot indulge in carnal intercourse;
cannot intentionally tell a lie;
cannot enjoy pleasures from savings,
as of yore when a householder;
a monk, in whom the cankers are destroyed,
cannot go astray through desire;[10]
cannot go astray through hate;
cannot go astray through delusion;
cannot go astray through fear.[11]

■

Both in the past and now, Sutavan, I verily declare:

An arahant monk, who has lived the life,
done what was to be done,
laid down the burden,
won to the goal,
burst the bonds of becoming
and is freed by the fullness of gnosis,
cannot transgress these nine standards."

[1] At *M*. iii, 69 this is the name of a *pacceka* Buddha; but I do not find mention of this wanderer, nor of Sajjha of the following sutta elaewhere. The *Comy*. is silent. 'Sutavā' means learned, pundit; Sajjha: silver. [But see *S*. iii, 169 for the former possibly, *cf*. *K.S*. iii, 144.]

[2] *Buddh*. *Ind*. 37; *Chwang*. ii, 152; *Sis*. 66; *K.S*. ii, 125.

[3] Above, p. 240. This is one of the oft-recurring formulae of Arahantship, see *D*. iii, 83; *M*. i, 4; *S*. i, 71; *A*. i, 144, and *passim*. For other formulae see above, pp. 32, 54, and 159.

[4] *Ajjhācarituṇ,* lit. to practise or oommit; *Comy*. *atikkamituṇ*

[5] *Pañca ṭhānāni;* see *D*. iii, 133, 235; *M*. i, 523.

[6] *Comy*. Even an ant.

[7] *Theyya-sankhātaṇ cf*. *Dial*. iii, 125: So that it constitutes a theft. *Comy*. here, *theyya-cittena,,* with thought to thieve; *cf*. also *Vin*. iii, 46, *theyya-sankhātan-ti -citto, avaharaṇa-citto*.

[8] *Cf*. *D*. i, 6 (*Dial*. i, 7), instancing: food, drink, clothing; see *D.A*. i, 81 *f*. *Sannidhikārake* v.l. *-kaṇ, D*. iii; *M*. i, *loc*. *cit*., and Comy. *-kaṇ;* S.e.: *-ke*. (*D*. iii, 133 has also a reading: *kārahaṇ*) Our Comy. glosses: *sannidhiṇ katvā, ṭhapetvā, vatthukāmakilesakāme paribhuñjituṇ abhabbo*.

[9] *Cf*. *A*. iii, 23 for similar phrases.

[10] *Chanda*.

[11] These are the four *agati-gamanas;* cf. *D*. iii, 182, 133, 228; *A*. i, 72; ii, 18; iii, 274; *J*. i, 176.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 8

Sajajha-Paribbājaka Suttaṃ

Sajja, the Wanderer

---

[246]

[1] THUS have I heard:

Once, when the Exalted One was staying near Rājagaha, on Mount Vulture Peak, Sajjha, the wanderer, came and paid him a visit.

After greeting the Exalted One and exchanging the usual complimentary speeches,
he sat down at one side.

So seated, he addressed the Exalted One thus:

2. Now on one occasion, lord, when the Exalted One was staying here at Rājagaha, on Giribbaja,
I heard this from the mouth of the Exalted One,
from his own mouth I learnt it:

The arahant monk, Sajjha[ed1],
who has destroyed the cankers,
lived the life,
done what was to be done,

laid down the burden,
won to the goal,
burst the bonds of becoming
and is freed by the fullness of gnosis,
cannot transgress the five standards:

A monk, in whom the cankers are destroyed,
cannot deliberately take the life of any living thing:
cannot, with intention to steal,
take what is not given;
cannot indulge in carnal intercourse;
cannot intentionally tell a lie;
cannot enjoy pleasures from savings,
as of yore when a householder.

Prithee, lord, have I heard the matter rightly from the Exalted One;
have I grasped it rightly;
have I borne it in mind rightly;
have I understood it rightly?

§

Certainly, Sajjha,
you have heard the matter rightly;
grasped it rightly;
borne it in mind rightly
and understood it rightly!

Both in the past and now,
I, verily, declare:

The arahant monk, who has destroyed the cankers,
lived the life,

done what was to be done,
laid down the burden,
won to the goal,
burst the bonds of becoming
and is freed by the fullness of gnosis,
cannot transgress nine standards:

A monk, in whom the cankers are destroyed,
cannot deliberately take the life of any living thing;
cannot, with intention to steal,
take what is not given;
cannot indulge in carnal intercourse;
cannot intentionally tell a lie;
cannot enjoy pleasures from savings,
as of yore when a householder;
a monk, in whom the cankers are destroyed,
cannot go astray through desire;
cannot go astray through hate;
cannot go astray through delusion;
cannot go astray through fear.

Both in the past and now, Sajjha, I verily declare:

An arahant monk, who has lived the life,
done what was to be done,
laid down the burden,
won to the goal,
burst the bonds of becoming
and is freed by the fullness of gnosis,
cannot transgress these nine standards.

---

ed1 The text has this repetition addressed to Sajjha, but it is more likely this was delivered to Sutavan (see AN 9.7) and overheard by Sajjha.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 9

Puggalā Suttaṃ

Persons

---

[247]

[1] THUS have I heard:

"Monks, these nine persons are found living in the world.

What nine?

The Arahant,
he who has attained to arahantship,
the Non-returner,
he who has attained to the realization of the fruit of the Non-returner,
the Once-returner,
he who has attained to the realization of the fruit of the Once-returner,
the Streammwinner,
he who has attained to the realization of the fruit of the Streamwinner
and the (average) many-man.[1]

Monka, these nine persons are found living in the world.'

---

[1] *Cf*. above, p. 193.

Aṇguttara Nikāya
IX. Navaka Nipāta
I. Sambodha Vagga

Sutta 10

Ābuneyya-Puggala Suttaṃ

The Venerable

---

[247]

[1] THUS have I heard:

"Monks, these nine are venerable,
worthy of honour,
worthy of gifts,
worthy of salutations,
the world's unsurpassed field for merit making.

What nine?[ed1]

The Arahant,
he who has attained to arahantship,
the Nonreturner,
he who has attained to the realization of the fruit of the Non-returner,
the Once-retumer,
he who has attained to the realization of the fruit of the Once-returner,
the Streamwinner,
he who has attained to the realization of the fruit of the Streamwinner
and he who has become one of the clan.[1]

[248] Monks, these nine are venerable,
worthy of honour,
worthy of gifts,
worthy of salutations,
the world's unsurpassed field for merit making."

---

[1] *Gotrabhū*. *Comy*. One endowed with exceedingly powerful insight and thought, with immediate prospects of attaining to the state of the Streamwinner and the Way. Lord Chalmers at *F. Dial,* ii, 300: spiritual clan. The *Comy. ad A*. v, 23, is much the same as our *Comy*.; see *Child, s.v.; Cpd*. 66-8; *Vism*. *trsl* 160; *Expositor* 56, 310 *ff*.

[ed1] Omitted by Hare.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 11

Sāriputta Sīhanāda Suttaṃ

After the Rainy Season

---

[248]

[1] THUS have I heard:

Once, when the Exalted One was staying near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park,
the venerable Sāriputta came and visited him,
saluted and sat down at one,side.

So seated, the venerable Sāriputta said to the Exalted One:

"Lord, I have spent the rainy season here in Savatthī,
and I now wish to go into the country."

"Now is the time, Sāriputta, to do as you think fit."

So the venerable Sāriputta got up,
saluted
and took his departure,
keeping the Exalted One on his right.

■

Now not long after his departure a certain monk addressed the Exalted One and said:

"Lord, the venerable Sāriputta has offended[1] me,
and without asking my pardon
has set out on a journey."

■

And the Exalted One said to a monk:

"Go thou, monk, and in my name bid Sāriputta come, saying:

'The Teacher calls you, Sāriputta.'"

"Yes, lord," replied the monk,
and (he went and gave the venerable Sāriputta the Exalted One's message).

"Yes, reverend sir," he replied.

■

Then went the venerable Mahā-Moggallāna and the venerable Ānanda, with their keys,[2] from lodging to lodging, saying:

"Haste ye, reverend sirs, and come,
for the venerable Sāriputta
will now roar his lion's roar
in the presence of the Exalted One."

■

And the venerable Sāriputta went to the Exalted One and
[249] saluted him and sat down at one side;
and the Exalted One said to him:

"There is here, Sāriputta,
a fellow wayfarer,
who has a grievance.[3]

He says:

'Lord, the venerable Sāriputta has offended me,
and without asking my pardon
has set out on a journey.'"

§

"True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just[4] as on the earth they cast things,
clean and foul,
dung, urine, spittle, pus and blood,
yet for all that
the earth is not filled with horror, loathing, or disgust;[5] even so, lord, like the earth,
I abide with heart, large, abundant, measureless,
feeling no hatred,
nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,

might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just as in water they wash things,
clean and foul,
dung, urine, spittle, pus and blood,
yet for all that
the water is not filled with horror, loathing or disgust;
even so, lord, like water,
I abide with heart, large, abundant, measureless,
feeling no hatred,
nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just as fire burns things,
clean and foul,
dung, urine, spittle, pus and blood,
yet for all that
the fire is not filled with horror, loathing or disgust;
even so, lord, like fire,
I abide with heart, large, abundant, measureless,
feeling no hatred,
nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

[250] Lord, just as the wind blows on things,
clean and foul,
dung, urine, spittle, pus and blood,
yet for all that
the wind is not filled with horror, loathing or disgust;
even so, lord, like the wind,
I abide with heart, large, abundant, measureless,
feeling no hatred, nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just as a duster[6] wipes up things,
clean and foul,
dung, urine, spittle, pus and blood,
yet for all that
the duster is not filled with horror, loathing or disgust;
even so, lord, like a duster,
I abide with heart, large, abundant, measureless,
feeling no hatred, nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just as a boy or girl of the scavenger[7] class,
clad in rags,
with begging-tray[8] in hand,
on entering village or town,
assumes a humble mien
and then goes in;
even so, lord, like a scavenger boy,
I abide with heart, large, abundant, measureless,
feeling no hatred, nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just as a bull, with cut horns,
mild, well tamed, well trained,
roaming from street to street,
from cross-road to cross-road,
harms nothing with its feet or horns;
even so, lord, like a bull with cut horns,
I abide with heart, large, abundant, measureless,
feeling no hatred, nor ill-will.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

[251] Lord, just as a woman, man or a lad,[9]
having washed the head and dressed up,
would be filled with horror,
loathing and disgust,
if the carcase of a snake, dog or human being
were slung around his neck;
even so, lord,
I am filled with horror, loathing and disgust
at this foul body of mine.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended.

■

Lord, just as a man might carry around a bowl of fat,[10]
full of holes and slits,
oozing,
dripping;
even so, lord,
I carry around this body of mine,
full of holes and slits,

oozing,
dripping.

True it is, lord, that he,
in whom mindfulness of the body's actions is not present,
might set out on a journey
without asking pardon
of a fellow wayfarer in the godly life,
whom he had offended."

§

Then that monk got up from his seat,
arranged his upper robe over one shoulder
and fell at the feet of the Exalted One exclaiming:

"Lord, transgression has overtaken me!

As a fool,
a blind man,
an evil man,
I have accused the venerable Sāriputta untruly,
vainly,
lyingly.

Lord, let the Exalted One pardon this transgression of mine
as a transgression
to the end
that I may restrain myself in the future!"[11]

■

"Verily, monk, transgression has overtaken you!

As a fool,
as a blind man,
as an evil man,
you have accused the venerable Sāriputta untruly,
vainly,
lyingly;
but since you have seen the transgression as such
and recognized it as such,
we pardon you.

Verily, monk,
there is growth in the discipline of the Ariyan[12]
for him, who, seeing and recognizing his transgression as such,
makes amends
to the end
that he may be restrained in the future."

■

Then the Exalted One said to the venerable Sāriputta:

[252] "Pardon this foolish man, Sāriputta,
before his head splits into seven pieces,[13]
even where he stands."

"Lord, I do pardon that venerable one,
if he speak thus to me;
and let him, too, pardon me."

---

[1] *Āsajja*. *Comy*. *ghaṭṭetvā*, as at *D.A*. i, 276; the *Comy*. continues: On seeing Sāriputta departing with a great retinue, he was furious and said: 'I'll stop his departure.' They say that on leaving the Exalted One, the skirt of Sāriputta's robe brushed the elder - they say the wind blew it aside - and it

was on such a paltry ground that he trumped up a deliberate offence. *cf*. *Dhp*.*A*. ii, 178 *ff*., where the story recurs.

[2] This phrase recurs at *S*. iii, 132; *cf*. also *Vin*. i, 79; *M*. iii, 127.

[3] *Khīya-dhammaṃ āpanno*. *Comy*. reads *khīyana-;* glossing: *kathā-*. *P.E.D*. to fall into a state of mental depression. *S.e*. has both readings. The expression is technically used in the Vinaya meaning; to lodge a complaint, to raise an objection; *cf*. *A*. iii, 269.

[4] The first four of these similes recur at *M*. i, 423-4.

[5] This is a stock expression; *cf*. *Vin*. ii, 292; *D*. i, 213; *M*. i, 120; *S*. iv, 62; *Ud*. 23; *It*. 43, and *passim*.

[6] *Rajoharaṇaṃ*. *Comy*. *coḷaka,* a cloth.

[7] *Caṇḍāla,* one of the despised tribes of India. At *J*. v, 450 they are said to eat the flesh of dogs (*cf*. *Th*. ii, 509); at *J*. iii, 195, to be corpse removers. They are generally classed with the Pukkusas; see *Buddh*. *Ind*. 55.

[8] *Kaḷopihattha;* see note at *Dial*. i, 227 and *Pāli Misc*. 60. It seems likely that this is the same kind of receptacle as used by the present-day Rodiyas of Ceylon; this consists of a scuttle fixed to the end of a stick (so that there shall be no contact between giver and receiver). The Sinhalese call this *kolapotta; Comy*. *paccht, ukkhali*.

[9] The text here reads *daharo vā yuvā vā,* so *S.e*.; but *M*. i, 119, *Vin*. iii, 68, where the simile recurs, omit the first *vā; cf*. also *Vin*. ii, 255; *M*. i, 32; ii, 19; *D*. i, 80; *J*. i, 5.

[10] *Cf*. *Vism*. 195; *trsl*. 223 for this simile.

[11] This is a stock passage; *cf*. *Vin*. i, 315; ii, 126; *D*. i, 85; iii, 55; *M*. iii, 246; *S*. ii, 127; *A*. ii, 146.

[12] *Ariyassa vinaye*. *Comy*. *Buddhassa bhagavato sāsane*.

[13] *Cf*. *D*. i, 95; *S*. i, 50; *Sn*. 983; *J*. i, 54; *Mil*. 157; above, p. 118.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 12

Sa-Upādisesa Suttaṃ

With Attached Remainder

---

[252]

[1] THUS have I heard:

Once, when the Exalted One was staying near Sāvatthi,
at Jeta Grove, in Anathapiṇḍika's Park,
the venerable Sāriputta before noon dressed
and, with bowl and robe,
went towards Sāvatthi.

Then[1] thought he:

"Too early is it yet
to go about for alms in Sāvatthi.

Suppose I were to go and visit the park
of the 'Wanderers of other views.'

So the venerable Sāriputta went to their park and,
after exchanging with them the usual commpliments,
sat down at one side.

Now at that time
this happened to be the topic of their talk,
as they sat gathered around:

'All who die with some attached remainder
are not altogether freed[2] from hell,
rebirth in the womb of an animal,
the realm of ghosts,
nor from the untoward way,
the ill way,
the abyss,
hell.'

And the venerable Sāriputta neither applauded,
nor disparaged their speech,
but without comment
rose from his seat and departed,
saying to himself,
"I will learn the truth of the matter
from the Exalted One."

So the venerable Sāriputta,
after going about for alms in Sāvatthi,
when he had returned therefrom
and eaten his meal,
visited the Exalted One and,
after saluting,
sat down at one side.

So seated he said this to the Exalted One:[ed1]

"I, venerable sir, before noon,
dressed and, with bowl and robe,
went towards Sāvatthi.

Then I thought:

'Too early is it yet
to go about for alms in Sāvatthi.

Suppose I were to go and visit the park
of the "Wanderers of other views."'

So I went to their park and,
after exchanging with them the usual commpliments,
sat down at one side.

Now at that time
this happened to be the topic of their talk,
as they sat gathered around:

'All who die with some attached remainder
are not altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
nor from the untoward way,
the ill way,
the abyss,
hell.'

And I neither applauded,
nor disparaged their speech,
but without comment
rose from my seat and departed,
saying to myself,
'I will learn the truth of the matter
from the Exalted One.'"

"Sāriputta, some of these wanderers of other views are fools
and without understanding;
but some will know of one who has attachment:
'he has some attached remainder;'
and some will know of one who has no attachment:
'he has none.'

§

Sāriputta, there are these nine persons,
who, when they die with some attached remainder,
are altogether freed from **[253]** hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

What nine?

■

Consider, Sāriputta, the person
who is acoomplished[3] in the precepts,
accomplished in concentration,
but not in wisdom —
he destroys the five lower fetters
and becomes completely cool
after an interval.

This, Sāriputta, is the first person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person,
who is accomplished in the precepts,
accomplished in concentration,
but not in wisdom —
he destroys the five lower fetters
and becomes completely cool
after lessening his period.[4]

This, Sāriputta, is the second person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person,
who is accomplished in the precepts,
accomplished in concentration,
but not in wisdom —
he destroys the five lower fetters
and becomes completely cool
without (karmic) residue.

This, Sāriputta, is the third person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,

the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person,
who is accomplished in the precepts,
accomplished in concentration,
but not in wisdom —
he destroys the five lower fetters
and becomes completely cool
after some residue.

This, Sāriputta, is the fourth person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person,
who is accomplished in the precepts,
accomplished in concentration,
but not in wisdom —
he destroys the five lower fetters
and he ascends the stream of existence
up to the Akaniṭṭha heaven.

This, Sāriputta, is the fifth person,
who, dying with some attached remainder,
is altogether freed from hell,

rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person
who is accomplished in the precepts,
but not in concentration,
nor in wisdom —
by destroying the three fetters
and reducing lust, hatred and delusion,
he becomes a Once-returner,
who returns to this world again once only
and makes an end of ill.

This, Sāvatthi, is the sixth person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person
who is accomplished in the precepts,
but not in concentration,
nor in wisdom —
by destroying the three fetters

he becomes a Once-issuer:[5]
and on being born into the state of man just once,
he makes an end of ill.

This, Sāriputta, is the seventh person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again, Sāriputta, consider the person
who is accomplished in the precepts,
is moderately[6] successful in concentration,
is moderately successful in wisdom —
by destroying the three **[254]** fetters,
he becomes a Clan-to-clan-goer[7]
and running on,
faring on through two or three clans,
he makes an end of ill.

This, Sāriputta, is the eighth person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

■

Again,Sāriputta, consider the person
who is accomplished in the precepts,
and is moderately successful in concentration,
moderately successful in wisdom —
by destroying the three fetters,
he becomes one, who will be reborn seven times at most;[8]
and running on,
faring on among dews and men
for seven times at most,
he makes an end of ill.

This, Sāriputta, is the ninth person,
who, dying with some attached remainder,
is altogether freed from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,
the abyss,
hell.

Sāriputta, some wanderers of other views
are fools and without understanding;
but some will know of one who has attachment —
'he has some attached remainder;'
and some will know of one who has no attachment —
'he has none.'

Verily, Sāriputta, these nine persons who die with some remainder, are freed
from hell,
rebirth in the womb of an animal,
the realm of ghosts,
from the untoward way,
the ill way,

the abyss,
hell.

§

Not until now, Sāriputta,
has this Dhamma discourse
been declared to monk or nun;
to layman or laywoman.

And why?

Lest after hearing this Dhamma discourse,
they bring on themmselves
the habit of idleness.[9]

Moreover, Sāriputta, this Dhamma discourse
was only declared by me
because of my being questioned."

---

[1] *Cf*. above, p. 20.

[2] *Parimutta*.

[3] *Paripūrakāri,* a perfect fulfiller; *cf*. *A*. ii, 136; *Pug*. 37.

[4] Above, pp. 9 and 41.

[5] *Eka-bījin;* see *K.S*. v, 180; *A*. i, 233; *Pug*. 16; *A*. v, 120.

[6] *Mattasokārī. Comy. pamāṇakārīna paripūrakārī.*

[7] *Kolaṇkola; cf. K.S., loc. cit.*

[8] *Satta-k-khatt'uparamaṃ; ibid., A., loc. cit.; K.S.* ii, 95.

[9] *Comy.* Let them not bring on themselves a habit of idleness, making no effort to attain arahantahip, thinking, we are freed from the four evil dooms.

[ed1] Hare abridges this repetition.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 12

Mahā-Koṭṭhita Suttaṃ

The Venerable Mahā-Koṭṭhita

---

[254]

[1] THUS have I heard:

Now the venerable Mahā-Koṭṭhita[1] visited the venerable Sāriputta;
and on arrival greeted him,
and after exchanging **[255]** the usual compliments,
sat down at one side.

And seated at one side,
he spoke thus to the venerable Sāriputta:

"How is it, reverend Sāriputta?

Does one live the godly life under the Exalted One in the hope:[2]

'May I experience in the future
just the same thing[3]
as I experience here now?'"

"No, indeed, reverend sir."

■

"Does one live the godly life under the Exalted One in the hope:

'May I experience in the future
not just the same thing
as I experience here now?'"[ed1]

"No, indeed, reverend sir."

■

"Is it in the hope of experiencing as pleasant,[4]
what is painful?"

"No, indeed, reverend sir."

■

"Is it in the hope of experiencing as painful,
what is pleasant?"

"No, indeed, reverend sir."

■

"Is it in the hope of avoiding the experience of deeds[5] that have ripened?"

"No, indeed, reverend sir."

■

"Is it in the hope of experiencing deeds not yet ripe?"

"No, indeed, reverend sir."

■

"Is it in the hope of experiencing as a trifle, what is serious?"

"No, indeed, reverend sir."

■

"Is it in the hope of experiencing as serious, what is a trifle?"

"No, indeed, reverend sir."

■

"Is it in the hope of avoiding the experience
of what must be experienced?"

"No, indeed, reverend sir."

■

"Is it in the hope of experiencing
of what is not to be experienced?"

"No, indeed, reverend sir."

§

"Reverend Sāriputta, when asked:[ed2]
'How is it, reverend Sāriputta?

Does one live the godly life under the Exalted One in the hope:

"May I experience in the future
just the same thing
as I experience here now?"'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Does one live the godly life under the Exalted One in the hope:

"May I experience in the future
not just the same thing
as I experience here now?"

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of experiencing as pleasant,
what is painful?'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of experiencing as painful,
what is pleasant?'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of avoiding the experience of deeds that have ripened?'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of experiencing deeds not yet ripe?'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of experiencing as a trifle, what is serious?'

'No, indeed, reverend sir.'
is what you have answered.

■

"Reverend Sāriputta, when asked:
'Is it in the hope of experiencing as serious, what is a trifle?'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of avoiding the experience
of what must be experienced?'

'No, indeed, reverend sir.'
is what you have answered.

■

Reverend Sāriputta, when asked:
'Is it in the hope of experiencing
of what is not to be experienced?'

'No, indeed, reverend sir.'
is what you have answered.

What then is the reason
that the godly life is lived under the Exalted One?"

§

[256] "Reverend sir, what is not known,
seen,
attained,
realized or
mastered —
for the knowledge of that,
for the sight of that,
for the attainment of that,
for the realization of that,
for the mastery of that,
is the godly life lived under the Exalted One.

■

But what, reverend sir, is not known,
seen,
attained,
realized or
mastered —
for the knowledge of which,
for the sight of which,

for the attainment of which,
for the realization of which,
for the mastery of which,
the godly life is lived under the Exalted One?

■

'This is ill' — this is not known,
seen,
attained,
realized or
mastered —
it is for the knowledge of that,
it is for the sight of that,
it is for the attainment of that,
it is for the realization of that,
it is for the mastery of that,
the godly life is lived under the Exalted One.

■

'This is the origin of ill' — this is not known,
seen,
attained,
realized or
mastered —
it is for the knowledge of that,
it is for the sight of that,
it is for the attainment of that,
it is for the realization of that,
it is for the mastery of that,
the godly life is lived under the Exalted One.

■

'This is the ending of ill' — this is not known,
seen,

attained,
realized or
mastered —
it is for the knowledge of that,
it is for the sight of that,
it is for the attainment of that,
it is for the realization of that,
it is for the mastery of that,
the godly life is lived under the Exalted One.

■

'This is the practice leading to the ending of ill' — this is not known,
seen,
attained,
realized or
mastered —
it is for the knowledge of that,
it is for the sight of that,
it is for the attainment of that,
it is for the realization of that,
it is for the mastery of that,
the godly life is lived under the Exalted One.

■

'This, reverend sir, is what is not known,
seen,
attained,
realized or
mastered —
it is for the knowledge of this,
it is for the sight of this,
it is for the attainment of this,
it is for the realization of this,

it is for the mastery of this,
the godly life is lived under the Exalted One."

■

---

[1] At *A*. i, 24 he is called the chief of the analysts; for his life see *A.A*. i, 286; *cf*. *F. Dial*. i, 207; *K.S*. ii, 79; iii, 143, 147; Mrs Rhys Davids' *Gotama*.

[2] *Attha*. At *M*. ii, 220, the Buddha tells the monks how he questioned the Jains on the feasibility of these ten propositions. They held it was not possible to convert or delay karmic action.

[3] *Samparāyavedaniyaṇ Comy. dutiye attabhāve vipaccanakammaṇ*

[4] *Kamma*

[5] *Sukhavedaniyaṇ Comy. sukavedanājanakakammaṇ*.

[ed1] Hare abridges several of these questions with the statement: "It it then the converse?" Here we exdpand using his vocabulary.

[ed2] Hare abridges this entire section with the statement: "Reverend Sāriputta, to each of the foregoing questins, you have replied "No, indeed, reverend sir." Here we expand using his vocabulary.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 14

Samiddhi Suttaṃ

The Venerable Samiḍḍhi[1]

---

[256]

[1] THUS have I heard:

Now the venerable Samiddhi visited the venerable Sāriputta, saluted him and sat down at one side.

And the venerable Sāriputta spoke to him, so seated:

"What, Samiddhi, is the basis of purposive thoughts?"[2]

"Name and shape, sir."

■

[257] "What gives them their variety?"

"The elements."

■

"What gives rise to them?"

"Contact."

■

"Wherein have they common ground?"

"In feeling."

■

"When are they at their best?"

"In a state of concentration."

■

"What is their master state?"

"Mindfulness."

■

"What is their still higher state?"

"Wisdom."

■

"What is their very essence?"

"The giving of liberation."

■

"Wherein are they finally merged?"

"In the deathless."[3]

§

"'What, Samiddhi, is the basis of purposive thoughts?"

'Name and shape, sir,' [you answered][ed1]

■

'What gives them their variety?'

'The elements.'

■

'What gives rise to them?'

'Contact.'

■

'Wherein have they common ground?'

'In feeling.'

■

'When are they at their best?'

'In a state of concentration.'

■

'What is their master state?'

'Mindfulness.'

■

'What is their still higher state?'

'Wisdom.'

■

'What is their very essence?'

'The giving of liberation.'

■

'Wherein are they finally merged?'

'In the deathless.'

■

"Such, Samiddhi, are the questions, and such are your answers.[4]

Well done, well done, Samiddhi!

Well have you answered the questions put to you;
but be not vain[5] on that account!"

---

[1] His name does not occur in the lists at *A*. i. 23 *f*. He entered the Order when young (*K.S*. i, 15). At *M*. iii, 208, the Buddha calls him a *moghapurisa;* and there he is chaffed by the wanderer, Potaliputta, for pretending to expound Dhamma after three years in the Order. However, at *K.S*. i, 149, he routs Māra; see also *Th*. i, 46; *J*. ii, 57. He seems to have been psychic; hence, perhaps, his name. *Comy*. observes that he was a pupil of Sāriputta, and received the name Samiddhi on account of the wealth of his personality, *atta-bhāva-samiddhatāya*. *Cf*. *K.S*. i, 15: 'Thou art young ...

and callow, black-haired and blessed with luck of youth.' See slso *K.S.* iv, 19.

Dh.S.: A Buddhist Manual of Psychological Ethics, C.A.F. Rhys Davids, trans.: **§7:** What on that occasion is application of mind *(vitakko)*? The discrimination, the application, which on that occsion is the disposing, the fixing, the focussing, the superposing of the mind, right disposing - this is the application that there then is. fn: *Vitakko* and *vicāro* is a pair of terms which it is hard to fit with any one pair of English words. It is very possible that academic teaching came to attach a more pregnant and specialized import to them than was conveyed in popular and purely ethical usage. *Cf. M.* i, Suttas xix and xx, where *vitakkā* would be adequately rendered by ideas, notions, or thoughts. In *Asl.* 114, 115, on the other hand (*cf. Mil.* 62, 63), the relation of the two to *cittaṃ* and to each other is set out with much metaphor, if with too little psychological grasp. *Vitakko* is destinctively mental procedure at the inception of a train of thought, the deliberate movement of voluntary attention. As king ascends to his palace leaning on the arm of favourite or relative, so mind, or consciousness, ascends to its object depending upon the apprehensive act (*vitakko; As.* 114). Other metaphorical attributes are its impingeing upon, circum-impingeing upon *(paryāhanaṃ),* the object, and, again, bringing it near. Hence in selecting "application" in preference to "reasoning", by which *vitakko* has often been translated, I wished to bring out this graspoing, apprehending, reaching-out act of the mind, this incipient fetch of the consciousness elaborated in the Buddhist scholastic analysis of the term. Yet, just as applied thinking may include "reasoning" or "ratiocination", so *vitakko* is, in the reply, described by *takko,* the term used for ratiocinative procedure, argument, or logic (*cf. D.* i, 12, 21). "What," asks the *Cy.,* "does one reason about *(takkesi)?* About a pot, a cart, the distance of anything. Well, *vitakko* is a stronger reasoning."

Vicāro, as compared with *vitakko,* was used to express the movement and maintenance of the voluntary thought-continuum, as distinguished from the initiative grappling with the subject of reflection. Examining in detail, as compared with grasping the whole, is also read into it by commentators (*Asl.* 114). It is a pounding up *(anumajjanaṃ),* as well as a linking together. Metaphors are multiplied, to show its relation to vitakko. It is as the

reverberation of the beaten drum or bell is to the beating; as the planing movement of the bird's wings after the initial uspsoaring; as the buzzing of the bee when it has alighted on the lotus; as the scouring of the dirty bowl when clutched; as the manipulating hand of the potter, *vitakko* being represented by the hand which holds the clay to the wheel, and so on. "Investigation" would well represent the sustained activity; "analysis" the cogitation in details; "discursive thought" gives some of the import of both.

and

§21: What on that occasion is right intention *(sammā-sankappo)?* The answer is as for §7 *Vitakko*. fn: *Sankappo* is by the *Cy*. especially identified with the expression *cetaso abhiniropanā,* superposing of the mind, the disposition or adjustment of attention, that on which the heart is set, hence aspiration, intention, purpose, design. In *M*. ii, 27 f., it is said to arise out of *saññā* (perception).

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 15

Gaṇḍ'Opama Suttaṃ

A Boil

---

[1] THUS have I heard:

At Savatthī the Exalted One said:

[1]Imagine, monks, a boil,
which has been gathering for many years.

It might have nine gaping wounds,
nine natural openings.[2]

Thence whatever might ooze out,
foulness would certainly ooze out;
stench would certainly ooze out;
loathsomeness would certainly ooze out:

whatever might be discharged,
foulness would certainly be discharged;
stench would certainly be discharged;
loathsomeness would certainly be discharged.

[1] *Cf*. *S*. iv, 83; also the *Gītā* v, 13: 'the nine-gated city ... the body.'

[2] *Abhedana*. *Comy*. *na kenaci bhinditvā ... samuṭṭhitāni vaṇamukhāni*.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 16

Saññā Suttaṃ

Thoughts

---

[258]

[1] THUS have I heard:

At Savatthī the Exalted One said:

"Monks, these nine thoughts,[1] when made become,
made much of,
are very fruitful and of great advantage,
merging and ending in the deathless.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill in impermanence,
of no self in ill,
of renunciation,
of freedom from passion.

Monks, these nine thoughts,
when made become,
made much of,
are very fruitful and of great advantage,
merging and ending in the deathless."

---

[1] Above, p. 27; below, p. 305.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 17

Kul'Opagamana Suttaṃ

The Family[1]

---

[258]

[1] THUS have I heard:

At Savatthī the Exalted One said:

"Monks, if one has not already done so,
it is not meet to visit a family possessing these nine qualities,
nor is it meet to sit down among them,
if one has visited them.

What nine?

They do not rise up pleasantly;
nor greet one pleasantly;
nor offer one a seat pleasantly;
if they have one, they hide it;
from plenty they give little;
though they have choice food, they give coarse food;
they give without respect or care;

they do not sit round to hear Dhamma;
they savour[2] not the spoken word.

[259] [ed1]Monks, if one has not already done so,
it is not meet to visit a family possessing these nine qualities,
nor is it meet to sit down among them,
if one has visited them.

§

[ed2]Monks, if one has not already done so,
it is meet to visit a family possessing these nine qualities,
it is meet to sit down among them,
if one has visited them.

What nine?

They rise up pleasantly;
greet one pleasantly;
offer one a seat pleasantly;
if they have one, they do not hide it;
from plenty they give plenty;
if they have choice food, they give choice food;
they give with respect and care;
they sit round to hear Dhamma;
they savour the spoken word.

"Monks, if one has not already done so,
it is meet to visit a family possessing these nine qualities,
it is meet to sit down among them,
if one has visited them."

[1] *Cf*. above, p. 6; *Dhp.A*. i, 341.

[2] *Na rasīyanti, cf*. *Ps*. cxix, 103. *Comy*. They are not pleased. (The word) rolls off them, as water poured on the side of a pot.

---

ed1 This paragragraph substitutes Hare's first paragraph for his abbreviated version. The Pali is the same in both.

ed2 This entire section has been reconstructed using Hare's vocabulary.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 18

Nav'Aṇg'Uposatha Suttaṃ

Amity

---

[259]

[1] THUS have I heard:

At Savatthī the Exalted One said:

"Monks, the Observance day,
when kept and held with nine qualifications,[1]
is very fruitful,
of great advantage,
very splendid,
very thrilling.

■

And how is the Observance day,
when kept and held with nine qualifications,
very fruitful,
of great advantage,
very splendid,
very thrilling?

Consider, monks, the Ariyan disciple who reflects thus:

"All their lives arahants give up taking of life
and abstain therefrom;
they dwell meekly and kindly,
compassionately and mercifully to all beings,
laying aside stick and sword.

I, too, now, during this night and day,
will give up taking life and abstain therefrom;
I will dwell meekly and kindly,
compassionately and mercifully to all beings,
and lay aside both stick and sword.

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this first qualification is it observed.

■

"All their lives arahants abstain from taking what is not given.

They dwell taking what is given,
expectant;
not stealing but holding themselves in purity.

I, too, now, during this night and day,
will abstain from taking what is not given.

So, thereby,
I shall follow the example of arahants and keep the Observance."

With this second qualification is it observed.

■

"All their lives arahants abstain from living the ungodly life;
living the godly life,
abiding apart,
they abstain from intercourse,
the village-practice.

I, too, now, during this night and day,
will abstain from living the ungodly life;
living the godly life,
abiding apart,
I will abstain from intercourse,
the village-practice."

So, thereby,
I shall follow the example of arahants and keep the Observance."

With this third qualification is it observed.

■

"All their lives arahants give up lying and abstain therefrom;
speaking the truth,
bondsmen to the truth,
trustworthy,
dependable,
they deceive no one in the world.

I, too, now, during this night and day,
will give up lying and abstain therefrom;
speaking the truth,
bondsmen to the truth,
trustworthy,
dependable,
deceiving no one in the world."

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this fourth qualification is it observed.

■

"All their lives arahants give up drinking strong drink,
the cause of sloth,
and abstain therefrom.

I, too, now, during this night and day,
will give up drinking strong drink,
the cause of sloth,
and abstain therefrom."

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this fifth qualification is it observed.

■

"All their lives arahants have but one meal (a day),
abstaining from food at night
and at wrong times.

I, too, now, during this night and day,
will have but one meal,
abstaining from food at night
and at the wrong time."

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this sixth qualification is it observed.

■

"All their lives arahants abstain from looking on at shows and fairs,
where there is dancing,

singing and music;
from wearing, decorating or ornamenting themselves
with garlands, scents and salves.

I, too, now, during this night and day,
will abstain from looking on at shows and fairs,
where there is dancing, singing and music;
from wearing, decorating or ornamenting myself
with garlands, scents and salves."

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this seventh qualification is it observed.

■

"All their lives arahants give up the use of large and lofty beds and abstain therefrom;
they lie on low beds,
couches or strewn grass.

I too, during this night and day,
abstaining from the use of a large or lofty bed,
will lie on a low one,
or on a couch,
or on strewn grass.

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this eighth qualification is it observed.

■

Then, monks, the Ariyan disciple
dwells with his mind pervading with amity

one quarter of the world;
likewise the second,
third
and fourth quarter.[2]

And so the whole world,
above,
below,
around,
everywhere,
he pervades with thoughts of amity,
far-reaching,
abounding,
measureless,
free from hatred and ill-will.

So, in this way,
I shall follow the example of arahants and keep the Observance."

With this ninth qualification is it observed.

Monks, when the Observance day is kept and held with these nine qualifications,
it is very fruitful,
of great advantage,
very splendid,
very thrilling.'

---

[1] *Cf*. above, p. 170. Our sutta here seems to point to the probability of the '*aṭṭhasīl*' - as a defined observance - being of late origin; *cf*. the Way, which is tenfold, at *A*. v, 212 *ff*.

[2] This is the first *brahma-vihāra* - *i.e.*, divine state; see *D*. i, 250; ii, 186; iii, 223; *A*. i, 183; ii, 128; v, 344; see note at *K.S*. v, 98, and the full comment at *Vism*. 308.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 19

Devatā Suttaṃ

The Deva Host

---

[260]

[1] THUS have I heard:

At Savatthī the Exalted One said:

"This night, monks,
when night was nearly spent,
there visited me a host of devas of surpassing beauty,
shedding their rays over almost the whole of Jeta Grove.

And they saluted me and stood at one side.

So standing, they spoke thus to me:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose (out of respect),
we did not salute them (with raised hands).

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean[1] body.'

■

Monks, then another host of devas approached me and said:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them,
we did not offer them seats.

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

And another came and said:[ed1]

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them
and offered them seats,
we did not share (our food)
in accordance with out ability and power[2] ...

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

Monks, yet another host of devas approached me, and said:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them
and offered them seats
and shared our food,
we did not sit round to hear Dhamma.[3]

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

Monks, yet another host of devas approached me, and said:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them
and offered them seats
and shared our food
and we sat round to hear Dhamma,
we did not lend an ear and hearken to Dhamma.

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

Monks, yet another host of devas approached me, and said:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them
and offered them seats
and shared our food
and we sat round to hear Dhamma
and we lent an ear and hearkened to Dhamma,
we did not bear in mind what we heard.

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

Monks, yet another host of devas approached me, and said:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them
and offered them seats
and shared our food
and we sat round to hear Dhamma
and we lent an ear and hearkened to Dhamma
and we bore in mind what we heard,
we did not investigate the meaning of what we had learnt.

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

Monks, yet another host of devas approached me, and said:

'Lord, when we dwelt among men,
in times gone by,
homeless wanderers visited us;
and though we arose and saluted them
and offered them seats
and shared our food
and we sat round to hear Dhamma
and we lent an ear and hearkened to Dhamma
and we bore in mind what we heard
and we investigated the meaning of Dhamma we had learnt;
knowing both the spirit and the letter,
we did not walk in conformity with Dhamma.

Lord, by not fulfilling this duty,
we have suffered remorse
and have been sorry since;
for we have been reborn in a mean body.'

■

Monks, yet another host of devas approached me, and said:

'When we dwelt among men,
in times gone by,
homeless wanderers visited us; lord,
we arose and saluted them;
offered them seats;
shared our food in accordance with our ability and power;
sat round to hear Dhamma;
lent an ear and hearkened to Dhamma;
bore in mind Dhamma we had heard;
investigated the meaning of Dhamma we had learnt;

and knowing both the spirit and the letter of Dhamma,
we walked in conformity therewith.

Lord, by fulfilling these duties,
we have suffered no remorse,
nor have we been sorry since;
for we have been born in an excellent body.'

Monks,[4] (behold) these tree-roots,
these empty places!

Muse, monks, and be not idle!

Suffer not remorse afterwards,
as did those first (eight hosts of) devas!"

---

[1] *Comy*. observes that compared with the highest deva world, the lowest may be termed mean.

[2] *Yathā-sattiṃ yathā-balaṃ*. *Cf*. *D*. i, 102; *Cp*. i, 10; i. 6. Our *Comy*. reads *satti-yathā* - with *v.l*.; *S.e*. omits in the first case, but reads *-sattiṃ* in the second.

[3] From here to the end are the usual terms of righteous conduct; *cf*. above, p. 77; *M*. i, 480.

[4] *Cf*. above, p. 94.

[ed1] From here down Hare includes only the new condition. The sutta has been expanded using his constructions.

Aṇguttara Nikāya
IX. Navaka Nipāta
II. Sīhanāda Vagga

Sutta 20

Velāma Suttaṃ

Velama[1]

---

[262]

[1] THUS have I heard:

Once, when the Exalted One was dwelling near *Sāvatthī*,
at Jeta Grove,
in Anāthapiṇḍika's Park,
the householder, Anāthapiṇḍika, visited him
and after saluting sat down at one side.

And the Exalted One addressed Anāthapiṇḍika thus:

"Is alms given in your family,[2] householder?"

"Yes, lord, alms are given, but it consists of a coarse mess of broken rice grains together with sour gruel."[3]

§

"Householder, whether one give coarse alms or choice,[4]
if one give casually,
without thought,
not with one's own hand,
give but orts[5]
and with no view to the future[6];
then, wheresoever that almsgiving bear fruit,[7]
his mind will not turn to **[263]** the enjoyment of excellent food,
of fine raiment,
of rich carriages,
to the enjoyment of the excellencies of the five senses;
and one's sons and one's daughters,
one's slaves,
messengers and workfolk
will have no desire to listen to one,
nor lend an ear,
nor bring understanding to bear[8] (on what one says).

And wherefore?

Such is the result, householder,
of deeds done casually.

■

But whether one give coarse alms or choice, householder,
if one give considerately,
after taking thought,
with one's own hand,
give other than orts
and with a view to the future;
then, wheresoever that almsgiving bear fruit,
his mind will turn to the enjoyment of good food,
of fine raiment,
of rich carriages,
of the excellences of the five senses;

and one's sons and one's daughters,
one's slaves,
messengers and workfolk
will desire to listen to one,
will lend an ear
and bring understanding to bear (on what one says).

And wherefore?

Such is the result, householder,
of deeds done considerately.

§

Long ago, householder, there lived a brahman called Velama.

He gave very rich gifts, such as these:

He gave eighty-four thousand golden bowls,
filled with silver;
he gave eighty-four thousand silver bowls,
filled with gold;
he gave eighty-four thousand copper bowls,
filled with treasure;[9]
he gave eighty-four thousand steeds,[10]
with trappings of gold,
with banners of gold,
covered with nets of gold thread;
he gave eighty-four thousand chariots,
spread with lion-skins,
tiger-skins,
leopard-skins,
saffron-coloured blankets,

with golden trappings,
golden banners,
covered with nets of gold thread;
he gave eighty-four thousand milch kine,
with tethers of fine jute,
with milk-pails of silver;[11]
he gave eighty-four thousand maidens
adorned with jewelled ear-rings;
he gave eighty-four thousand **[264]** couches,
spread with fleecy covers,
white blankets and woollen flower-embroidered coverlets,
covered with rugs of antelope skins,
with awnings above
and crimson cushions at each end[12]
he gave eighty-four thousand lengths[13] of cloth,
of finest flax,
of finest silk,
of finest wool,
of finest cotton.

And who shall tell of the food and the drink that he gave,
food both hard and soft,
sweetmeats and syrups!

They flowed, methinks, as rivers![14]

■

Perhaps, householder, you may think thus:

'Maybe Velama, the brahman,
who made that very rich gift,
was someone else.'

But think not so,
for it was I,

who at that time was Velama, the brahman;
it was I who made that very rich gift.

■

But when that alms was given, householder,
there was no one worthy to receive the gift;
there was none to sanctify that gift.

■

For, though brahman Velama gave that very rich gift,
greater would have been the fruit thereof,
had he fed one person of right view.[15]

■

Though he gave that very rich gift,
or though he fed a hundred persons of right view,
greater would have been the fruit thereof,
had he fed one Once-returner.

■

Though he gave that very rich gift,
or though he fed a hundred Once-returners,
greater would have been the fruit thereof,
had he fed one Non-returner.

■

Though he gave that very rich gift,
or though he fed a hundred Non-returners,
greater would have been the fruit thereof,
had he fed one Arahant.

■

Though he gave that very rich gift,
or though he fed a hundred Arahants,
greater would have been the fruit thereof,
had he fed one silent Buddha.[16]

■

Though he gave that very rich gift,
or though he fed a hundred silent Buddhas,
greater would have been the fruit thereof,
had he fed one Tathāgata, arahant, fully awake.

■

Though he gave that very rich gift,
or though he fed the Order of monks,
with the Buddha at their head,
greater would have been the fruit thereof,
had **[265]** he built a monastery
for the use of the monks
of the Order of the surrounding country.

■

Though he gave that very rich gift,
or though with pious heart
he took refuge in the Buddha, Dhamma and the Order,
greater would have been the fruit thereof,
had he with pious heart
undertaken to keep the precepts:
abstention from taking life,
from taking what is not given,
from carnal lusts,
from lying
and from intoxicating liquor,
the cause of sloth.

■

Though he gave that very rich gift,
or though with pious heart
he undertook to keep these precepts,
greater would have been the fruit thereof,
had he made become a mere passing fragrance[17] of amity.

■

Though he gave that very rich gift,
or though he made become just the fragrance of amity,
greater would have been the fruit thereof,
had he made become,
just for a finger-snap,
the thought of impermanence.'

---

[1] This sutta is referred to at *J*. i, 228; *Khp.A*. 222; *D.A*. i, 234.

[2] The *Comy*. observes that this question was not asked concerning gifts to the Order, of these he knew; but of gifts to the world at large *(lokiyamahājanassa)*.

[3] *Cf*. *Vin*. *Texts* iii, 9 *n*.; *K.S*. i, 115 (318 = *Mp*. 795); *D*. ii, 354.

[4] This set of five recurs at *D*. ii, 356; *M*. iii, 22; *A*. iii, 171.

[5] *Apaviddhaṃ*. *Comy*. here: *na nirantaraṃ deti, saṇvaccharika soṇḍavallī viya;* but *ad A*. iii, 171: *atha vā chaḍḍatukāmo viya deti*.

[6] *Comy*. Not believing in karma or fruit.

[7] *S*. i, 92.

[8] This phrase recurs at *D*. i, 230; *M*. iii, 133; *A*. i, 172; *S*. ii, 267; *Vin*. i, 10.

[9] *Hiraññña*. *Comy*. gems.

[10] *Cf*. *Dial*. ii, 220; *K.S*. iii, 123. On the number 84000, see above, p. 65 *n*. Its use is common in Indian literature; *cf*. *S.B.E*. xxi, 241 (and Kern's note there); xlix, pt. 2, 177 (in the Mahāyanā); by FaHien, Beal's *Records,* p. 1; as eighty-four see *S.B.E*. xv, 297 (the *Maitrāyaṇa-Brāhmaṇa-Upanishad*).

[11] *Kaṃsūpadhāraṇāni*. *Comy*. *rajata-maya-khīra-paṭicchakāni*.

[12] *Cf*. above, p. 59.

[13] *Koṭi*. *Comy*. One *koṭi* (made) twenty pairs of cloths.

[14] The text and *S.e*. read *vissandati*, but *Comy*. with *v.l*. *vissandanti,* observing: *nadiyo viya vissandanti*.

[15] *Diṭṭhi-sampannaṃ*. *Comy*. *dassana-sampannaṃ sotā-pannaṃ*.

[16] *Pacceka-Buddha*.

[17] *Gandhūhanamattaṃ,* or *gaddūhana-;* see *Tr. P.M*. 59; *K.S*. ii, 177. *S.e*. and *Comy*. have both. The *Comy*. on the former explains: a mere passing fragrance; as it were, merely the perfume there might be from taking a pinch of scent between the fingers. On the latter: merely, as it were, a pull at a cow's teat. *Comy*. *Hew*. *ed*. p. 806 reads *thana-añchana-*, *v.l*. *-añjana-; P.E.D*. reads *majjana; Tr. aviñjana* from √*piñj;* see above, p. 51, *n*. 2; *C.P.D*. omits our readings; *cf*. *añchati*, *M*. i, 532. [añj, acch, añch, āñch]

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 21

Ṭhāna Suttaṃ

In Three Ways

---

[265]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying: 'Monks.'

'Yes, lord,' they replied; and the Exalted One said:

"Monks, in three ways men of Northern Kuru[1] excel both the Thirty devas and men of Jambudīpa.

In what three?

Their special qualities[2] are unselfishness,[3] lack of greed
and fixity of life-span.

[266] Monks, in these three ways men of Northern Kuru excel both the Thirty devas and men of Jambudīpa.

■

Monks, in three ways the Thirty devas excel both the men of Northern Kuru and men of Jambudīpa.

In what three?

In their celestial life,
beauty[4] and happiness.

Monks, in these three ways the Thirty devas excel both the men of Northern Kuru and men of Jambudīpa.

■

Monks, in three ways the men of Jambudīpa excel both the men of Northern Kuru and the Thirty devas.

In what three?

They are heroic,[5]
possess mindfulness[6]
and the godly life may be lived there.[7]

Monks, in these three ways men of Jambudīpa excel both men of Northern Kuru and devas of the Thirty.'

---

[1] Uttarakurukā, the inhabitants of one of the four *Mahā-dīpas,* the great islands or continents, which the world was supposed to consist of; thus 'on the north is Uttarakuru, on the south Jambudīpa (India), on the east Pubbavideha, and on the west Aparagoyāna' *(Childers)*. See *Dial*. iii, 192, for a poetical description of Uttarakuru; also *Mhvs*. *trsl*. 3; *Mil*. 84; *Chwang* 32; above, p. 55, *n*. 1.

[2] Reading with *v.l.* *-guṇā*.

[3] *Amama*. See *Dial*., *loc cit Comy*. *nittaṇhā*.

[4] *Vaṇṇa*, the set is a stock one, but usually pomp and power are added; see above, pp. 44 and 165.

[5] The text reads *surā*, strong drink; *S.e*. *sūrā*, courage; see *Vv.A*. 18, which is no doubt correct; *cf*. similarly at *K.S*. v, 202.

[6] The *Comy*. observes that since devas are wholly happy, they do not persevere *(thirā)*; but those in hell being wholly miserable, and (mankind) who are partly happy and partly miserable, do persevere (in thought).

[7] The *Comy*. explains: Only in Jambudīpa do Buddhas and silent Buddhas arise and set forth the eightfold Way and godly life. See *Pts*. *of C*. 73, where this passage is quoted.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 22

Khaḷuṇka Suttaṃ

The Excitable Steed

---

[266]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying: "Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, I will tell you of the three excitable steeds[1]
and of the three excitable men;
of the three well-bred[2] steeds
and of the three well-bred men;
of the three noble thoroughbred steeds
and of the three noble thoroughbred men.

Listen, pay heed, I will speak."

"Yes, lord," they replied; and the Exalted One said:

§

"And what, monks, are the three excitable steeds?

Herein one horse is speedy,
but is not graceful,[3]
nor goodly in build **[267]** and girth;[4]
another is speedy and graceful,
but not goodly in build and girth;
and another is speedy and graceful
and goodly in build and girth.

Monks, these are the three excitable steeds.

■

And what, monks, are the three excitable men?

Herein one man is quick-witted,[5] but not full of grace,[6]
nor goodly in build and girth;
another is quick-witted and full of grace,
but not goodly in build and girth;
and another is quick-witted
and full of grace
and goodly in build and girth.

§

And how, monks, is an excitable man quick-witted,
but not full of grace,
nor goodly in build and girth?

Herein, monks, a monk understands:
This is ill-as it really is;
understands:
This is the origin of ill-as it really is;
understands:
This is the ending of ill-as it really is;
understands:
This is the practice leading to the ending of ill-as it really is.

This I declare of his quick-wittedness.

■

But when questioned on More-Dhamma[7]
and on More-Discipline,
he fails and cannot answer the questions.

This I declare of his lack of grace.

■

Nor does he receive the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his lack of goodliness in build and girth.

■

Thus, monks, an excitable man is quick-witted,
but not full of grace,

nor goodly in build and girth.

§

And how, monks, is an excitable man quick-witted
and full of grace,
but not goodly in build and girth?

Herein, monks, a monk understands:
This is ill-as it really is;
understands:
This is the origin of ill-as it really is;
understands:
This is the ending of ill-as it really is;
understands:
This is the practice leading to the ending of ill-as it really is.

This I declare of his quick-wittedness.

■

When questioned on More-Dhamma
and on More-Discipline,
he does not fail to answer the questions.

This I declare of his grace.

■

But he does not receive the requisites:
the robe,
alms,

lodging
and medicine for sickness.

This I declare of his lack of goodliness in build and girth.

■

Thus, monks, is an excitable man quick-witted
and full of grace,
but not goodly in build and girth.

§

And how, monks, is an excitable man quick-witted
and full of grace
and goodly in build and girth?

Herein, monks, a monk understands:
This is ill-as it really is;
understands:
This is the origin of ill-as it really is;
understands:
This is the ending of ill-as it really is;
understands:
This is the practice leading to the ending of ill-as it really is.

This I declare of his quick-wittedness.

■

When questioned on More-Dhamma
and on More-Discipline,
he does not fail to answer the questions.

This I declare of his grace.

■

And he does receive the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his goodliness in build and girth.

■

Thus, monks, is an excitable man quick-witted
and full of grace,
and goodly in build and girth.

[268] Monks, these are the three excitable men.

§

And what, monks, are the three well-bred steeds?

Herein one horse is speedy,
but is not graceful,
nor goodly in build and girth;
another is speedy and graceful,
but not goodly in build and girth;
and another is speedy and graceful
and goodly in build and girth.

Monks, these are the three well-bred steeds.

■

And what, monks, are the three well-bred men?

Herein one man is quick-witted, but not full of grace,
nor goodly in build and girth;
another is quick-witted and full of grace,
but not goodly in build and girth;
and another is quick-witted
and full of grace
and goodly in build and girth.

Monks, these are the three well-bred men.

§

And how, monks, is a well-bred man quick-witted,
but not full of grace,
nor goodly in build and girth?

Herein, monks, a monk
after completely destroying the five lower fetters,
is reborn spontaneously
and not being subject to return from that world,
becomes completely cool there.

I declare this of his quick-wittedness.

■

But when questioned on More-Dhamma
and on More-Discipline,
he fails and cannot answer the questions.

This I declare of his lack of grace.

■

Nor does he receive the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his lack of goodliness in build and girth.

■

Thus, monks, a well-bred man is quick-witted,
but not full of grace,
nor goodly in build and girth.

§

And how, monks, is a well-bred man quick-witted,
full of grace,
but not goodly in build and girth?

Herein, monks, a monk
after completely destroying the five lower fetters,
is reborn spontaneously
and not being subject to return from that world,
becomes completely cool there.

I declare this of his quick-wittedness.

■

When questioned on More-Dhamma
and on More-Discipline,
he does not fail to answer the questions.

This I declare of his grace.

■

But he does he receive the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his lack of goodliness in build and girth.

Thus, monks, a well-bred man is quick-witted,
full of grace,
but not goodly in build and girth.

§

And how, monks, is a well-bred man quick-witted,
full of grace,
and goodly in build and girth?

Herein, monks, a monk
after completely destroying the five lower fetters,
is reborn spontaneously
and not being subject to return from that world,
becomes completely cool there.

I declare this of his quick-wittedness.

■

When questioned on More-Dhamma
and on More-Discipline,
he does not fail to answer the questions.

This I declare of his grace.

■

And he receives the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his goodliness in build and girth.

Thus, monks, a well-bred man is quick-witted,
full of grace,
and goodly in build and girth.

These, monks, are the three well-bred men.

§

And what, monks, are the three noble thoroughbred steeds?

Herein one horse is speedy,
but is not graceful,
nor goodly in build and girth;
another is speedy and graceful,
but not goodly in build and girth;

and another is speedy and graceful
and goodly in build and girth.

Monks, these are the three noble thoroughbred steeds.

■

And what, monks, are the three noble thoroughbred men?

Herein one man is quick-witted, but not full of grace,
nor goodly in build and girth;
another is quick-witted and full of grace,
but not goodly in build and girth;
and another is quick-witted
and full of grace
and goodly in build and girth.

Monks, these are the three noble thoroughbred men.

§

And how, monks, is a noble thoroughbred man quick-witted,
but not full of grace,
nor goodly in build and girth?

Herein, monks, a monk destroys the cankers
and enters into and abides in
the emancipation of the mind and wisdom,
knowing and realising this state for himself,
even in this present life.

I declare this of his quick-wittedness.

■

But when questioned on More-Dhamma
and on More-Discipline,
he fails and cannot answer the questions.

This I declare of his lack of grace.

■

Nor does he receive the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his lack of goodliness in build and girth.

Thus, monks, a noble thoroughbred man is quick-witted,
but not full of grace,
nor goodly in build and girth.

§

And how, monks, is a noble thoroughbred man quick-witted,
full of grace,
but not goodly in build and girth?

Herein, monks, a monk destroys the cankers
and enters into and abides in
the emancipation of the mind and wisdom,
knowing and realising this state for himself,
even in this present life.

I declare this of his quick-wittedness.

■

When questioned on More-Dhamma
and on More-Discipline,
he does not fail to answer the questions.

This I declare of his grace.

■

But he does he receive the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his lack of goodliness in build and girth.

Thus, monks, a noble thoroughbred man is quick-witted,
full of grace,
but not goodly in build and girth.

§

And how, monks, is a noble thoroughbred man quick-witted,
full of grace,
and goodly in build and girth?

Herein, monks, a monk destroys the cankers
and enters into and abides in
the emancipation of the mind and wisdom,
knowing and realising this state for himself,
even in this present life.

I declare this of his quick-wittedness.

■

When questioned on More-Dhamma
and on More-Discipline,
he does not fail to answer the questions.

This I declare of his grace.

■

And he receives the requisites:
the robe,
alms,
lodging
and medicine for sickness.

This I declare of his goodliness in build and girth.

Thus, monks, a noble thoroughbred man is quick-witted,
full of grace,
and goodly in build and girth.

These, monks, are the three noble thoroughbred men."

---

[1] *Khaḷunka*. *Comy*. refers to the remarks *ad A*. i, 287 (*Mp*. 498), and there glosses: *pota,* young; *cf*. above, p. 131 *ff.; A*. ii, 250; v, 323.

[2] *Sadassa*.

[3] *Vaṇṇāsampanna,* endowed with beauty.

[4] *Ārohapariṇāhasampanna*. *Mp*., *loc*. *cit*., *uccabhāvaparimaṇḍalabhava*.

[5] *Javasampanna*. *Comy*. *ñāṇajavena sampanno; cf*. *Cpd*. 245.

[6] *Na vaṇṇa-*. *Comy*. explains, *na guṇavaṇṇa-*.

[7] *Abhidhamme abhivinaye; cf*. *Dial*. iii, 246 *n*.; *M*. i, 472; *Vin*. i, 64.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 23

Taṇhā Mūlaka Suttaṃ

Craving

---

[269]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying: "Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, I will teach the nine[1] conditions rooted in craving.

Listen, pay heed, I will speak."

"Yes, lord," they replied; and the Exalted One said:

"And what are the nine conditions rooted in craving?

Pursuit comes into being because of craving;
gain because of pursuit;
decision because of gain;

passion and desire to do because of decision;
tenacity because of passion and desire to do;
possession because of tenacity;
avarice because of possession;
hoarding[2] because of avarice;
and many a bad and wicked state of things
arises from the act of hoarding -
blows,
wounds,
strife,
contradiction,
retort,
quarrelling,
slander,
lies.[3]

These, monks, are the nine conditions that have their root in craving."

---

[1] This recurs at *D*. ii, 58; iii, 289; *Vbh*. 390. See *Dial*. ii, 55 *f*.

[2] *Ārakkhā,* the text omits, but has as *v.l*. *-o* and *-ā; D*. ii, and iii, *loc*. *cit*., *-o,* only; the *Comy*. *-ā*. *Comy*. adds: by concealing behind a door; by guarding it in a casket. E. J. Thomas, *Life,* 198.

[3] This stock phrase recurs at *D*., *loc*. *cit*.; *M*. i, 110, 410; *Vvsm*. 326.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 24

Satt'Āvāsa Suttaṃ

Beings

---

[269]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying: "Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, there are these nine spheres of beings.[1]

Whiat nine?

[**1**] Monks, there are beings differing in body
and differing in perceptive power,
as for instance mankind,
some devas
and some in purgatory.

This is the first sphere of beings.

■

[**2**] Monks, there are beings differing in body
and similar in perceptive power,
as for instance devas of the Brahma world,
reborn there after practising the first (musing here).

This is the second sphere of beings.

■

[**3**] Monks, there are beings similar in body,
but differing in perceptive power,
as for instance the radiant devas.

This is the third sphere of beings.

■

[**4**] Monks, there are beings similar in body
and similar in perceptive power,
as for instance the lustrous devas.

This is the fourth sphere of beings.

■

[**5**] Monks, there are beings without perceptive power
and without feeling,
as for instance the unconscious devas.

This is the fifth sphere of beings.

■

[**6**] Monks, there are beings who,
by wholly transcending the perception of form,
by the passing away of the perception of the sense-reaction

and by turning the attention away from the perceptions of the manifold,
attain to the sphere of infinite space, realizing:
Space is infinite.

This is the sixth sphere of beings.

■

[**7**] Monks, there are beings who,
by having wholly transcended the sphere of infinite space,
attain to the sphere of infinite consciousness, realizing:
Consciousness is infinite.

This is the seventh sphere of beings.

■

[**8**] Monks, there are beings who,
having wholly transcended the sphere of infinite consciousness,
attain to the sphere of nothingness, realizing:
There is nothing.

This is the eighth sphere of beings.

■

[**9**] Monks, there are beings who,
having wholly transcended the sphere of nothingness,
attain to the sphere of neither perception nor non-perception.

This is the ninth sphere of beings.

Monks, these are the nine spheres of beings."

---

[1] *Cf*. above, p. 22; *D*. iii, 263, 288; *Khp*. 2; *Khp.A*. 86.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 25

Paññā-Paricita Suttaṃ

Wisdom[1]

---

[270]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying: "Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, when the mind of a monk is well heaped around with wisdom, it is proper for that monk to say:

'I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions.'[2]

§

And how, monks, is the mind of a monk
well heaped around with wisdom?

'Passion-free is my mind' -
(knowing this) is his mind well heaped around with wisdom;

■

'hatred-free is my mind,' -
(knowing this) is his mind well heaped around with wisdom;[ed1]

■

'delusion-free is my mind,' -
(knowing this) is his mind well heaped around with wisdom;

■

'free of any passionate condition,' -
(knowing this) is his mind well heaped around with wisdom;

■

'free of any hateful condition,' -
(knowing this) is his mind well heaped around with wisdom;

■

'free of any delusive condition,' -
(knowing this) is his mind well heaped around with wisdom;

■

'my mind is free of any condition
of return **[271]** for becoming
in (the worlds of) sense, form and no form,' -
(knowing this) is his mind well heaped around with wisdom.

Verily, monks, when the mind of a monk
is well heaped around with wisdom,
it is proper for that monk to say:

'I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions.'"

---

[1] The *Uddāna* reads: *saññā,* with *v.l. paññā*.

[2] This is, of course, the affirmation of arahantship.

[ed1] Hare abridges this list.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 26

Silā-Yūp'Opama Suttaṃ

The Stone Column

---

[271]

[1] THUS have I heard:

Once when the venerable Sāriputta and the venerable Candikāputta[1] were dwelling near Rājagaha
in the Bamboo Grove at the Squirrel's Feeding Ground,
the venerable Candikāputta addressed the monks, saying:

"Reverend sirs, Devadatta taught Dhamma to the monks thus:

'When, sirs, the mind of a monk
is **heaped**[2] around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'"

■

Now when he had thus spoken,
the venerable Sāriputta said:

"Nay, reverend Candikāputta,
Devadatta[3] taught not Dhamma so:

'When, sirs, the mind of a monk
is heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'

■

but he taught the monks thus:

'When, sirs, the mind of a monk
is **well heaped** around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'

§

A second time[4] the venerable Candikāputta addressed the monks, saying:

"Reverend sirs, Devadatta taught Dhamma to the monks thus:

'When, sirs, the mind of a monk
is heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'"

Now when he had thus spoken,
the venerable Sāriputta said:

"Nay, reverend Candikāputta,
Devadatta taught not Dhamma so:

'When, sirs, the mind of a monk
is heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'

but he taught the monks thus:

'When, sirs, the mind of a monk
is well heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'

§

And a third time the venerable Candikāputta addressed the monks, saying:

"Reverend sirs, Devadatta taught Dhamma to the monks thus:

'When, sirs, the mind of a monk
is heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'"

Now when he had thus spoken,
the venerable Sāriputta said:

"Nay, reverend Candikāputta,
Devadatta taught not Dhamma so:

'When, sirs, the mind of a monk
is heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'

but he taught the monks thus:

'When, sirs, the mind of a monk
is well heaped around with thoughtfulness,
it is proper for that monk to explain:

"I know that birth is destroyed,
the godly life lived,
done is what was to be done
and there is no more life in these conditions."'

§

And how, reverend sirs, is the mind of a monk
well heaped around with thoughtfulness?

His mind is well heaped around with thoughtfulness
as to being passion-free,
hatred-free,
delusion-free,
free of any passionate condition,
hateful condition,
delusive condition,
free of any condition of return
for becoming in (the worlds of) sense, form and no form.

■

Thus, reverend sirs, if[5] objects cognizable by the eye
come very strongly into the range of vision
of a monk, wholly freed **[272]** in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.[6]

■

If sounds cognizable by the ear
come very strongly into the range of hearing
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.

■

If smells cognizable by the nose
come very strongly into the range of smell
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.

■

If tastes cognizable by the tongue
come very strongly into the range of taste
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.

■

If touches cognizable by the body
come very strongly into the range of feeling
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.

■

If ideas, cognizable by the senses,
come very strongly into the range of the senses
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.

§

Imagine,[1] reverend sirs,
a stone column sixteen cubits[8] long and one[9] half of it,
eight cubits, below (ground)
and the other eight cubits above;
and suppose the wind and rain
were to blow very strongly from the east,
they would not shake it,
nor make it quake nor tremble.

■

And suppose the wind and rain
were to blow very strongly from the west,
they would not shake it,
nor make it quake nor tremble.

■

And suppose the wind and rain
were to blow very strongly from the north,

they would not shake it,
nor make it quake nor tremble.

■

And suppose the wind and rain
were to blow very strongly from the south,
they would not shake it,
nor make it quake nor tremble.

And wherefore?

Owing to the depth of one half, reverend sirs,
owing to the **well dug** state of the stone column.

§

It is, verily, even thus, reverend sirs,
when objects, cognizable by the eye,
come very strongly into the range of vision
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set;

■

sounds, cognizable by the ear,
come very strongly into the range of hearing
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,

being won to composure,
and he marks their set;

■

smells, cognizable by the nose,
come very strongly into the range of smell
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set;

■

tastes, cognizable by the tongue,
come very strongly into the range of taste
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set;

■

touches, cognizable by the body,
come very strongly into the range of feeling
of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set;

■

and ideas, cognizable by the senses,
come very strongly into the range of the senses

of a monk, wholly freed in mind,
they overwhelm not his mind
and his mind is unconfused and firm,
being won to composure,
and he marks their set.'

---

[1] 'Son of the moon,' called bo on account of his mother. *Comy.*

[2] *Cetasā cittaṃ paricitaṃ,* we should read so for *supari-* of our text. *Comy.* explains: *cittācārapariyāyena cittācārapariyāyo cito vaḍḍhito hoti;* on Sāriputta remark: ... *uparūpari cito suvaḍḍhito hoti*.

[3] See above, p. 109.

[4] The text repeats much in full. [Ed. Spelled out in full here.]

[5] *Cf. Vin*. i, 184; *A*. iii, 377 (*G.S*. iii, 269).

[6] *Comy*. Both the rising and setting; *cf. Vism*. 694.

[7] This simile recurs at *S*. v, 445; *cf*. above, p. 70.

[8] *Kukkuka*. *Comy*. *hattha*.

[9] *Heṭṭhā nemassa ... upari nemassa;* most *MSS*. with *S*. and *Comy*. ... *nemaṇgama ... nemassa,* explaining: *āvāṭassa heṭṭhā gatā, upari āvāṭassa* (*Hewa*. *edition* of *Mp*. omits the latter part, *Colombo* 1922 ed. provides). *K.S*. v, 376 translates: 'below ... above the pedestal,' deriving *nema,* with *P.E.D*. from *nemi,* a rim - *i.e*., the place where the column appears out of the ground; but generally (if not always) *heṭṭhā* (and *upari*) when used as a prep, follows the noun it governs; *cf*. our *Comy*. as quoted; *D*. i, 198; *PvA*. 113 (*P.E.D*. treats as adv.); *Childers s.v*. I think *nema* is *na-ima*: not this, another, the one, half, see *Mcd*. *Sk*. *Dict, s.v.,* and I so translate.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 27

Paṭhama Vera-Bhaya Suttaṃ

Dread and Hatred (a)

---

[272]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now the householder, Anāthapiṇḍika, came and visited the Exalted One, saluted him and sat down at one side.

So seated, the Exalted One said to him:

[273] [1]"When, householder, for the Ariyan disciple
the fivefold dread and hatred has ceased,
and he is endowed with the four possessions[2] of the Streamwinner,
he may, should he wish,
declare the self just by the self:

'Destroyed for me is hell;
destroyed for me is rebirth in the womb of an animal;
destroyed for me is the realm of Petas;
destroyed for me is the untoward way,

the ill way,
the abyss.

I am a Streamwinner,
not subject to any falling back,
assured and bound for the awakening.'

§

What fivefold dread and hatred has ceased?

[3]When, householder,
the taker of life,
by reason of his taking life,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from taking life
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from taking life.

■

When, householder,
the taker of what is not given
by reason of his taking what is not given,
breeds dread and hatred in this world,

or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from taking what is not given
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from taking what is not given.

■

When, householder,
the lustful evil liver
by reason of his lustful evil living,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from lustful evil living
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from lustful evil living.

■

When, householder,
the liar
by reason of his lying,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,

he experiences in the mind
pain and grief;
but he who abstains from lying
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from lying.

■

And when, householder,
he who indulges in spirituous liquor,
the cause of sloth,
by reason of indulging in spirituous liquor,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind pain and grief;
but he who abstains from indulging in spirituous liquor
breeds no dread and hatred in this world,
nor in the next world,
nor experiences in the mind pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from indulging in spirituous liquor.

[274] This is the fivefold dread and hatred which has ceased.

§

With what possessions of a Streamwinner is he endowed?

Herein, householder, the Ariyan disciple is endowed with unwavering faith in the Buddha:

'Of a truth he is the Exalted One,
arahant,
wholly awake,
abounding in wisdom and righteousness,
the well-farer,
the world-knower,
the incomparable tamer of tamable men,
the teacher of devas and men,
the Buddha,
the Exalted One.'

■

He is endowed with unwavering faith in Dhamma:

'Well proclaimed is Dhamma by the Exalted One,
which is for every-day life,[4]
not for another time;[5]
it bids one come and see;
a guide to be understood by the intelligent,
each for himself.'

■

He is possessed with unwavering faith in the Order:

'Well trained is the Order of the disciples of the Exalted One;
upright is their practice;
they are trained in method;
trained in the proper course
is the Order of the disciples of the Exalted One -
that is to say, the four pairs,
the eight groups of persons.[6]

■

Such is the Exalted One's Order of disciples -
worthy of offerings,
worthy of oblations,
worthy of gifts,
meet to be reverently saluted,
the world's peerless field for merit.

■

With virtues dear to Ariyans is he endowed,
which are unbroken and without a rent,
untarnished and without a blemish,[7]
purifying,
praised by the wise,
uncontaminated
and conducive to concentration.

With these four possessions of a Streamwinner is he endowed.

§

When, householder, for the Ariyan disciple
this fivefold dread and hatred has ceased
and he is endowed with these four possessions of a Streamwinner,
he may, should he wish,
declare the self just by the self:[8]

'Destroyed for me is hell;
destroyed for me is rebirth in the womb of an animal;
destroyed for me is the realm of Petas;
destroyed for me is the untoward way,

the ill way,
the abyss.

I am a Streamwinner,
not subject to any falling back,
assured and bound for the awakening.'"

---

[1] This sutta, with the exception of the causal clauses, recurs at *S*. ii, 68 (*K.S*. ii, 47). There, as here, immediately follows the same sutta preached to the monks; *Comy*., however, discriminates: § 27 deals with the way of Stream winning, § 28 with the Streamwinner himself. In both suttas *S*. has 'at Savatthī.' *Cf*. also *A*. v, 182; iii, 204; *Sn.A*. 210; *K.S*. translates: fivefold guilty dread; our *Comy*. (*Mp*. 802) observes: Both the dread of mental terror and the hatred of a person.

[2] *Cf*. *D*. ii, 93; *S*. v, 357; *A*. iii, 211; this passage and statement of the 'four possessions' is called *Dhammādasa,* the mirror of Dhamma, at *D*. and *S*. See also *D*. iii, 227; *A*. ii, 56; *S*. i, 219; *M*. i, 37 and *passim*.

[3] This recurs at *A*. iii, 205.

[4] *Sandiṭṭhiko*.

[5] *Akāliko*.

[6] Those disciples who have attained to one or more of the four paths or four fruits. See the full commentary at *Vism*. *trsl*. 252 *ff*.

[7] This is a stock phrase; *cf*. above, p. 31.

[8] *Attanā'va attānaṃ*.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 28

Dutiya Vera-Bhaya Suttaṃ

Dread and Hatred (b)

---

[275]

[1] THUS have I heard:[ed1]

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One said this to the Monks:

"When, monks, for the Ariyan disciple
the fivefold dread and hatred has ceased,
and he is endowed with the four possessions of the Streamwinner,
he may, should he wish,
declare the self just by the self:

"Destroyed for me is hell;
destroyed for me is rebirth in the womb of an animal;
destroyed for me is the realm of Petas;
destroyed for me is the untoward way,
the ill way,
the abyss.

I am a Streamwinner,
not subject to any falling back,
assured and bound for the awakening."

§

What fivefold dread and hatred has ceased?

When, monks, the taker of life,
by reason of his taking life,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from taking life
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from taking life.

■

When, monks, the taker of what is not given
by reason of his taking what is not given,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from taking what is not given
breeds no dread and hatred in this world,

breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from taking what is not given.

■

When, monks, the lustful evil liver
by reason of his lustful evil living,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from lustful evil living
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,
nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from lustful evil living.

■

When, monks,
the liar
by reason of his lying,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind
pain and grief;
but he who abstains from lying
breeds no dread and hatred in this world,
breeds no dread and hatred in the next world,

nor experiences in the mind
pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from lying.

■

And when, monks,
he who indulges in spirituous liquor,
the cause of sloth,
by reason of indulging in spirituous liquor,
breeds dread and hatred in this world,
or when he breeds dread and hatred in the next world,
he experiences in the mind pain and grief;
but he who abstains from indulging in spirituous liquor
breeds no dread and hatred in this world,
nor in the next world,
nor experiences in the mind pain and grief.

Thus that dread and hatred has ceased for him,
who abstains from indulging in spirituous liquor.

■

This is the fivefold dread and hatred which has ceased.

§

With what possessions of a Streamwinner is he endowed?

Herein, monks, the Ariyan disciple is endowed with unwavering faith in the Buddha:

'Of a truth he is the Exalted One,
arahant,
wholly awake,
abounding in wisdom and righteousness,
the well-farer,
the world-knower,
the incomparable tamer of tamable men,
the teacher of devas and men,
the Buddha,
the Exalted One.'

■

He is endowed with unwavering faith in Dhamma:

'Well proclaimed is Dhamma by the Exalted One,
which is for every-day life,
not for another time;
it bids one come and see;
a guide to be understood by the intelligent,
each for himself.'

■

He is possessed with unwavering faith in the Order:

'Well trained is the Order of the disciples of the Exalted One;
upright is their practice;
they are trained in method;
trained in the proper course
is the Order of the disciples of the Exalted One -
that is to say, the four pairs,
the eight groups of persons.

Such is the Exalted One's Order of disciples -
worthy of offerings,
worthy of oblations,

worthy of gifts,
meet to be reverently saluted,
the world's peerless field for merit.'

■

With virtues dear to Ariyans is he endowed,
which are unbroken and without a rent,
untarnished and without a blemish,
purifying,
praised by the wise,
uncontaminated
and conducive to concentration.

With these four possessions of a Streamwinner is he endowed.

§

When, monks, for the Ariyan disciple
this fivefold dread and hatred has ceased
and he is endowed with these four possessions of a Streamwinner,
he may, should he wish,
declare the self just by the self:

'Destroyed for me is hell;
destroyed for me is rebirth in the womb of an animal;
destroyed for me is the realm of Petas;
destroyed for me is the untoward way,
the ill way,
the abyss.

I am a Streamwinner,
not subject to any falling back,

assured and bound for the awakening.'

---

ed1 Hare includes this sutta by reference only: "(The Exalted One preaches sutta 27 to the monks.)"

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 29

Āghāta-Vatthu Suttaṃ

Strife (a)

---

[275]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One said this to the Monks:

"Monks, there are these nine bases of strife.[1]

What nine?

(The thought):

'He has done me harm' - stirs up[2] strife;

■

so also the thoughts:

'He is doing me harm;'

■

'he will do me harm;'

■

'he has done harm to a dear and loved one of mine;'

■

'he is doing harm to such an one;'

■

'he will do harm to him;'

■

'he has done good to one who is not dear or loved by me;'

■

'he is doing good to such an one;'

■

'he will do good to him.'

■

These, monks, are the nine bases of strife."

---

[1] *Cf*. *D*. iii, 262, 289; *A*. v, 150.

[2] *Bandhati*, *cf*. to baste (in its double meaning). *Comy*. glosses: *karoti*, *uppādeti*.

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 30

Āghāta-Paṭivinaya Suttaṃ

Strife (b) (Dispelling Strife)

---

[275]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One said this to the Monks:

"Monks, there are these nine ways of dispelling strife.

What nine?

(The thought):

'He has done me harm, but wherein lies the gain to him from this?' - dispells strife;

■

so also the thoughts:

'He is doing me harm, but wherein lies the gain to him from this?'

■

'he will do me harm, but wherein lies the gain to him from this?'

■

'he has done harm to a dear and loved one of mine, but wherein lies the gain to him from this?'

■

'he is doing harm to such an one, but wherein lies the gain to him from this?'

■

'he will do harm to him, but wherein lies the gain to him from this?'

■

'he has done good to one who is not dear or loved by me, but wherein lies the gain to him from this?'

■

'he is doing good to such an one, but wherein lies the gain to him from this?'

■

'he will do good to him, but wherein lies the gain to him from this?'

These, monks, are the nine bases of dispelling strife.'

Aṇguttara Nikāya
VIII. Navaka Nipāta
III. Satt'Āvāsa Vagga

Sutta 31

Anupubba-Nirodha Suttaṃ

Gradual Endings

---

[275]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One said this to the Monks:

[2] "Monks, there are these nine gradual endings.[1]

What nine?

On the attainment of the first musing,
sense desires end;

■

on the attainment of the second musing,
applied and sustained thoughts end;

■

on the attainment of the third musing,
zest ends;

■

on the attainment of the fourth musing,
respiration ends;

■

on the attainment of the sphere of infinite space,
the perception of form ends;

■

on the attainment of the sphere of infinite consciousness,
the perception of the sphere of infinite space ends;

■

on the attainment of the sphere of nothingness,
the perception of the sphere of infinite consciousness ends;

■

on the attainment of the sphere of neither perception nor non-perception,
the perception of the sphere of nothingness ends;

■

on the attainment of the ending of perception and feeling, perception and feeling end.

Verily, monks, these are the nine gradual endings.'

[1] *Cf*. *D*. iii, 266, 290; on Jhāna practice see Mrs. Rh. D's *Buddh*. *Psychology,* 1st ed., 107 *ff*.*; DhS*. *trsl,* § 167 *ff*.*;* E. J. Thomas's *Life,* 180 *ff*.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 32

Anupubba-Vihāra Suttaṃ

The Abidings (a)

---

[276]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One addressed the Monks, saying:

"Monks."

"Lord" they replied.

And the Exalted One said:

[2] "Monks, there are these nine gradual abidings.[1]

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,

wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

■

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

■

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

■

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

■

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,

he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

■

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

■

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

■

[277] Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

■

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Verily, monks, these are the nine gradual abidings.'

---

[1] See *DhS.*, § 160 *ff*. and § 265 *ff*.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 33

Anupubba-Vihāra-Samāpatti Suttaṃ

The Abidings (b)

---

[277]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One addressed the Monks, saying:

"Monks."

"Lord" they replied.

And the Exalted One said:

"Monks, I will teach you these nine attainments of gradual abidings; listen,
pay heed,
I will speak."

"Yes Lord" they replied.

And the Exalted One said:

[2] "And what, monks, are the nine attainments?

Where sense desires end
and those who have ended sense desires so abide[1] -
surely, those venerable men,
craving not and cool,[2]
have by that very fact[3] crossed over
and gone beyond,[4] I say.

'Where do sense desires end
and who,
having ended sense desires,
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease -
there sense desires end
and those who have ended sense desires so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where thought applied
and thought sustained end
and those who have ended such thoughts so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where do thought applied
and thought sustained end
and who,
having ended thought applied
and thought sustained,
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
suppressing applied and sustained thought,
enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

There thought applied
and thought sustained end
and those who have ended thought applied
and thought sustained so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

[278] Where zest ends
and those who have ended zest so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where does zest end
and who,
having ended zest
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
free from the fervour of zest,

mindful and self-possessed,
enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

"He that is tranquil and mindful dwells at ease."

There zest ends
and those who have ended zest so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where the ease of poise ends
and those who have ended the ease of poise so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where does the ease of poise end
and who,
having ended the ease of poise
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

There the ease of poise ends
and those who have ended the ease of poise so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where perceptions of form end
and those who have ended the perceptions of form so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where do the perceptions of form end
and who,
having ended the perceptions of form
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
enters and abides in the sphere of infinite space, thinking:
"Space is infinite."

There perceptions of form end
and those who have ended the perceptions of form so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where perception of the sphere of infinite space ends
and those who have ended the perception of the sphere of infinite space so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where does the perception of the sphere of infinite space end
and who,
having ended the perception of the sphere of infinite space
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
passing wholly beyond the sphere of infinite space,
enters and abides in the sphere of infinite consciousness, thinking:
"Consciousness is infinite."

There perception of the sphere of infinite space ends
and those who have ended the perception of the sphere of infinite space so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where perception of the sphere of infinite consciousness ends
and those who have ended the perception of the sphere of infinite consciousness so abide -
surely, those venerable men,
craving not and cool,

have by that very fact crossed over
and gone beyond, I say.

'Where does the perception of the sphere of infinite consciousness end
and who,
having ended the perception of the sphere of infinite consciousness
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
enters and abides in the sphere of nothingness, thinking:

"There is nothing."

There perception of the sphere of infinite consciousness ends
and those who have ended the perception of the sphere of infinite
consciousness so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where perception of the sphere of nothingness ends
[279] and those who have ended the perception of the sphere of nothingness

so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where does the perception of the sphere of nothingness end
and who,
having ended the perception of the sphere of nothingness
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
passing wholly beyond the sphere of nothingness,
enters and abides in the sphere of neither perception nor non-perception.

There perception of the sphere of nothingness ends
and those who have ended the perception of the sphere of nothingness so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

§

Where perception of the sphere of neither perception nor non-perception ends
and those who have ended the perception of the sphere of neither perception nor non-perception so abide -
surely, those venerable men,
craving not and cool,
have by that very fact crossed over
and gone beyond, I say.

'Where does the perception of the sphere of neither perception nor non-perception end
and who,
having ended the perception of the sphere of neither perception nor non-perception
so abide?

I know not this,
I see not this.'

Who should speak thus,
to him this ought to be said:

'Consider, reverend sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
enters and abides in the ending of perception and feeling.

There perception of the sphere of neither perception nor non-perception ends
and those who have ended the perception of the sphere of neither perception nor non-perception so abide.'

Surely, the guileless man
without deceit
would rejoice and be glad at this response and say:

'Well said!' and thereafter with joined hands honour and reverence him.

Verily, monks, these are the nine attainments of gradual abidings.'

---

[1] *Ye ca kāme nirodhetva nirodhetvā viharanti*.

[2] *Nibbutā*.

[3] *Tadaṇgena*. *Comy*. *tena jhānaṇgena*.

[4] *Pāragatā*. *Comy*. *kāme pāram gatā*.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 34

Nibbāna-Sukha Suttaṃ

The Cool[1]

---

[279]

[1] THUS have I heard:

Once the venerable Sāriputta dwelt near Rājagaha at the Squirrels' Feeding Ground in the Bamboo Grove;
and there he addressed the monks, saying:

"This cool, reverend sirs, is happiness;
this cool, reverend sirs, is happiness."

§

Now when he had thus spoken,
the venerable Udāyin[2] said to him:

Bhk. Bodhi's translation makes much better sense of this:
"...what happiness could there be here when nothing is felt here?" and

below:
"Just this ... that nothing is felt here."
Kim pan'ettha āvuso Sāriputta sukham, yad ettha natthi vedayitan ti? and
Etad eva khy'ettha āavuso sukham, yad ettha natthi vedayitam.
I would say: "What pleasure could be experienced in the case where there is no sensation." and
"Just this is that pleasure, that there is no sensation."

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 35

Gāvī-Upamā Suttaṃ

The Cow

---

[281]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One addressed the Monks, saying:

"Monks,[1] suppose a cow,
mountain-bred,
foolish,
witless,
with no pasture-sense,[2] no good at roaming the rugged mountains,
were to think:

'What if I were to go where I have never been before;
what if I were to eat of the grasses I have never eaten of before;
what if I were to drink of the waters I have never drunk of before!'

■

And suppose she should lift her hind leg
before she had planted her fore leg firmly and well,
she would neither go to that place where she had not been to before,
nor eat of the grasses she had not eaten of before,
nor drink of the waters she had not drunk of before,
nor would she get back to that place safely[3]
where her feet had formerly been planted,
when she thought:

'What if I were to go where I have never been before;
what if I were to eat of the grasses I have never eaten of before;
what if I were to drink of the waters I have never drunk of before!'

■

And why?[4]

It is because, monks, that cow,
mountain-bred,
foolish,
witless,
with no pasture-sense,
was no good at roaming the rugged mountains.

■

In just the same way, monks, some foolish, witless monk,
[282] with no pasture-sense,
unskilled in entering and abiding in the first musing
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease,
does not practise,

make become,
develop,
nor fix the sign thereof[5]
so that it is well fixed;
yet thinks:

'What if, after suppressing applied and sustained thought,
I were to enter and abide in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed!'

but he is not able to suppress such thoughts.

So he thinks:

'What if, aloof from sense desires, aloof from evil ideas,
I were to enter and abide in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease'‖ ‖

but he is not able to do that.

■

Monks, this monk is said to have fallen[6] at both,
failed at both,
and is just like that foolish,
witless,
mountain-bred cow,
with no pasture-sense,
no good at roaming the rugged mountains.

§

But suppose, monks, a wise,
intelligent,
mountain-bred cow,
with pasture-sense
and good at roaming rugged mountains,
were to think:

'What if I were to go where I have never been before
and eat and drink where I have never done before!'

she would lift her hind leg
after she had well and firmly planted her fore leg
and would go to that place
where she had never been before,
eat of the grasses
she had not eaten of before,
drink of the waters
she bad not drunk of before
and would return safely whence she came.

And why?

It is because that mountain-bred cow was wise and intelligent,
endowed with pasture-sense
and good at roaming the rugged mountains.

■

In just the same way, monks,
a wise, intelligent monk,
possessing pasture-sense,
skilled in entering and abiding in the first musing
aloof from sense desires,

aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease,
practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed;
and thinks:

■

'What if, after suppressing applied and sustained thought,
I were to enter and abide in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed!'

And **[283]** without confounding[7] the second musing,
suppressing applied and sustained thought,
he enters and abides in the second musing
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

'What if free from the fervour of zest,
mindful and self-possessed,
I were to enter and abide in the third musing,
and experience in my being
that ease whereof the Ariyans declare:

"He that is tranquil and mindful dwells at ease."'

And without confounding the third musing,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experience in his being
that ease whereof the Ariyans declare:
'He that is tranquil and mindful dwells at ease',
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

'What if by putting away ease
and by putting away ill,
by the passing away of happiness and misery
I was wont to feel,
I were to enter and abide in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.'

And without confounding the fourth musing,
by putting away ease
and by putting away ill,

by the passing away of happiness and misery
he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill,
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

'What if by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
I were to enter and abide in the sphere of infinite space, thinking:
"Space is infinite".'

And without confounding the sphere of infinate space,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space,
thinking:
'Space is infinite,'
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

'What if passing wholly beyond the sphere of infinite space,
I were to enter and abide in the sphere of infinite consciousness, thinking:
"Consciousness is infinite."'

And without confounding the sphere of infinate consciousness,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite,'
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

'What if passing wholly beyond the sphere of infinite consciousness,
I were to enter and abide in the sphere of nothingness, thinking:
"There is nothing."'

And without confounding the sphere of nothingness,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing,'
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

'What if Passing wholly beyond the sphere of nothingness,
I were to enter and abide in the sphere of neither perception nor non-perception.'[8]

And without confounding the sphere of neither perception nor non-perception,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and he practises,
makes become,
develops and fixes the sign thereof,
so that it is well fixed.

■

Then he thinks:

What if passing wholly beyond the sphere of neither perception nor non-perception,
I were to enter and abide in the ending of perception and feeling.

And without confounding the ending of perception and feeling,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

§

Verily, monks, when a monk both attains to
and emerges from
just that attainment,
his mind becomes subtle,
pliant;
and with his mind subtle,
pliant,
boundless concentration[9] is well made become;
and with boundless concentration well made become,

he bends the mind to the realization by psychic knowledge
of whatever condition is realizable by psychic knowledge' —

he acquires the ability of an eyewitness,[10]
whatever the range may be.

■

Should he wish:

'I would experience psychic power in manifold modes -‖ ‖

being one, I would become many;
being many, I would become one,[11]
I would become visible or invisible;
I would go without let through walls,
through fences,
through mountains,
as if they were but air;
I would dive in and out of the earth,
as if it were but water;
I would walk on water without parting it,
as if it were earth;
I would travel cross-legged through the air,
as a bird on the wing;
I would handle and stroke the moon and the sun,
though they be so powerful and strong;
I would scale the heights of the world even in this body' —

he acquires the ability of an eyewitness,
in every case,
whatever the range may be.

■

[284] Should he wish:

'I would with the deva ear
purified and surpasssing that of men,
hear sounds both of devas and mankind,
both far and near' —

he acquires the ability of an eyewitness,
whatever the range may be.

■

Should he wish:

'Compassing mind with mind,
I would know with my mind
the thoughts of other beings, other persons;
I would know the passionate mind as such,
the mind free therefrom as such;
I would know the malignant mind as such,
the mind free therefrom as such;
I would kinow the infatuated mind as such,
the mind free therefrom as such;
I would know the congested mind as such,
the mind free therefrom as such;
I would know the diffuse mind as such,
the mind free therefrom as such;
I would know the lofty mind as such,
the low mind as such;
I would know the better mind as such,
the inferior mind as such;
I would know the controlled mind as such,
the uncontrolled as such;
I wold know the liberated mind as such,
the mind not freed as such,' —

he acquires the ability of an eyewitness,
whatever the range may be.

■

Should he wish:

'I would recall many a dwelling-place of bygone days,
one birth, or two, or three, or four, or five,
or ten, or twenty, or thirty, or forty, or fifty,
or a hundred, or a thousand, or a hundred thousand,
or many an age of rolling on,
or many an age of rolling back,
or many an age of both rolling on and rolling back -
such an one I was by name,
of such a clan,
of such a caste,
such was my food,
such my experience of weal and woe,
such was the end of my life.

Passing away thence,
I arose in such a place.

There, such was my name,
such my clan,
such my caste,
such my food,
such my experience of weal and woe,
such my end.

Passing away from there,
I arose here.

Thus many a previous dwelling
he calls to mind
with its circumstances and details' —

he acquires the ability of an eyewitness,
whatever the range may be.

■

Or:

'I would with the deva eye, purified and surpassing the human eye,
see and know beings
in course of faring on -
beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds.

Thinking:

"These worthies were given over to evil practices
in act, word and thought,
were revilers of the Ariyans,
holders of wrong views,
men who have acquired this karma
from wrong views;
and on the breaking up of the body after death,
have arisen in the untoward way,
the ill way,
the abyss,
hell.

But these good sirs behaved rightly
in act, word and thought,
were no revilers of the Ariyans,
held right views
and have acquired this karma therefrom;
and on the breaking up of the body after death,
have arisen in the blissful heaven world."

Thus with the deva-eye purified and surpassing the human eye,
I would see and know beings
in course of faring on -

beings lowly and exalted,
beautiful and ugly,
happy and in woe,
according to their deeds' —

he acquires the ability of an eyewitness,
whatever the range may be.

Or:

Should he wish:

'Having destroyhed the cankers
I would enter and abide in the cankerless mind-emancipation,
wisdom-emancipation,
here and now,
realizing it myself by knowledge' —

he acquires the ability of an eyewitness,
whatever the range may be.

---

[1] The first half of this sutta is quoted at *Vism*. 154, *trsl*. 176.

[2] *Akhettaññū,* this compound in the same phrase recurs at *A*. iii, 384; *Comy., ad loc., khettaṃ ajānanta;* at *J*. iv, 371 it is of alms. In the Pali-Buddhist way, we might pun: common-sense!

[3] *Sotthinā*. *Vism*. *trsl*. easily.

[4] The text reads: *tattha hi* for *tathā hi,* as on the next page and at *Vism., loc. cit*.

[5] *Taṃ nimittaṃ*. *Comy*. *taṃ paṭhamajjhānasankhātaṃ nimittaṃ*. See *Manual of a Mystic* 2, *Vism*. *trsl*. 145, 196. It is the mental reflex of the

device taken for inducing self-hypnotism in *Jhāna* (musing). 'When, after being contemplated, it (the device or *kasiṇa*-object) is depicted to the imagination, the image, which is an exact copy of the original with all its faults, is represented to the mind as a vivid reality, as if it were seen by the eye,' *Cpd*. 54.

[6] *Bhaṭṭho*.

Jeremiah i, 17: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."
-KJV

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 36

Jhāna-Nisasaya Suttaṃ aka Jhāna Suttaṃ

Musing

---

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park
there the Exalted One addressed the Monks, saying:

'Verily,[1] monks, I say canker-destruction[2] depends on the first musing;
verily, I say canker-destruction depends on the second musing
verily, I say canker-destruction depends on the third musing
verily, I say canker-destruction depends on the fourth musing
verily, I say canker-destruction depends on the sphere of infinite space;
verily, I say canker-destruction depends on the sphere of infinite consciousness;
verily, I say canker-destruction depends on on the sphere of nothingness;
verily, I say canker-destruction depends on the sphere of neither perception nor non-perception.

§

Monks, it is said:

'I say canker-destruction depends on the first musing.'

And wherefore is this said?

Consider the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Whatever occurs there of form,
feeling,
perception,
minding[3]
or consciousness,
he sees wholly as impermanent phenomena,
as ill,
as a disease,
a boil,
a sting,
a hurt,
an affliction,
as something alien,
gimcrack,
empty,
not the self.[4]

He turns his mind away[5] from such phenomena and, having done so,
brings the mind towards the deathless element with the thought:

N.B.: 'mind-activity' here for 'sankhara' where above n.3 he uses 'minding'. Also *saṅkhāra* involves not only work of mind, but also of speech and body.

p.p. explains it all — p.p.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 37

Ānanda Suttaṃ

The Venerable Ānanda

---

[286]

[1] THUS have I heard:

Once the venerable Ānanda, while he dwelt at Kosambī in Ghosita Park, addressed the monks, saying:

'Reverend sirs!'

'Reverend sir,' they rejoined; and he said:

'It is wonderful, amazing, reverend sirs,
how this way of escape[1] from the noose
awoke within the Exalted One,
knower, seer, arahant,
wholly awakened,
to purge man,
pass by grief and lamentation,
bring ill and unhappiness to an end,
pursue the way
and realize the cool!

■

There will be[2] just the eye,
but no sensing of objects and the sphere thereof;

there will be the ear,
but no sensing of sounds and the sphere thereof;

there will be the nose,
but no sensing of smells and the sphere thereof;

there will be the tongue,
but no sensing of tastes and the sphere thereof;

there will be the body,
but no sensing of touch and the sphere thereof.'

§

Now when he had thus spoken,
the venerable Udāyin[3] said to him:

'Is then he, who senses not a sphere,
percipient,
reverend Ānanda,
or impercipient?'

'He's certainly percipient,
reverend sir, ...'

■

'But how can he be percipient
and yet sense not the sphere?'

'Consider, sir, a monk who,
by passing wholly beyond form-perception,
bringing to an end perception-reaction,
inattentive to the diverse perceptions,
enters and abides in
the sphere of infinite space, thinking:
"Space is infinite" —

he is thus percipient,
but senses not that sphere.

■

Again, consider the monk who,
passing wholly beyond the sphere of space-infinity,
enters and abides in the sphere of consciousness-infinity, thinking:
"Consciousness is infinite" —

he is thus percipient,
but senses not that sphere.

■

Then, consider the monk who,
passing wholly beyond the **[287]** sphere of consciousness-infinity,
enters and abides in the sphere of nothingness, thinking:
"There is nothing " —

he is thus percipient,
but senses not that sphere.

§

Now at one time, reverend sirs,
I dwelt in the Deer Park at Añjana Grove near Sāketa;[4]
and there a nun of Jaṭilāgāha[5] visited me,
saluted and stood at one side.

Thus standing, she said to me:

"Lord Ānanda,
this concentration which is neither bent away
nor bent aside,[6]
in which the restraint is not controlled by conscious effort,
but by its freedom is stable,
by its stability is happy
and by its happiness is untroubled[7] —
this concentration, lord Ānanda,
what is its fruit said to be
by the Exalted One?"

■

And when she had thus spoken, I replied:

"This concentraation, sister,
which is neither bent away
nor bent aside,
in which the restraint is not controlled by conscious effort,
but by its freedom is stable,
by its stability happy,
by its happiness unntroubled —
this concentration, sister,
is said, by the Exalted One,
to have gnosis[8] as its fruit."

He is thus percipient, reverend sirs,
but he senses not that sphere.'

---

[1] This reours at *G.S.* iii, 224; *cf.* below, p. 296; *D.* ii, 214.

[2] *Bhavissati.*

[3] *Comy. Kā'udāyin;* see *A.* i, 25; *A.A.* i, 300; *J.* i, 85; *Brethr.* 248.

[4] In Kosala, some forty-five miles south of Sāvatthi, see *Buddh. India* 39; *Chwang* i, 375; *Sisters,* 158.

[5] *Comy.* An inhabitant of that city. There is a reading, — *bhāgikā,* and perhaps we should translate 'from the Jaṭilas' quarter' — the name does not seem to recur elsewhere.

[6] *K.S.* i, 39; *M.* i, 386.

[7] *K.S.* iii, 39, 46.

[8] *Comy.* arahantship.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 38

Lokāyatika Brāhmaṇa Suttaṃ aka Nibbāna-Sukha Suttaṃ

The Brahmans

---

[287]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Now two brahmans, skilled in metaphysics,[1] visited the Exalted One and, after greeting him and exchanging the usual compliments, sat down at one side.

So seated, they said this to him:

"Master Gotama, Parana Kassapa,[2] all-knowing, all-seeing, professes unlimited knowledge and purview:

'Whether I walk, stand,
sleep or wake,
always,
ever,
knowledge and **[288]** purview are present!'

And he has thus declared:

'With infinite knowledge I abide
knowing, seeing a finite[3] world!'

■

Master Gotama, the Nigantha, Nataputta,
all-knowing, all-seeing,
also professes unlimited knowledge and purview:

'Whether I walk, stand,
sleep or wake,
always,
ever,
knowledge and purview are present!'

But he has thus declared:

'With infinite knowledge I abide
knowing, seeing an infinite world!'

Of these two talkers on knowledge, Master Gotama,
of these two who contradict each other -
which of the two speaks the truth,
which lies?"

"Enough, brahmans!

'Of these two talkers on knowledge,
of these two who contradict each other -
which of the two speaks the truth, which lies?' — Let be!

I will teach you Dhamma, brahmans;
listen,
pay heed,
I will speak!"

"Yes, sir," they rejoined;
and the Exalted One said:

§

"Imagine, brahmans, four men standing at the four corners of the world,
each endowed with supreme pace and speed,
with supreme length of stride -
as an[4] archer,
mighty with bow,
skilled, deft, a marksman,[5]
may wing with ease
a slender shaft across a palm-tree's shadow -
let such be their speed;
as western sea from eastern sea -
such their stride.

■

Now suppose the man standing at the eastern corner were to say:

'By walking I'll reach the end of the world!'

Though man's life-span were a hundred years
and he lived a hundred years
and walked for a hundred years -
save when eating, drinking, chewing, munching,
answering nature's calls
and dispelling fatigue by sleep[6] -
he would die or ever he reached the end of the world.

■

And suppose the man at the western corner were to say:

'By walking I'll reach the end of the world!'

Though man's life-span were a hundred years
and he lived a hundred years
and walked for a hundred years -
save when eating, drinking, chewing, munching,
answering nature's calls
and dispelling fatigue by sleep[7]-
he would die or ever he reached the end of the world.

■

And suppose the man at the northern corner were to say:

'By walking I'll reach the end of the world!'

Though man's life-span were a hundred years
and he lived a hundred years
and walked for a hundred years -
save when eating, drinking, chewing, munching,
answering nature's calls
and dispelling fatigue by sleep-
he would die or ever he reached the end of the world.

■

And suppose the man the man at the southern corner were to say:

'By walking I'll reach the end of the world!'

Though man's life-span were a hundred years
and he lived a hundred years
and walked for a hundred years -
save when eating, drinking, chewing, munching,
answering nature's calls

and dispelling fatigue by sleep-
he **[289]** would die or ever he reached the end of the world.

■

And why?

Not, brahmans, by such journeys[8]
do I say that the world's end
may be known, seen, reached;
yet I declare, brahmans,
that without reaching the end of the world
there is no ending of ill.

§

Brahmans, these five strands of sense-desire
are called the world
in the code of the Ariyan.

What five?

[9]Shapes, cognized by the eye,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

sounds, cognized by the ear,
longed for,

alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

smells by the nose,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

tastes by the tongue,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

contacts, cognized by the touch,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire.

These are the five strands of sense-desire, brahmans,
that are called the world
in the code of the Ariyan.

§

Now consider, brahmans, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease;
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

-°-

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

■

Then consider, brahmans,[10] the monk who
suppressing applied and sustained thought,
enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,

wherein the mind becomes calm and one-pointed he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

-°-

Then consider, brahmans, the monk who
free from the fervour of zest,
mindful and self-possessed,
enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

-°-

Then consider, brahmans, the monk who
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

-°-

Then consider, brahmans, the monk who
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

—

Then consider, brahmans, the monk who
passing wholly beyond the sphere of infinite space,
enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

-°-

Then consider, brahmans, the monk who
passing wholly beyond the sphere of infinite consciousness,
enters and abides in the sphere of nothingness, thinking:

'There is nothing'
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

-°-

Then consider, brahmans, the monk who
passing wholly beyond the sphere of nothingness,
enters and abides in the sphere of neither perception nor non-perception
he is said to have come to the world's end
and abide at the world's end.

■

And some say thus of him:

'This one is still world-bound,
still not gone out from the world.'

I, too, say this of him:

'He is still world-bound,
still not gone out from the world.'

-°-

Now consider, brahmans, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
enters and abides in the ending of perception and feeling
and by wisdom sees that the cankers are completely destroyed;
that monk is said to have come to the world's end
and abide at the world's end,
to have passed through the world's entanglement."[11]

---

[1] *Lokāyatikā*. *Comy*. *lokāyatapāthakā;* see *Dial*. i, 166 *ff*.

[2] *Dial*. i, 69; *K.S*. i, 90.

[3] *Antavantaṃ*. *S.e*. so, *v.l*. *anantaṃ*.

[4] Text and *S.e*., *antavantena ... antavantaṃ;* I read with *v.l*. *anantena ... anantaṃ*. If both are *sabbaññū, sahbadassāvī* their *ñānaṃ* must be *anantaṃ*.

[5] *Cf*. *M*. i, 82; *S*. i, 62; *A*. ii, 49; also *K.S*. ii, 178; *J*. iv, 211. *Comy*. observes that the shadow (*chāyaṃ* - both text and *S.e*. read *chātiṃ* with *A*. ii, but *S*. and *M*. otherwise) is a span and four fingers wide and so would be passed quickly. See, however, *M*. and *S*. translations.

[6] *Katupāsano, √ās,* sitting close to.

[7] This is stock; *D*. i, 70; ii, 95; *M*. i, 57; *Mil*. 378.

[8] *Cf*. *S*. iv. 93; *A*. ii. 50. *Sandhāvanikāya; Comy. padasā dhāvanena;* at *A*. and *S*. the word is *gamanena,* as above.

[9] *Cf*. above, p. 280.

[10] The text repeats much. [Ed. completely reconstructed here.]

[11] *Visattikā;* see *DhS. trsl.*, § 1059; Expos. 468.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 39

Dev-ā-sura-Saṇgāma

The Devas

---

[290]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There the Exalted One said this to the Monks:

"Monks,[1] long ago a battle raged between the devas and the Asuras,
and in that battle the Asuras won
and the devas were defeated.

And the defeated devas simply fled,
with the Asuras facing north hot after them.

Then thought the devas:

'The Asuras give chase;
let us battle with them a second time!'

■

And a second time they fought
and in that battle the Asuras won
and the devas were defeated.

And the defeated devas simply fled,
with the Asuras facing north hot after them.

Then thought the devas:

'The Asuras give chase;
let us battle with them a third time!'

■

And a third time they fought
and the Asuras won
and the devas were defeated;
and defeated and fearful,
they just entered the deva city.

Monks, thus gone to their city,
the devas thought:

'Now that we've come to the refuge for the fearful,
we will henceforth dwell by ourselves
and have no dealings with the Asuras.'

And the Asuras thought also:

'Gone, indeed, are the devas to the refuge for the fearful,
henceforth they'll dwell by themselves
and have no dealings with us!'

§

Monks, long ago (another) battle raged between the devas and Asuras;
but in that fight the devas won
and the Asuras were defeated.

And the defeated Asuras fled,
pursued by the devas,
facing south.

■

Then thought the Asuras:

'The devas pursue us;
what if we fight a second time!'

And they did so
but in that fight the devas won
and the Asuras were defeated.

And the defeated Asuras fled,
pursued by the devas,
facing south.

■

Then thought the Asuras:

'The devas pursue us;
what if we fight a third time!'

And a third time they fought
and the devas won
and the Asuras were defeated;
and defeated and fearful,
they just entered[2] the asura city;
and thus gone to their city,
the Asuras thought:

'Now that we've come to the refuge for the fearful,
we will dwell by ourselves
and have nothing to do with the devas.'

And the devas thought also:

'Gone, indeed, are the Asuras to the refuge for the fearful,
henceforth they'll dwell by themselves
and have no dealings with us!'

§

In just the same way, monks,
what time a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease,
he thinks:

'Now that I have come to the refuge for the fearful,
[291] I will henceforth dwell by myself
and have no dealings with Mara.'

And Mara, the Evil One, thinks:

'Now that the monk has gone to the refuge for the fearful,
he will dwell by himself and have no dealings with me.'

■

Monks, what time a monk
suppressing applied and sustained thought,
enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed,
he thinks:

'Now that I have come to the refuge for the fearful,
I will henceforth dwell by myself
and have no dealings with Mara.'

And Mara, the Evil One, thinks:

'Now that the monk has gone to the refuge for the fearful,
he will dwell by himself and have no dealings with me.'

■

Monks, what time a monk
free from the fervour of zest,
mindful and self-possessed,
enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,
he thinks:

'Now that I have come to the refuge for the fearful,
I will henceforth dwell by myself
and have no dealings with Mara.'

And Mara, the Evil One, thinks:

'Now that the monk has gone to the refuge for the fearful,
he will dwell by himself and have no dealings with me.'

■

Monks, what time a monk
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
he thinks:

'Now that I have come to the refuge for the fearful,
I will henceforth dwell by myself
and have no dealings with Mara.'

And Mara, the Evil One, thinks:

'Now that the monk has gone to the refuge for the fearful,
he will dwell by himself and have no dealings with me.'

■

Monks, when a monk
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
he is said to have put a darkness[3] about Mara,
and Mara's vision, being blotted out
is without range;
and he has become invisible to the Evil One.

■

Monks, when a monk
passing wholly beyond the sphere of infinite space,
enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
he is said to have put a darkness about Mara,
and Mara's vision, being blotted out
is without range;
and he has become invisible to the Evil One.

■

Monks, when a monk
passing wholly beyond the sphere of infinite consciousness,
enters and abides in the sphere of nothingness, thinking:
'There is nothing'
he is said to have put a darkness about Mara,
and Mara's vision, being blotted out
is without range;
and he has become invisible to the Evil One.

■

Monks, when a monk
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and by wisdom sees that the cankers are completely destroyed,
he is said to have put a darkness about Mara
and Mara's vision, being blotted out,
is rangeless;
and he has become invisible to the Evil One
and has passed through the world's entanglement.'

[1] The *Comy*. observes that the fight was due to the Asuras remembering the fruit of the divine *Pāricchattaka* tree (see above, p. 78) and to their anger at not being able to enjoy the fruit. See *K.S*. i, 279; v. 378; *Dial*. ii, 318; *F. Dial*. i, 181; *J*. i, 202; *SnA* 485.

[2] *K.S*. v. says, 'by way of a lotus-stalk.'

[3] The text reads *antaṃ,* but *M*. i. 159 *ff*., where the same passage recurs, *andhaṃ;* see *M.A*. ii, 163, where na *Mārassa akkhīni bhindi* ... but *Māro passituṃ na sakkoti* - so the monk puts up a 'smoke-screen'; *cf*. the story of Vakkali and Māra, enveloped in smoke and darkness, searching for his *viññāṇa, S*. iii, 124 (*K.S*. iii, 106). Our *Comy*. explains: Māra knows the heart (*cittaṃ*) of one who attains the four Jhānic levels, which have form; but not one who attains the formless levels.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 40

Āraññaka-Nāg'Opama Suttaṃ

The Tusker[1]

---

[291]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There the Exalted One said this to the Monks:

"Monks, when bull or cow or young or baby elephant,
browsing on the grass-tops,
forestalls some forest tusker about to take his feed,
so that he is plagued, provoked and vexed;
when bull or cow or young or baby elephant
devouring the bunches[2] of broken boughs
forestalls some forest tusker about to take his feed,
so that he is plagued, provoked and vexed;
when bull or cow or young or baby elephant,
[292] stirring up the water with his trunk,
forestalls the forest tusker,
gone down to the water-hole

so that he is plagued, provoked and vexed;
when cow elephants go and rub against the body of the tusker, gone down to the water-hole,
so that he is plagued, provoked and vexed:
then, monks, the forest tusker thinks:

'I'faith, I live now in a crowd of bull elephants,
cow elephants,
young elephants,
baby elephants;
I eat merely grass-stubble;
they eat my bunches of broken boughs;
I drink muddied water;
and cow elephants come and rub against my body
when I've gone to the water-hole!

What if I dwell alone,
withdrawn from the herd?'

And presently, monks, he dwells alone,
withdrawn from the herd;
and he eats uncropped grass,
and none devours his bunches of boughs;
he drinks unmuddied water,
and cow elephants come not and rub against him in the water-hole.

■

And at that time he thinks:

'In the past I dwelt in a crowd of bull elephants,
cow elephants,
young elephants,
baby elephants;
I ate merely grass-stubble;
they ate my bunches of broken boughs;
I drank muddied water;

and cow elephants came and rubbed against my body
when I went to the water-hole;
but now I dwell alone,
withdrawn from the herd;
and I eat uncropped grass,
and none devours my bunches of boughs;
and I drink unmuddied water,
and cow elephants come not and rub against me in the water-hole.'

and breaking off a bunch of boughs with his trunk,
he rubs his body with it and joyfully allays the itch.

§

And it is just so, monks,
when a monk lives in a crowd of monks, nuns, lay-disciples,
both men and women,
rajahs, their ministers,
course-setters and their disciples;
he thinks:

'Truly I now live in a crowd of monks, nuns, lay-disciples,
both men and women,
rajahs, their ministers,
course-setters and their disciples!

What if I were to live alone,
withdrawn from the horde?'

■

And he resorts to some secluded dwelling:[3] forest,
tree-root,

mountain,
glen,
cliff-cave,
cemetery,
wooded upland,
open space
or heap of straw -
and come to forest,
tree-root
or empty hut,
he sits crossed legged,
holds his body erect
and sets mindfulness before him.

■

And putting away worldly coveting,
he abides with mind freed therefrom;
he purges his mind of coveting:
putting away ill-will and hatred,
he abides with mind free therefrom;
kindly, compassionate towards all creatures,
he purges his mind of ill-will and hatred;
putting away sloth and torpor,
he abides freed therefrom;
conscious,
alert,[4]
mindful,
self-possessed,
he purges his mind of sloth and torpor:
putting away flurry and worry,
he abides unflurried;
with mind inwardly calmed,
he **[293]** purges his mind of flurry and worry;
putting away doubt,
he abides with doubt passed by;

no 'how? how?' questioner,
he purges his mind of doubt as to right things.[5]

■

And putting away these five hindrances,
weakening the mind's corruptions
by wisdom,
aloof from sense desires,
aloof from evil ideas,
he enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

■

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

■

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

■

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

■

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

■

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

■

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

■

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

■

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed, he
rejoices greatly at having allayed the irritant."

[1] *Nāga, UdA*. 250; *Mahāhatthi, yūthapati*. The simile is used.at *Ud*. 41, *Vin*. i. 353, *Dhp*. i. 58 (1925 *ed*. 48).

[2] *Obhagg'obhaggaṃ sākhābhaṇgaṃ; cf. J*. iii, 407, *tesaṃ upari sākhābhaṇgaṃ attharitvā, P.E.D*. 'layer'; literally 'break' (*cf*. the English use in billiards and croquet; also, similarly, in trade as a number or group of things, a 'line,' a 'break' - *e.g*., of tea; this latter use is omitted.from the Shorter O.E.D.). *Cf*. above, p. 135, *n*. 6.

[3] *D*. i, 71; ii, 242; iii, 49; *M*. i, 269; *A*. i, 241; ii, 210; *Vin*. ii, 146.

[4] *Āloka,* on the look-out.

[5] *G.S*. iii, 76.

Aṇguttara Nikāya
VIII. Navaka Nipāta
IV. Mahā Vagga

Sutta 41

Tapussa-Gahapati Suttaṃ

Tapussa[1]

---

[293]

[1] THUS have I heard:

Once, when the Exalted One dwelt among the Mallas[2] near their market-town called Uruvelakappa
and had one morning robed early,
taken bowl and cloak,
entered Uruvelakappa for alms,
gone his rounds,
returned and eaten his meal,
he called the venerable Ānanda and said:

"Prithee wait here, Ānanda,
while I am gone into Mahavana for the midday rest."

"Yes, lord," he rejoined;
and the Exalted One entered Mahavana for the midday rest
and sat down at the foot of a tree.

Now the goodman, Tapussa, visited the venerable Ānanda,
saluted him and sat down at one side;
and so seated, he said thus:

"We householders, reverend Ānanda,
are pleasure-seekers,
pleasure-fond,
pleasure-doting,
pleasure-mad
and, being so,
it seems a real precipice to us,
this giving up of all;[3]
yet I've heard, reverend sir,
that in this Dhamma-discipline
the heart of every young monk
leaps up at this giving up,
becomes **[294]** calm, steadfast and inclined[4] thereto,
seeing it is the peace.[5]

And just there, reverend sir,
is the difference in this Dhamma-discipline
'twixt monk and the many folk,
I mean in this giving up.'

'This, indeed, is a topic for a talk, goodman!

Let us go and see the Exalted One;
we will visit him
and tell him the matter,
and as the Exalted One explains,
so we will bear it in mind.'

'Very well, sir,'
replied the goodman to the venerable Ānanda.

And the venerable Ānanda went
with the goodman, Tapussa,
and visited the Exalted One,
saluted and sat down at one side;
and the venerable Ānanda told the Exalted One all the goodman had said ...

"It is verily so, Ānanda,
it is verily so!

When I was but a being awakening, Ānanda,
and not wholly awakened,
ere there was full awakenment,
I thought thus:

'Good is the giving up of all;
good it is to go apart[6] —
but my mind leapt not up,
became not calm,
steadfast,
nor inclined to this giving up
though I saw:

"It is the peace."'

And I thought:

'Now what's the cause, the reason *my mind leaps not up,*
becomes not calm,
steadfast,
nor inclined to this giving up
though I saw:

"It is the peace."'?

Then I thought:

'The peril of pleasures is not seen by me,
its not made much of by me;
the advantage of this giving up
is not won,
is not enjoyed[7] by me;
so my mind leaps not up,
becomes calm,
steadfast,
nor inclined to this giving up
though I see it is the peace.'

And I thought:

'If, seeing the peril of pleasures,
I were to make much of it;
if, winning the advantage of this giving up,
I were to enjoy it;
it would surely happen
that my mind would leap up,
become calm,
steadfast
and inclined to this giving up
on seeing it to be the peace.'

And presently, Ānanda,
on seeing the peril
I made much **[295]** of it;
on winning the advantage
I enjoyed it;
and my mind leapt up,
became calm,
steadfast
and inclined to this giving up
on seeing it was the peace.

And presently, Ānanda,
aloof from sense desires,
aloof from evil ideas,
I entered and abode in the first musing;
but as I abode in this abiding,
thoughts and distractions
of a sensuous kind beset me;
and it was for me a disease.

Just as some ill,
amounting to a disease,
might arise in some happy person, Ānanda,
even so such thoughts and distractions
of a sensuous kind beset me
and it was for me a disease.

Then I thought:

'Now what's the cause,
the reason my mind leaps not up,
becomes not calm,
steadfast,
nor inclined to this giving up of thoughts and distractions
of a sensuous kind,
though I saw:

"It is the peace."'?

■

Then I thought:

What if I were to suppress applied and sustained thought ... and enter and abide in the second musing ...

the third ...

the fourth musing ...

the sphere of infinite space ...

of infinite consciousness ...

of nothingness ...

of neither perception nor non-perception[8] ... in the ending of perception and feeling?

And presently, Ānanda,
passing wholly beyond the sphere of neither perception nor non-perception,
I entered and abode in the ending of perception and feeling
and I saw by wisdom
that the cankers were completely destroyed.

And so long, Ānanda,
as I attained not to,
emerged not from
these nine attainments of gradual abidings,
both forwards and backwards,
I realized not completely,
as one wholly awakened,
the full perfect awakening,
unsurpassed in the world
with its gods,
Maras and Brahmas,
on earth with its recluses,
godly men,
devas and men;
but when I attained to
and emerged from
these abidings,
both forwards and backwards,
then, wholly awakened,

I realized completely
the full perfect awakening
unsurpassed in the world
with its gods,
Maras and Brahmas,
on earth with its recluses,
godly men,
devas and men.

Then knowledge and vision[9] rose up within me:

'Mind's release for me is unshakable,
this birth is final,
there is now no becoming again.'"

---

[1] See *Vin*. i, 4; *A*. i, 26; *Chwang*. i, 112.

[2] *Comy*. (with *S.e*. and v.l.) *Malatesu*, observing *Malataratthe*.

[3] *Nekkhammaṇ*. *Comy*. *pabbajjā*

[4] This is stock; *cf*. *D*. ii, 239; *M*. i, 186; *S*. iii, 134; *A*. ii, 165; *It*. 43. Our text reads *vimuccati* with D., S. and A.; *M*. and *It*. *adhi-; MA*. *adhi-mokkhaṇ labhati; Dial*. *trsls*. as *adhi-; K.S*. as *vi-*.

[5] *Santaṇ*. see *S*. iv, 370

[6] The text misprints *pavineko* for *paviveko*.

[7] *Anāsevito and āseveyyaṇ*. *Comy*. *na pkassito, no sacchikato* and *bhajeyyaṇ*.

[8] The text repeats nearly in full, in the historic present.

[9] *Dassana*.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 42

Pañcāla Suttaṃ aka Sambādha Suttaṃ

Pañcālacaṇḍa

---

[295]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park,
the venerable Udāyin[1] visited him
[296] and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"This, reverend sir, was said by the deva,[2] Pañcālacaṇḍa:

'From noose escape he found, quick sage,[3] who woke
To musing - wakened, seer, adept, withdrawn.'

Now what, sir, is the noose
and what the way of escape
declared by the Exalted One?"

§

"These five stands of sense desire, reverend sir,
are called the noose by the Exalted One.

What five?

Forms cognized by the eye,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

sounds cognized by the ear,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

smells by the nose,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

tastes by the tongue,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire;

■

contacts by the touch,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire -

these five strands of sense desire
are called the noose by the Exalted One.

§

Consider, reverend sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
he enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease -
thus far, reverend sir,
and in one particular[4]
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as thought applied and sustained is not ended,
that there is the noose.

■

Now consider, sir, the monk who
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed -
thus far, reverend sir,
and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as the fervour of zest is not ended,
that there is the noose.

■

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease," -
thus far, reverend sir,

and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as the ease and ill,
happiness and misery is not ended,
that there is the noose.

■

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill -
thus far, reverend sir,
and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as perception of form is not ended,
that there is the noose.

■

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:

'Space is infinite' -
thus far, reverend sir,
and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as the sphere of infinite space is not ended,
that there is the noose.

■

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite' -
thus far, reverend sir,
and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as the sphere of infinite consciousness is not ended,
that there is the noose.

■

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing' -
thus far, reverend sir,

and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as the sphere of nothingness is not ended,
that there is the noose.

■

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception -
thus far, reverend sir,
and in one particular
did the Exalted One declare a way of escape from the noose.

■

But there, too, is a noose;
and what is it there?

In so far as the sphere of neither perception nor non-perception is not ended,
that there is the noose.

■

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and sees by wisdom that the cankers are completely destroyed -
thus far and with no (further) particular[5]
did the Exalted One declare a way of escape from the noose.'

---

[1] *Comy. Kāḷudāyin;* see above, p. 286.

[2] *Devaputta;* but at *D*. iii, 205, he is called *yakkha,* whose help may be invoked; *cf*. *Dial*. iii, 196 and 267. His verses recur at *S*. i, 48; see *K.S*. i, 69 for a different rendering.

The Tragedy of Julius Caesar, I.ii.29: Brutus:
I am not gamesome: I do lack some part
Of that quick spirit that is in Antony.
Let me not hinder, Cassius, your desires;
I'll leave you.
- The Complete Works of William Shakespeare, The Cambridge Edition Text, as edited by William Aldis Wright, Doubleday, Doran & Compny, Inc., 1936

Isaiah xi, 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
KJV

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 43

Kāyasakkhi Suttaṃ

The Seer-in-Body[1]

---

[297]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī
in Ghosita Park,
the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Seer-in-body, seer-in-body, he is called, sir;
and as to what
has the seer-in-body been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,

enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned[2] to it -
thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.[ed1]

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -

thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -

thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the seer-in-body been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, and with no (further) particular
has the seer-in-body been declared by the Exalted One.

[1] These suttas 43-61 are presumably conversations between Ānanda and Udayin. [Ed. the Nidana's have been inserted here following this understanding.]

[2] *Kāyena phassitva;* see *MA*. i, 162. See above, p. 7. [Ed.?]

[ed1] Hare abbreviates everything from this point, stating: (Continue with changes for the other musings and spheres.)

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 44

Paññā-Vimutta Suttaṃ

The Wisdom-Freed[1ed1]

---

[297]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Wisdom-freed, wisdom-freed,' he is called, sir;
and as to what has the wisdom-freed been declared by the Exalted One?

■

Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,

by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and by wisdom understands it -

thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and by wisdom understands it -
thus far, sir, in one particular
has the wisdom-freed been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and by wisdom understands it -
thus far, sir, and with no (further) particular
has the wisdom-freed been declared by the Exalted One.

---

[1] The *uddāna* omits.

[ed1]Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 45

Ubhato-Bhāga-Vimutta Suttaṃ

The Freed-Both-Ways[ed1]

---

[297]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park,
the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Freed-both-ways, freed-both-ways, he is called, sir;
and as to what has the freed-both-ways been declared by the Exalted One?"

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude

and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the freed-both-ways been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands [his cankers are destroyed][ed2] -
thus far, sir, and with no (further) particular
has the freed-both-ways been declared by the Exalted One.

[ed1]Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

[ed2] [~] Omitted by Hare.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 46

Sandiṭṭhiko Suttaṃ

To Be Seen for Oneself[1ed1]

---

[297]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park,
the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'A Dhamma to be seen for oneself,
a Dhamma to be seen for oneself,' they say, sir;
and as to what
has a Dhamma to be seen for oneself
been declared by the Exalted One?"

§

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,

mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has a Dhamma to be seen for oneself
been declared by the Exalted One.

■

---

[1] *Sandiṭṭhiko Comy. sāmaṃ passitabbako*

[ed1]Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udāyin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 47

Sandiṭṭhikaṃ Nibbānaṃ Suttaṃ

[A Cool] To Be Seen for Oneself[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park,
the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'A cool[1] to be seen for oneself,
a cool to be seen for oneself,' they say, sir;
and as to what has a cool to be seen for oneself
been declared by the Exalted One?

■

"Consider, sir, the monk who,
aloof from sense desires,

aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being

that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular

has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has a cool to be seen for oneself
been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has a cool to be seen for oneself
been declared by the Exalted One.

---

[1] *Nibbāna*

[ed1] The title in the PTS edition is simply: 'The same.' Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 48

Nibbānaṃ Suttaṃ

The Cool[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

'The cool, the cool, they say, sir;
and as to what has the cool been declared by the Exalted One?

Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,

he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool been declared by the Exalted One.

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the cool been declared by the Exalted One.

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 49

PariNibbānaṃ Suttaṃ

The Complete Cool[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'The complete cool, the complete cool,' they say, sir;
and as to what has the complete cool been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the complete cool been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the complete cool been declared by the Exalted One.

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
V. Pañcāla Vagga

Sutta 50

Tad-Aṇga-Nibbānaṃ Suttaṃ

By These Means[1ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'The cool by these means, the cool by these means,' they say, sir;
and as to what has the cool by these means been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,

wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:

'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool by these means been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the cool by these means been declared by the Exalted One.

---

[1] *Tadaṇga-*

[ed1] Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
Navaka Nipāta
Pañcāla Vagga

Sutta 51

Diṭṭha-Dhamma-Nibbānaṃ Suttaṃ

Here and Now[1ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'The cool here and now, the cool here and now,' they say, sir;
and as to what has the cool here and now been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,

wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:

'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the cool here and now been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the cool here and now been declared by the Exalted One."

---

[1] *Diṭṭhadhamma-. Comy. tasmiñ ñ'ev'atta-bhāve.*

[ed1] Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 52

Khemaṃ Suttaṃ

The Security[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'The security,[1] the security,' they say, sir;
and as to what has the security been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the security been declared by the Exalted One.

---

[1] *Khema. Comy. nirupaddavaṃ*

[ed1] Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 53

Khema-p-Patto Suttaṃ

One Who Attains the Security[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'One Who Attains the Security, one who attains the security,' they say, sir; and as to what has one who attains the security been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,

wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:

'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the security been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has one who attains the security been declared by the Exalted One."

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 54

Amata Suttaṃ

The Deathless[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'The deathless[1], the deathless,' they say, sir;
and as to what has the deathless been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the deathless been declared by the Exalted One.

---

[1] *Amata*

[ed1] Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 55

Amata-Patto Suttaṃ

One Who Attains the Deathless[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'One who attains the deathless, one who attains the deathless,' they say, sir; and as to what has one who attains the deathless been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,

wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:

'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the deathless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has one who attains the deathless been declared by the Exalted One."

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 56

Abhaya Suttaṃ

The Fearless[ed1]

---

[298]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'The fearless, the fearless,' they say, sir;
and as to what has the fearless been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has the fearless been declared by the Exalted One.

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 57

Abhaya-p-Patta Suttaṃ

One Who Attains the Fearless[ed1]

---

[299]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'One who attains the fearless, one who attains the fearless,' they say, sir; and as to what has one who attains the fearless been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,

wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:

'Consciousness is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has one who attains the fearless been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere

abides with body attuned to it -
and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has one who attains the fearless been declared by the Exalted One.

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 58

Passaddhi Suttaṃ

Tranquillity[ed1]

---

[299]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Tranquillity, tranquillity,' they say, sir;
and as to what has tranquillity been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has tranquillity been declared by the Exalted One."

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 59

Anupubba-Passaddhi Suttaṃ

Gradual Tranquillity[ed1]

---

[299]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Gradual tranquillity, gradual tranquillity,' they say, sir;
and as to what has gradual tranquillity been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual tranquillity been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has gradual tranquillity been declared by the Exalted One.

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 60

Nirodha Suttaṃ

Ending[ed1]

---

[299]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Ending, ending', they say, sir;
and as to what has ending been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has ending been declared by the Exalted One."

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 61

Anupubba-Nirodha Suttaṃ

Gradual ending[ed1]

---

[299]

[1] THUS have I heard:

Once, when the venerable Ānanda was dwelling near Kosambī in Ghosita Park, the venerable Udāyin visited him
and, after exchanging the usual polite talk,
sat down at one side.

And so seated, he said to the venerable Ānanda:

"'Gradual ending, gradual ending,' they say, sir;
and as to what has gradual ending been declared by the Exalted One?"

■

"Consider, sir, the monk who,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,

which is born of solitude
and is full of zest and ease
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:
"He that is tranquil and mindful dwells at ease,"
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -

thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
by passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'

and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception
and to the extent of that sphere
abides with body attuned to it -
and by wisdom understands it -
thus far, sir, in one particular
has gradual ending been declared by the Exalted One.

■

Then again, consider, sir, the monk who,
passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the gradual ending of perception and feeling
and seeing by wisdom that the cankers are completely destroyed
and to the extent of that sphere
abides with body attuned to it -

and by wisdom understands his cankers are destroyed
thus far, sir, and with no (further) particular
has gradual ending been declared by the Exalted One.

---

ed1 Hare notes at Sutta 43 that "suttas 43-61 are presumably conversations between Ānanda and Udayin." The Nidana has been inserted here following this understanding. Hare abbreviates everything past the introductory paragraph in each.

Aṇguttara Nikāya
IX. Navaka Nipāta
VI. Khema Vagga

Sutta 62

Arahattā Bhabb-ā-Bhabba-Dhamma

Possible by Putting Away Things

---

[299]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying:‖ ‖

"Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, unless nine things be put away,
it is impossible to realize arahantship.

What nine?

Passion,
hatred,
illusion,
anger,

enmity,
hypocrisy,
malice,
envy,
and avarice.[1]

Monks, unless these nine things be put away,
it is impossible to realize arahantship.

§

Monks, with nine things put away,
it is possible to realize arahantship.

What nine?

Passion,
hatred,
illusion,
anger,
enmity,
hypocrisy,
malice,
envy,
and avarice."

---

[1] *Cf*. above, p. 102. = [AN 7.612-1121]

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 63

Sikkhā-Dubbalya Satipaṭṭhāna Suttaṃ

The Training

---

[299]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five which are a source of weakness to training.

What five?

Taking life;
taking what is not given;
lustful, evil practices;
lying;

and indulging in spirituous liquors,
which cause idleness.

Monks, these are the five which are a source of weakness to training.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 64

Nīvaraṇa Sati-Paṭṭhāna Suttaṃ

Hindrances

---

[300]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:‖ ‖

"Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, there are these five hindrances.[1]

What five?

The hindrance of sensuality;
the hindrance of ill-will;
the hindrance of sloth and torpor;

the hindrance of flurry and worry;
and the hindrance of doubt.

Monks, these are the five hindrances.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 65

Kāma-Guṇa Sati-Paṭṭhāna Suttaṃ

Sense Desire

---

[300]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five strands of sense desire.

What five?

There are shapes, cognized by the eye,
longed for,
alluring,

pleasurable,
lovely,
bound up with passion and desire.

■

There are sounds cognized by the ear,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire.

■

There are smells cognized by the nose,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire.

■

There are tastes cognized by the tongue,
longed for,
alluring,
pleasurable,
lovely,
bound up with passion and desire.

■

There are contacts, cognized by the touch,
longed for,
alluring,
pleasurable,

lovely,
bound up with passion and desire.[1]

[301] Monks, these are the five strands of sense desire.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 66

Upādāna-k-khandha Sati-Paṭṭhāna Suttaṃ

The Aggregates[1]

---

[301]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five aggregates of grasping.[2]

What five?‖ ‖

The aggregate of grasping after forms,
feelings,
perceptions,

activities
and consciousness.

Monks, these are the five aggregates of grasping.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 67

Ora-m-Bhāgiya Sati-Paṭṭhāna Suttaṃ

The Lower Fetters

---

[301]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, there are these five lower fetters.[1]

What five?

The individuality-group view,[2]
doubt,
perverted ideas about rules and ritual,

sensuality,
and malevolence.

Monks, these are the five lower fetters.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 68

Gati Sati-Paṭṭhāna Suttaṃ

The Courses[1]

---

[301]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five courses.

What five?

Purgatory,
the animal kingdom,
the realm of Petas,

mankind
and devas.

Monks, these are the five courses.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 69

Macchariya Sati-Paṭṭhāna Suttaṃ

Meanness

---

[302]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five forms of meanness.[1]

What five?

Meanness in (sharing) a lodging;
meanness in (sharing the benefits from) a family;
meanness in (sharing) gains;

meanness in (sharing) fame;[2]
and meanness in (sharing) Dhamma.

Monks, there are these five forms of meanness.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 70

Uddham-Bhāgiya Sati-Paṭṭhāna Suttaṃ

The Upper Fetters

---

[302]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five upper fetters.[1]

What five?

Passion for form,
passion for the formless,
pride,

agitation
and ignorance.

Monks, these are the five upper fetters.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 71

Ceto-Khila Sati-Paṭṭhāna Suttaṃ

Mental Barrenness

---

[302]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied; and the Exalted One said:

"Monks, there are these five forms of mental barrenness.[1]

What five?

Monks, herein a monk has doubts and is perplexed about the Teacher,
is not certain nor
sure concerning him.

Whoso doubts and is perplexed about the Teacher,
is not certain
nor sure concerning him,
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the first mental barrenness.

■

So, too, when a monk has doubts and is perplexed about Dhamma,
is not certain
nor sure concerning the Dhamma,
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the second mental barrenness.

■

So, too, when a monk has doubts and is perplexed about the Order,
is not certain
nor sure concerning the Order,
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the third mental barrenness.

■

So, too, when a monk has doubts and is perplexed about the training,
is not certain
nor sure concerning the training,
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the fourth mental barrenness.

■

So too, when he is angry with his fellows in the godly life,
displeased with them,
upset about them,
is as a barren waste[2] for them.

Whoso is **[303]** angry with his fellows,
displeased with them,
upset about them
and is as a barren waste for them,
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the fifth mental barrenness.

Monks, these are the five forms of mental barrenness.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VII. Satipaṭṭhāna Vagga

Sutta 72

Vinibandha Sati-Paṭṭhāna Suttaṃ

Mental Bondage

---

[303]

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five forms of mental bondage.[1]

What five?

Monks, herein a monk as regards the lusts
is not completely free of passion,
nor of desire,

nor of fondness,
nor of thirst,
nor of fever,
nor of craving.

Whoso is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the first mental bondage.

■

So, too, when a monk as regards the body
is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving.

Whoso is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving
his heart inclines not to ardour,

devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the second mental bondage.

■

So, too, when a monk as regards shapes
is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving.

Whoso is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the third mental bondage.

■

So, too, when a monk if,
after eating as much as his belly can hold,
he give himself over to the ease of bed,
of (lying on his) back,[2]

of slumber
is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving.

Whoso is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the fourth mental bondage.

■

So, too, when a monk if he live the godly life
set on gaining some celestial body,
thinking by virtue,
practice,
austerity
or chastity
to become a deva,
or one of the retinue of a deva,
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Whoso is not completely free of passion,
nor of desire,
nor of fondness,
nor of thirst,
nor of fever,
nor of craving
his heart inclines not to ardour,
devotion,
perseverance,
nor to exertion.

Where the heart does not so incline,
it is the fifth mental bondage.

Monks, these are the five forms of mental bondage.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become." Some of the preceding clauses cannot be let go prior to establishing the Satipaṭṭhānas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
IX. Navaka Nipāta
VIII. Samma-p-Padhāna Vagga

---

[303]

Sutta 73

Sikkhā-Du-b-balya Samma-p-Padhāna Suttaṃ

The Training

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five which are a source of weakness to training.

What five?

[304] Taking life;
taking what is not given;
lustful, evil practices;

lying;
and indulging in spirituous liquors,
which cause idleness.

Monks, these are the five which are a source of weakness to training.

§

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become."

p.p. explains it all — p.p.

Aṇguttara Nikāya
Navaka Nipāta
Iddhipāda Vaggo

---

[304]

Sutta 83

Sikkhādubbalya Iddhipāda Suttaṃ

The Training

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, there are these five which are a source of weakness to training.

What five?

Taking life;
taking what is not given;
lustful, evil practices;
lying;

and indulging in spirituous liquors,
which cause idleness.

Monks, these are the five which are a source of weakness to training.

§

Monks, when these five sources of weakness to training are put away,
four bases of psychic[1] power
should be made to become.

Throughout this chapter Hare has this as "When these five ... then;" but it should be "To let go of these five ... the four should be made to become."

p.p. explains it all — p.p.

Aṇguttara Nikāya
Navaka Nipāta
Rāgādipeyyālaṃ Vaggo

---

[305]

Sutta 93

Navasaññā Suttaṃ

The Understanding of Passion (a)

[1] THUS have I heard:

Once the Exalted One was dwelling near Savatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

There he addressed the monks, saying:

"Monks."

"Yes, lord," they replied;
and the Exalted One said:

"Monks, for the complete understanding of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of passion these nine states must be made to become."

Sutta 94

Jhānasamāpatti Suttaṃ

The Understanding of Passion (b)

[1] "Monks, for the complete understanding of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of passion these nine states must be made to become."

Sutta 95

Navasaññā Suttaṃ

The Comprehension of Passion (a)

[1] "Monks, for the complete comprehension of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of passion these nine states must be made to become."

Sutta 96

Jhānasamāpatti Suttaṃ

The Comprehension of Passion (b)

"Monks, for the complete comprehension of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of passion these nine states must be made to become."

Sutta 97

Navasaññā Suttaṃ

The Exhaustion of Passion (a)

"Monks, for the complete exhaustion of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of passion these nine states must be made to become."

Sutta 98

Jhānasamāpatti Suttaṃ

The Exhaustion of Passion (b)

"Monks, for the complete exhaustion of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of passion these nine states must be made to become."

Sutta 99

Navasaññā Suttaṃ

The Abandonment of Passion (a)

"Monks, for the complete abandonment of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of passion these nine states must be made to become."

Sutta 100

Jhānasamāpatti Suttaṃ

The Abandonment of Passion (b)

"Monks, for the complete abandonment of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of passion these nine states must be made to become."

Sutta 101

Navasaññā Suttaṃ

The Destruction of Passion (a)

"Monks, for the complete destruction of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of passion these nine states must be made to become."

Sutta 102

Jhānasamāpatti Suttaṃ

The Destruction of Passion (b)

"Monks, for the complete destruction of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of passion these nine states must be made to become."

Sutta 103

Navasaññā Suttaṃ

The Decay of Passion (a)

"Monks, for the complete decay of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of passion these nine states must be made to become."

Sutta 104

Jhānasamāpatti Suttaṃ

The Decay of Passion (b)

"Monks, for the complete decay of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of passion these nine states must be made to become."

Sutta 105

Navasaññā Suttaṃ

The Freedom from desire for Passion (a)

"Monks, for the complete freedom from desire for passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for passion these nine states must be made to become.

Sutta 106

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Passion (b)

"Monks, for the complete freedom from desire for passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for passion these nine states must be made to become."

Sutta 107

Navasaññā Suttaṃ

The Ending of Passion (a)

"Monks, for the complete ending of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of passion these nine states must be made to become."

Sutta 108

Jhānasamāpatti Suttaṃ

The Ending of Passion (b)

"Monks, for the complete ending of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of passion these nine states must be made to become."

Sutta 109

Navasaññā Suttaṃ

The Quittance of Passion (a)

"Monks, for the complete quittance of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of passion these nine states must be made to become."

Sutta 110

Jhānasamāpatti Suttaṃ

The Quittance of Passion (b)

"Monks, for the complete quittance of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of passion these nine states must be made to become."

Sutta 111

Navasaññā Suttaṃ

The Renunciation of Passion (a)

"Monks, for the complete renunciation of passion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of passion these nine states must be made to become."

Sutta 112

Jhānasamāpatti Suttaṃ

The Renunciation of Passion (b)

"Monks, for the complete renunciation of passion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of passion these nine states must be made to become."

Sutta 113

Navasaññā Suttaṃ

The Understanding of Hatred (a)

[1] "Monks, for the complete understanding of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of hatred these nine states must be made to become."

Sutta 114

Jhānasamāpatti Suttaṃ

The Understanding of Hatred (b)

"Monks, for the complete understanding of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of hatred these nine states must be made to become."

Sutta 115

Navasaññā Suttaṃ

The Comprehension of Hatred (a)

"Monks, for the complete comprehension of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of hatred these nine states must be made to become."

Sutta 116

Jhānasamāpatti Suttaṃ

The Comprehension of Hatred (b)

"Monks, for the complete comprehension of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of hatred these nine states must be made to become."

Sutta 117

Navasaññā Suttaṃ

The Exhaustion of Hatred (a)

"Monks, for the complete exhaustion of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of hatred these nine states must be made to become."

Sutta 118

Jhānasamāpatti Suttaṃ

The Exhaustion of Hatred (b)

"Monks, for the complete exhaustion of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of hatred these nine states must be made to become."

Sutta 119

Navasaññā Suttaṃ

The Abandonment of Hatred (a)

"Monks, for the complete abandonment of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of hatred these nine states must be made to become."

Sutta 120

Jhānasamāpatti Suttaṃ

The Abandonment of Hatred (b)

"Monks, for the complete abandonment of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of hatred these nine states must be made to become."

Sutta 121

Navasaññā Suttaṃ

The Destruction of Hatred (a)

"Monks, for the complete destruction of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of hatred these nine states must be made to become."

Sutta 122

Jhānasamāpatti Suttaṃ

The Destruction of Hatred (b)

"Monks, for the complete destruction of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of hatred these nine states must be made to become."

Sutta 123

Navasaññā Suttaṃ

The Decay of Hatred (a)

"Monks, for the complete decay of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of hatred these nine states must be made to become."

Sutta 124

Jhānasamāpatti Suttaṃ

The Decay of Hatred (b)

"Monks, for the complete decay of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of hatred these nine states must be made to become."

Sutta 125

Navasaññā Suttaṃ

The Freedom from Desire for Hatred (a)

"Monks, for the complete freedom from desire for hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for hatred these nine states must be made to become."

Sutta 126

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Hatred (b)

"Monks, for the complete freedom from desire for hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for hatred these nine states must be made to become."

Sutta 127

Navasaññā Suttaṃ

The Ending of Hatred (a)

"Monks, for the complete ending of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of hatred these nine states must be made to become."

Sutta 128

Jhānasamāpatti Suttaṃ

The Ending of Hatred (b)

"Monks, for the complete ending of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of hatred these nine states must be made to become."

Sutta 129

Navasaññā Suttaṃ

The Quittance of Hatred (a)

"Monks, for the complete quittance of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of hatred these nine states must be made to become."

Sutta 130

Jhānasamāpatti Suttaṃ

The Quittance of Hatred (b)

"Monks, for the complete quittance of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of hatred these nine states must be made to become."

Sutta 131

Navasaññā Suttaṃ

The Renunciation of Hatred (a)

"Monks, for the complete renunciation of hatred nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of hatred these nine states must be made to become."

Sutta 132

Jhānasamāpatti Suttaṃ

The Renunciation of Hatred (b)

"Monks, for the complete renunciation of hatred nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of hatred these nine states must be made to become."

Sutta 133

Navasaññā Suttaṃ

The Understanding of Illusion (a)

"Monks, for the complete understanding of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of illusion these nine states must be made to become."

Sutta 134

Jhānasamāpatti Suttaṃ

The Understanding of Illusion (b)

"Monks, for the complete understanding of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of illusion these nine states must be made to become."

Sutta 135

Navasaññā Suttaṃ

The Comprehension of Illusion (a)

"Monks, for the complete comprehension of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of illusion these nine states must be made to become."

Sutta 136

Jhānasamāpatti Suttaṃ

The Comprehension of Illusion (b)

"Monks, for the complete comprehension of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of illusion these nine states must be made to become."

Sutta 137

Navasaññā Suttaṃ

The Exhaustion of Illusion (a)

"Monks, for the complete exhaustion of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of illusion these nine states must be made to become."

Sutta 138

Jhānasamāpatti Suttaṃ

The Exhaustion of Illusion (b)

"Monks, for the complete exhaustion of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of illusion these nine states must be made to become."

Sutta 139

Navasaññā Suttaṃ

The Abandonment of Illusion (a)

"Monks, for the complete abandonment of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of illusion these nine states must be made to become."

Sutta 140

Jhānasamāpatti Suttaṃ

The Abandonment of Illusion (b)

"Monks, for the complete abandonment of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of illusion these nine states must be made to become."

Sutta 141

Navasaññā Suttaṃ

The Destruction of Illusion (a)

"Monks, for the complete destruction of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of illusion these nine states must be made to become."

Sutta 142

Jhānasamāpatti Suttaṃ

The Destruction of Illusion (b)

"Monks, for the complete destruction of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of illusion these nine states must be made to become."

Sutta 143

Navasaññā Suttaṃ

The Decay of Illusion (a)

"Monks, for the complete decay of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of illusion these nine states must be made to become."

Sutta 144

Jhānasamāpatti Suttaṃ

The Decay of Illusion (b)

"Monks, for the complete decay of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of illusion these nine states must be made to become."

Sutta 145

Navasaññā Suttaṃ

The Freedom from Desire for Illusion (a)

"Monks, for the complete freedom from desire for illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for illusion these nine states must be made to become."

Sutta 146

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Illusion (b)

"Monks, for the complete freedom from desire for illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for illusion these nine states must be made to become."

Sutta 147

Navasaññā Suttaṃ

The Ending of Illusion (a)

"Monks, for the complete ending of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of illusion these nine states must be made to become."

Sutta 148

Jhānasamāpatti Suttaṃ

The Ending of Illusion (b)

"Monks, for the complete ending of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of illusion these nine states must be made to become."

Sutta 149

Navasaññā Suttaṃ

The Quittance of Illusion (a)

"Monks, for the complete quittance of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of illusion these nine states must be made to become."

Sutta 150

Jhānasamāpatti Suttaṃ

The Quittance of Illusion (b)

"Monks, for the complete quittance of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of illusion these nine states must be made to become."

Sutta 151

Navasaññā Suttaṃ

The Renunciation of Illusion (a)

"Monks, for the complete renunciation of illusion nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of illusion these nine states must be made to become."

Sutta 152

Jhānasamāpatti Suttaṃ

The Renunciation of Illusion (b)

"Monks, for the complete renunciation of illusion nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of illusion these nine states must be made to become."

Sutta 153

Navasaññā Suttaṃ

The Understanding of Anger (a)

"Monks, for the complete understanding of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of anger these nine states must be made to become."

Sutta 154

Jhānasamāpatti Suttaṃ

The Understanding of Anger (b)

"Monks, for the complete understanding of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of anger these nine states must be made to become."

Sutta 155

Navasaññā Suttaṃ

The Comprehension of Anger (a)

"Monks, for the complete comprehension of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of anger these nine states must be made to become."

Sutta 156

Jhānasamāpatti Suttaṃ

The Comprehension of Anger (b)

"Monks, for the complete comprehension of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of anger these nine states must be made to become."

Sutta 157

Navasaññā Suttaṃ

The Exhaustion of Anger (a)

"Monks, for the complete exhaustion of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of anger these nine states must be made to become."

Sutta 158

Jhānasamāpatti Suttaṃ

The Exhaustion of Anger (b)

"Monks, for the complete exhaustion of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of anger these nine states must be made to become."

Sutta 159

Navasaññā Suttaṃ

The Abandonment of Anger (a)

"Monks, for the complete abandonment of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of anger these nine states must be made to become."

Sutta 160

Jhānasamāpatti Suttaṃ

The Abandonment of Anger (b)

"Monks, for the complete abandonment of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of anger these nine states must be made to become."

Sutta 161

Navasaññā Suttaṃ

The Destruction of Anger (a)

"Monks, for the complete destruction of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of anger these nine states must be made to become."

Sutta 162

Jhānasamāpatti Suttaṃ

The Destruction of Anger (b)

"Monks, for the complete destruction of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of anger these nine states must be made to become."

Sutta 163

Navasaññā Suttaṃ

The Decay of Anger (a)

"Monks, for the complete decay of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of anger these nine states must be made to become."

Sutta 164

Jhānasamāpatti Suttaṃ

The Decay of Anger (b)

"Monks, for the complete decay of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of anger these nine states must be made to become."

Sutta 165

Navasaññā Suttaṃ

The Freedom from Desire for Anger (a)

"Monks, for the complete freedom from desire for anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for anger these nine states must be made to become."

Sutta 166

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Anger (b)

"Monks, for the complete freedom from desire for anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for anger these nine states must be made to become."

Sutta 167

Navasaññā Suttaṃ

The Ending of Anger (a)

"Monks, for the complete ending of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of anger these nine states must be made to become."

Sutta 168

Jhānasamāpatti Suttaṃ

The Ending of Anger (b)

"Monks, for the complete ending of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of anger these nine states must be made to become."

Sutta 169

Navasaññā Suttaṃ

The Quittance of Anger (a)

"Monks, for the complete quittance of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of anger these nine states must be made to become."

Sutta 170

Jhānasamāpatti Suttaṃ

The Quittance of Anger (b)

"Monks, for the complete quittance of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of anger these nine states must be made to become."

Sutta 171

Navasaññā Suttaṃ

The Renunciation of Anger (a)

"Monks, for the complete renunciation of anger nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of anger these nine states must be made to become."

Sutta 172

Jhānasamāpatti Suttaṃ

The Renunciation of Anger (b)

"Monks, for the complete renunciation of anger nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of anger these nine states must be made to become."

Sutta 173

Navasaññā Suttaṃ

The Understanding of Enmity (a)

"Monks, for the complete understanding of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of enmity these nine states must be made to become."

Sutta 174

Jhānasamāpatti Suttaṃ

The Understanding of Enmity (b)

"Monks, for the complete understanding of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of enmity these nine states must be made to become."

Sutta 175

Navasaññā Suttaṃ

The Comprehension of Enmity (a)

"Monks, for the complete comprehension of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of enmity these nine states must be made to become."

Sutta 176

Jhānasamāpatti Suttaṃ

The Comprehension of Enmity (b)

"Monks, for the complete comprehension of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of enmity these nine states must be made to become."

Sutta 177

Navasaññā Suttaṃ

The Exhaustion of Enmity (a)

"Monks, for the complete exhaustion of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of enmity these nine states must be made to become."

Sutta 178

Jhānasamāpatti Suttaṃ

The Exhaustion of Enmity (b)

"Monks, for the complete exhaustion of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of enmity these nine states must be made to become."

Sutta 179

Navasaññā Suttaṃ

The Abandonment of Enmity (a)

"Monks, for the complete abandonment of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of enmity these nine states must be made to become."

Sutta 180

Jhānasamāpatti Suttaṃ

The Abandonment of Enmity (b)

"Monks, for the complete abandonment of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of enmity these nine states must be made to become."

Sutta 181

Navasaññā Suttaṃ

The Destruction of Enmity (a)

"Monks, for the complete destruction of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of enmity these nine states must be made to become."

Sutta 182

Jhānasamāpatti Suttaṃ

The Destruction of Enmity (b)

"Monks, for the complete destruction of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of enmity these nine states must be made to become."

Sutta 183

Navasaññā Suttaṃ

The Decay of Enmity (a)

"Monks, for the complete decay of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of enmity these nine states must be made to become."

Sutta 184

Jhānasamāpatti Suttaṃ

The Decay of Enmity (b)

"Monks, for the complete decay of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of enmity these nine states must be made to become."

Sutta 185

Navasaññā Suttaṃ

The Freedom from Desire for Enmity (a)

"Monks, for the complete freedom from desire for enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for enmity these nine states must be made to become."

Sutta 186

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Enmity (b)

"Monks, for the complete freedom from desire for enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for enmity these nine states must be made to become."

Sutta 187

Navasaññā Suttaṃ

The Ending of Enmity (a)

"Monks, for the complete ending of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of enmity these nine states must be made to become."

Sutta 188

Jhānasamāpatti Suttaṃ

The Ending of Enmity (b)

"Monks, for the complete ending of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of enmity these nine states must be made to become."

Sutta 189

Navasaññā Suttaṃ

The Quittance of Enmity (a)

"Monks, for the complete quittance of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of enmity these nine states must be made to become."

Sutta 190

Jhānasamāpatti Suttaṃ

The Quittance of Enmity (b)

"Monks, for the complete quittance of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of enmity these nine states must be made to become."

Sutta 191

Navasaññā Suttaṃ

The Renunciation of Enmity (a)

"Monks, for the complete renunciation of enmity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of enmity these nine states must be made to become."

Sutta 192

Jhānasamāpatti Suttaṃ

The Renunciation of Enmity (b)

"Monks, for the complete renunciation of enmity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of enmity these nine states must be made to become."

Sutta 193

Navasaññā Suttaṃ

The Understanding of Hypocrisy (a)

"Monks, for the complete understanding of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of hypocrisy these nine states must be made to become."

Sutta 194

Jhānasamāpatti Suttaṃ

The Understanding of Hypocrisy (b)

"Monks, for the complete understanding of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of hypocrisy these nine states must be made to become."

Sutta 195

Navasaññā Suttaṃ

The Comprehension of Hypocrisy (a)

"Monks, for the complete comprehension of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of hypocrisy these nine states must be made to become."

Sutta 196

Jhānasamāpatti Suttaṃ

The Comprehension of Hypocrisy (b)

"Monks, for the complete comprehension of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of hypocrisy these nine states must be made to become."

Sutta 197

Navasaññā Suttaṃ

The Exhaustion of Hypocrisy (a)

"Monks, for the complete exhaustion of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of hypocrisy these nine states must be made to become."

Sutta 198

Jhānasamāpatti Suttaṃ

The Exhaustion of Hypocrisy (b)

"Monks, for the complete exhaustion of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of hypocrisy these nine states must be made to become."

Sutta 199

Navasaññā Suttaṃ

The Abandonment of Hypocrisy (a)

"Monks, for the complete abandonment of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of hypocrisy these nine states must be made to become."

Sutta 200

Jhānasamāpatti Suttaṃ

The Abandonment of Hypocrisy (b)

"Monks, for the complete abandonment of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of hypocrisy these nine states must be made to become."

Sutta 201

Navasaññā Suttaṃ

The Destruction of Hypocrisy (a)

"Monks, for the complete destruction of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of hypocrisy these nine states must be made to become."

Sutta 202

Jhānasamāpatti Suttaṃ

The Destruction of Hypocrisy (b)

"Monks, for the complete destruction of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of hypocrisy these nine states must be made to become."

Sutta 203

Navasaññā Suttaṃ

The Decay of Hypocrisy (a)

"Monks, for the complete decay of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of hypocrisy these nine states must be made to become."

Sutta 204

Jhānasamāpatti Suttaṃ

The Decay of Hypocrisy (b)

"Monks, for the complete decay of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of hypocrisy these nine states must be made to become."

Sutta 205

Navasaññā Suttaṃ

The Freedom from Desire for Hypocrisy (a)

"Monks, for the complete freedom from desire for hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for hypocrisy these nine states must be made to become."

Sutta 206

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Hypocrisy (b)

"Monks, for the complete freedom from desire for hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for hypocrisy these nine states must be made to become."

Sutta 207

Navasaññā Suttaṃ

The Ending of Hypocrisy (a)

"Monks, for the complete ending of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of hypocrisy these nine states must be made to become."

Sutta 208

Jhānasamāpatti Suttaṃ

The Ending of Hypocrisy (b)

"Monks, for the complete ending of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of hypocrisy these nine states must be made to become."

Sutta 209

Navasaññā Suttaṃ

The Quittance of Hypocrisy (a)

"Monks, for the complete quittance of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of hypocrisy these nine states must be made to become."

Sutta 210

Jhānasamāpatti Suttaṃ

The Quittance of Hypocrisy (b)

"Monks, for the complete quittance of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of hypocrisy these nine states must be made to become."

Sutta 211

Navasaññā Suttaṃ

The Renunciation of Hypocrisy (a)

"Monks, for the complete renunciation of hypocrisy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of hypocrisy these nine states must be made to become."

Sutta 212

Jhānasamāpatti Suttaṃ

The Renunciation of Hypocrisy (b)

"Monks, for the complete renunciation of hypocrisy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of hypocrisy these nine states must be made to become."

Sutta 213

Navasaññā Suttaṃ

The Understanding of Malice (a)

"Monks, for the complete understanding of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of malice these nine states must be made to become."

Sutta 214

Jhānasamāpatti Suttaṃ

The Understanding of Malice (b)

"Monks, for the complete understanding of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of malice these nine states must be made to become."

Sutta 215

Navasaññā Suttaṃ

The Comprehension of Malice (a)

"Monks, for the complete comprehension of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of malice these nine states must be made to become."

Sutta 216

Jhānasamāpatti Suttaṃ

The Comprehension of Malice (b)

"Monks, for the complete comprehension of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of malice these nine states must be made to become."

Sutta 217

Navasaññā Suttaṃ

The Exhaustion of Malice (a)

"Monks, for the complete exhaustion of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of malice these nine states must be made to become."

Sutta 218

Jhānasamāpatti Suttaṃ

The Exhaustion of Malice (b)

"Monks, for the complete exhaustion of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of malice these nine states must be made to become."

Sutta 219

Navasaññā Suttaṃ

The Abandonment of Malice (a)

"Monks, for the complete abandonment of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of malice these nine states must be made to become."

Sutta 220

Jhānasamāpatti Suttaṃ

The Abandonment of Malice (b)

"Monks, for the complete abandonment of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of malice these nine states must be made to become."

Sutta 221

Navasaññā Suttaṃ

The Destruction of Malice (a)

"Monks, for the complete destruction of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of malice these nine states must be made to become."

Sutta 222

Jhānasamāpatti Suttaṃ

The Destruction of Malice (b)

"Monks, for the complete destruction of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of malice these nine states must be made to become."

Sutta 223

Navasaññā Suttaṃ

The Decay of Malice (a)

"Monks, for the complete decay of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of malice these nine states must be made to become."

Sutta 224

Jhānasamāpatti Suttaṃ

The Decay of Malice (b)

"Monks, for the complete decay of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of malice these nine states must be made to become."

Sutta 225

Navasaññā Suttaṃ

The Freedom from Desire for Malice (a)

"Monks, for the complete freedom from desire for malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for malice these nine states must be made to become."

Sutta 226

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Malice (b)

"Monks, for the complete freedom from desire for malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for malice these nine states must be made to become."

Sutta 227

Navasaññā Suttaṃ

The Ending of Malice (a)

"Monks, for the complete ending of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of malice these nine states must be made to become."

Sutta 228

Jhānasamāpatti Suttaṃ

The Ending of Malice (b)

"Monks, for the complete ending of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of malice these nine states must be made to become."

Sutta 229

Navasaññā Suttaṃ

The Quittance of Malice (a)

"Monks, for the complete quittance of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of malice these nine states must be made to become."

Sutta 230

Jhānasamāpatti Suttaṃ

The Quittance of Malice (b)

"Monks, for the complete quittance of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of malice these nine states must be made to become."

Sutta 231

Navasaññā Suttaṃ

The Renunciation of Malice (a)

"Monks, for the complete renunciation of malice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of malice these nine states must be made to become."

Sutta 232

Jhānasamāpatti Suttaṃ

The Renunciation of Malice (b)

"Monks, for the complete renunciation of malice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of malice these nine states must be made to become."

Sutta 233

Navasaññā Suttaṃ

The Understanding of Envy (a)

"Monks, for the complete understanding of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of envy these nine states must be made to become."

Sutta 234

Jhānasamāpatti Suttaṃ

The Understanding of Envy (b)

"Monks, for the complete understanding of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of envy these nine states must be made to become."

Sutta 235

Navasaññā Suttaṃ

The Comprehension of Envy (a)

"Monks, for the complete comprehension of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of envy these nine states must be made to become."

Sutta 236

Jhānasamāpatti Suttaṃ

The Comprehension of Envy (b)

"Monks, for the complete comprehension of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of envy these nine states must be made to become."

Sutta 237

Navasaññā Suttaṃ

The Exhaustion of Envy (a)

"Monks, for the complete exhaustion of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of envy these nine states must be made to become."

Sutta 238

Jhānasamāpatti Suttaṃ

The Exhaustion of Envy (b)

"Monks, for the complete exhaustion of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of envy these nine states must be made to become."

Sutta 239

Navasaññā Suttaṃ

The Abandonment of Envy (a)

"Monks, for the complete abandonment of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of envy these nine states must be made to become."

Sutta 240

Jhānasamāpatti Suttaṃ

The Abandonment of Envy (b)

"Monks, for the complete abandonment of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of envy these nine states must be made to become."

Sutta 241

Navasaññā Suttaṃ

The Destruction of Envy (a)

"Monks, for the complete destruction of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of envy these nine states must be made to become."

Sutta 242

Jhānasamāpatti Suttaṃ

The Destruction of Envy (b)

"Monks, for the complete destruction of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of envy these nine states must be made to become."

Sutta 243

Navasaññā Suttaṃ

The Decay of Envy (a)

"Monks, for the complete decay of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of envy these nine states must be made to become."

Sutta 244

Jhānasamāpatti Suttaṃ

The Decay of Envy (b)

"Monks, for the complete decay of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of envy these nine states must be made to become."

Sutta 245

Navasaññā Suttaṃ

The Freedom from Desire for Envy (a)

"Monks, for the complete freedom from desire for envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for envy these nine states must be made to become."

Sutta 246

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Envy (b)

"Monks, for the complete freedom from desire for envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for envy these nine states
must be made to become."

Sutta 247

Navasaññā Suttaṃ

The Ending of Envy (a)

"Monks, for the complete ending of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of envy these nine states must be made to become."

Sutta 248

Jhānasamāpatti Suttaṃ

The Ending of Envy (b)

"Monks, for the complete ending of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of envy these nine states must be made to become."

Sutta 249

Navasaññā Suttaṃ

The Quittance of Envy (a)

"Monks, for the complete quittance of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of envy these nine states must be made to become."

Sutta 250

Jhānasamāpatti Suttaṃ

The Quittance of Envy (b)

"Monks, for the complete quittance of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of envy these nine states must be made to become."

Sutta 251

Navasaññā Suttaṃ

The Renunciation of Envy (a)

"Monks, for the complete renunciation of envy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of envy these nine states must be made to become."

Sutta 252

Jhānasamāpatti Suttaṃ

The Renunciation of Envy (b)

"Monks, for the complete renunciation of envy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of envy these nine states must be made to become."

Sutta 253

Navasaññā Suttaṃ

The Understanding of Avarice (a)

"Monks, for the complete understanding of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of avarice these nine states must be made to become."

Sutta 254

Jhānasamāpatti Suttaṃ

The Understanding of Avarice (b)

"Monks, for the complete understanding of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of avarice these nine states must be made to become."

Sutta 255

Navasaññā Suttaṃ

The Comprehension of Avarice (a)

"Monks, for the complete comprehension of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of avarice these nine states must be made to become."

Sutta 256

Jhānasamāpatti Suttaṃ

The Comprehension of Avarice (b)

"Monks, for the complete comprehension of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of avarice these nine states must be made to become."

Sutta 257

Navasaññā Suttaṃ

The Exhaustion of Avarice (a)

"Monks, for the complete exhaustion of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of avarice these nine states must be made to become."

Sutta 258

Jhānasamāpatti Suttaṃ

The Exhaustion of Avarice (b)

"Monks, for the complete exhaustion of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of avarice these nine states must be made to become."

Sutta 259

Navasaññā Suttaṃ

The Abandonment of Avarice (a)

"Monks, for the complete abandonment of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of avarice these nine states must be made to become."

Sutta 260

Jhānasamāpatti Suttaṃ

The Abandonment of Avarice (b)

"Monks, for the complete abandonment of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of avarice these nine states must be made to become."

Sutta 261

Navasaññā Suttaṃ

The Destruction of Avarice (a)

"Monks, for the complete destruction of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of avarice these nine states must be made to become."

Sutta 262

Jhānasamāpatti Suttaṃ

The Destruction of Avarice (b)

"Monks, for the complete destruction of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of avarice these nine states must be made to become."

Sutta 263

Navasaññā Suttaṃ

The Decay of Avarice (a)

"Monks, for the complete decay of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of avarice these nine states must be made to become."

Sutta 264

Jhānasamāpatti Suttaṃ

The Decay of Avarice (b)

"Monks, for the complete decay of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of avarice these nine states must be made to become."

Sutta 265

Navasaññā Suttaṃ

The Freedom from Desire for Avarice (a)

"Monks, for the complete freedom from desire for avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for avarice these nine states must be made to become."

Sutta 266

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Avarice (b)

"Monks, for the complete freedom from desire for avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for avarice these nine states must be made to become."

Sutta 267

Navasaññā Suttaṃ

The Ending of Avarice (a)

"Monks, for the complete ending of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of avarice these nine states must be made to become."

Sutta 268

Jhānasamāpatti Suttaṃ

The Ending of Avarice (b)

"Monks, for the complete ending of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of avarice these nine states must be made to become."

Sutta 269

Navasaññā Suttaṃ

The Quittance of Avarice (a)

"Monks, for the complete quittance of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of avarice these nine states must be made to become."

Sutta 270

Jhānasamāpatti Suttaṃ

The Quittance of Avarice (b)

"Monks, for the complete quittance of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of avarice these nine states must be made to become."

Sutta 271

Navasaññā Suttaṃ

The Renunciation of Avarice (a)

"Monks, for the complete renunciation of avarice nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of avarice these nine states must be made to become."

Sutta 272

Jhānasamāpatti Suttaṃ

The Renunciation of Avarice (b)

"Monks, for the complete renunciation of avarice nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of avarice these nine states must be made to become."

---

[306]

Sutta 273

Navasaññā Suttaṃ

The Understanding of Deceit (a)

"Monks, for the complete understanding of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of deceit these nine states must be made to become."

Sutta 274

Jhānasamāpatti Suttaṃ

The Understanding of Deceit (b)

"Monks, for the complete understanding of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of deceit these nine states must be made to become."

Sutta 275

Navasaññā Suttaṃ

The Comprehension of Deceit (a)

"Monks, for the complete comprehension of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of deceit these nine states must be made to become."

Sutta 276

Jhānasamāpatti Suttaṃ

The Comprehension of Deceit (b)

"Monks, for the complete comprehension of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of deceit these nine states must be made to become."

Sutta 277

Navasaññā Suttaṃ

The Exhaustion of Deceit (a)

"Monks, for the complete exhaustion of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of deceit these nine states must be made to become."

Sutta 278

Jhānasamāpatti Suttaṃ

The Exhaustion of Deceit (b)

"Monks, for the complete exhaustion of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of deceit these nine states must be made to become."

Sutta 279

Navasaññā Suttaṃ

The Abandonment of Deceit (a)

"Monks, for the complete abandonment of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of deceit these nine states must be made to become."

Sutta 280

Jhānasamāpatti Suttaṃ

The Abandonment of Deceit (b)

"Monks, for the complete abandonment of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of deceit these nine states must be made to become."

Sutta 281

Navasaññā Suttaṃ

The Destruction of Deceit (a)

"Monks, for the complete destruction of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of deceit these nine states must be made to become."

Sutta 282

Jhānasamāpatti Suttaṃ

The Destruction of Deceit (b)

"Monks, for the complete destruction of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of deceit these nine states must be made to become."

Sutta 283

Navasaññā Suttaṃ

The Decay of Deceit (a)

"Monks, for the complete decay of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of deceit these nine states must be made to become."

Sutta 284

Jhānasamāpatti Suttaṃ

The Decay of Deceit (b)

"Monks, for the complete decay of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of deceit these nine states must be made to become."

Sutta 285

Navasaññā Suttaṃ

The Freedom from Desire for Deceit (a)

"Monks, for the complete freedom from desire for deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for deceit these nine states must be made to become."

Sutta 286

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Deceit (b)

"Monks, for the complete freedom from desire for deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for deceit these nine states must be made to become."

Sutta 287

Navasaññā Suttaṃ

The Ending of Deceit (a)

"Monks, for the complete ending of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of deceit these nine states must be made to become."

Sutta 288

Jhānasamāpatti Suttaṃ

The Ending of Deceit (b)

"Monks, for the complete ending of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of deceit these nine states must be made to become."

Sutta 289

Navasaññā Suttaṃ

The Quittance of Deceit (a)

"Monks, for the complete quittance of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of deceit these nine states must be made to become."

Sutta 290

Jhānasamāpatti Suttaṃ

The Quittance of Deceit (b)

"Monks, for the complete quittance of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of deceit these nine states must be made to become."

Sutta 291

Navasaññā Suttaṃ

The Renunciation of Deceit (a)

"Monks, for the complete renunciation of deceit nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of deceit these nine states must be made to become."

Sutta 292

Jhānasamāpatti Suttaṃ

The Renunciation of Deceit (b)

"Monks, for the complete renunciation of deceit nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of deceit these nine states must be made to become."

Sutta 293

Navasaññā Suttaṃ

The Understanding of Craftiness (a)

"Monks, for the complete understanding of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of craftiness these nine states must be made to become."

Sutta 294

Jhānasamāpatti Suttaṃ

The Understanding of Craftiness (b)

"Monks, for the complete understanding of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of craftiness these nine states must be made to become."

Sutta 295

Navasaññā Suttaṃ

The Comprehension of Craftiness (a)

"Monks, for the complete comprehension of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of craftiness these nine states must be made to become."

Sutta 296

Jhānasamāpatti Suttaṃ

The Comprehension of Craftiness (b)

"Monks, for the complete comprehension of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of craftiness these nine states must be made to become."

Sutta 297

Navasaññā Suttaṃ

The Exhaustion of Craftiness (a)

"Monks, for the complete exhaustion of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of craftiness these nine states must be made to become."

Sutta 298

Jhānasamāpatti Suttaṃ

The Exhaustion of Craftiness (b)

"Monks, for the complete exhaustion of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of craftiness these nine states must be made to become."

Sutta 299

Navasaññā Suttaṃ

The Abandonment of Craftiness (a)

"Monks, for the complete abandonment of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of craftiness these nine states must be made to become."

Sutta 300

Jhānasamāpatti Suttaṃ

The Abandonment of Craftiness (b)

"Monks, for the complete abandonment of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of craftiness these nine states must be made to become."

Sutta 301

Navasaññā Suttaṃ

The Destruction of Craftiness (a)

"Monks, for the complete destruction of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of craftiness these nine states must be made to become."

Sutta 302

Jhānasamāpatti Suttaṃ

The Destruction of Craftiness (b)

"Monks, for the complete destruction of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of craftiness these nine states must be made to become."

Sutta 303

Navasaññā Suttaṃ

The Decay of Craftiness (a)

"Monks, for the complete decay of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of craftiness these nine states must be made to become."

Sutta 304

Jhānasamāpatti Suttaṃ

The Decay of Craftiness (b)

"Monks, for the complete decay of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of craftiness these nine states must be made to become."

Sutta 305

Navasaññā Suttaṃ

The Freedom from Desire for Craftiness (a)

"Monks, for the complete freedom from desire for craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for craftiness these nine states must be made to become."

Sutta 306

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Craftiness (b)

"Monks, for the complete freedom from desire for craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for craftiness these nine states must be made to become."

Sutta 307

Navasaññā Suttaṃ

The Freedom from Desire for Craftiness (a)

"Monks, for the complete freedom from desire for craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for craftiness these nine states must be made to become."

Sutta 308

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Craftiness (b)

"Monks, for the complete freedom from desire for craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for craftiness these nine states must be made to become."

Sutta 309

Navasaññā Suttaṃ

The Quittance of Craftiness (a)

"Monks, for the complete quittance of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of craftiness these nine states must be made to become."

Sutta 310

Jhānasamāpatti Suttaṃ

The Quittance of Craftiness (b)

"Monks, for the complete quittance of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of craftiness these nine states must be made to become."

Sutta 311

Navasaññā Suttaṃ

The Renunciation of Craftiness (a)

"Monks, for the complete renunciation of craftiness nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of craftiness these nine states must be made to become."

Sutta 312

Jhānasamāpatti Suttaṃ

The Renunciation of Craftiness (b)

"Monks, for the complete renunciation of craftiness nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of craftiness these nine states must be made to become."

Sutta 313

Navasaññā Suttaṃ

The Understanding of Obstinacy (a)

"Monks, for the complete understanding of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of obstinacy these nine states must be made to become."

Sutta 314

Jhānasamāpatti Suttaṃ

The Understanding of Obstinacy (b)

"Monks, for the complete understanding of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of obstinacy these nine states must be made to become."

Sutta 315

Navasaññā Suttaṃ

The Comprehension of Obstinacy (a)

"Monks, for the complete comprehension of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of obstinacy these nine states must be made to become."

Sutta 316

Jhānasamāpatti Suttaṃ

The Comprehension of Obstinacy (b)

"Monks, for the complete comprehension of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of obstinacy these nine states must be made to become."

Sutta 317

Navasaññā Suttaṃ

The Exhaustion of Obstinacy (a)

"Monks, for the complete exhaustion of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of obstinacy these nine states must be made to become."

Sutta 318

Jhānasamāpatti Suttaṃ

The Exhaustion of Obstinacy (b)

"Monks, for the complete exhaustion of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of obstinacy these nine states must be made to become."

Sutta 319

Navasaññā Suttaṃ

The Abandonment of Obstinacy (a)

"Monks, for the complete abandonment of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of obstinacy these nine states must be made to become."

Sutta 320

Jhānasamāpatti Suttaṃ

The Abandonment of Obstinacy (b)

"Monks, for the complete abandonment of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of obstinacy these nine states must be made to become."

Sutta 321

Navasaññā Suttaṃ

The Destruction of Obstinacy (a)

"Monks, for the complete destruction of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of obstinacy these nine states must be made to become."

Sutta 322

Jhānasamāpatti Suttaṃ

The Destruction of Obstinacy (b)

"Monks, for the complete destruction of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of obstinacy these nine states must be made to become."

Sutta 323

Navasaññā Suttaṃ

The Decay of Obstinacy (a)

"Monks, for the complete decay of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of obstinacy these nine states must be made to become."

Sutta 324

Jhānasamāpatti Suttaṃ

The Decay of Obstinacy (b)

"Monks, for the complete decay of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of obstinacy these nine states must be made to become."

Sutta 325

Navasaññā Suttaṃ

The Freedom from Desire for Obstinacy (a)

"Monks, for the complete freedom from desire for obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for obstinacy these nine states must be made to become."

Sutta 326

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Obstinacy (b)

"Monks, for the complete freedom from desire for obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for obstinacy these nine states must be made to become."

Sutta 327

Navasaññā Suttaṃ

The Ending of Obstinacy (a)

"Monks, for the complete ending of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of obstinacy these nine states must be made to become."

Sutta 328

Jhānasamāpatti Suttaṃ

The Ending of Obstinacy (b)

"Monks, for the complete ending of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of obstinacy these nine states must be made to become."

Sutta 329

Navasaññā Suttaṃ

The Quittance of Obstinacy (a)

"Monks, for the complete quittance of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of obstinacy these nine states must be made to become."

Sutta 330

Jhānasamāpatti Suttaṃ

The Quittance of Obstinacy (b)

"Monks, for the complete quittance of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of obstinacy these nine states must be made to become."

Sutta 331

Navasaññā Suttaṃ

The Renunciation of Obstinacy (a)

"Monks, for the complete renunciation of obstinacy nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of obstinacy these nine states must be made to become."

Sutta 332

Jhānasamāpatti Suttaṃ

The Renunciation of Obstinacy (b)

"Monks, for the complete renunciation of obstinacy nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of obstinacy these nine states must be made to become."

Sutta 333

Navasaññā Suttaṃ

The Understanding of Impetuosity (a)

"Monks, for the complete understanding of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of impetuosity these nine states must be made to become."

Sutta 334

Jhānasamāpatti Suttaṃ

The Understanding of Impetuosity (b)

"Monks, for the complete understanding of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of impetuosity these nine states must be made to become."

Sutta 335

Navasaññā Suttaṃ

The Comprehension of Impetuosity (a)

"Monks, for the complete comprehension of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of impetuosity these nine states must be made to become."

Sutta 336

Jhānasamāpatti Suttaṃ

The Comprehension of Impetuosity (b)

"Monks, for the complete comprehension of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of impetuosity these nine states
must be made to become."

Sutta 337

Navasaññā Suttaṃ

The Exhaustion of Impetuosity (a)

"Monks, for the complete exhaustion of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of impetuosity these nine states must be made to become."

Sutta 338

Jhānasamāpatti Suttaṃ

The Exhaustion of Impetuosity (b)

"Monks, for the complete exhaustion of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of impetuosity these nine states must be made to become."

Sutta 339

Navasaññā Suttaṃ

The Abandonment of Impetuosity (a)

"Monks, for the complete abandonment of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of impetuosity these nine states must be made to become."

Sutta 340

Jhānasamāpatti Suttaṃ

The Abandonment of Impetuosity (b)

"Monks, for the complete abandonment of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of impetuosity these nine states must be made to become."

Sutta 341

Navasaññā Suttaṃ

The Destruction of Impetuosity (a)

"Monks, for the complete destruction of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of impetuosity these nine states must be made to become."

Sutta 342

Jhānasamāpatti Suttaṃ

The Destruction of Impetuosity (b)

"Monks, for the complete destruction of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of impetuosity these nine states must be made to become."

Sutta 343

Navasaññā Suttaṃ

The Decay of Impetuosity (a)

"Monks, for the complete decay of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of impetuosity these nine states must be made to become."

Sutta 344

Jhānasamāpatti Suttaṃ

The Decay of Impetuosity (b)

"Monks, for the complete decay of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of impetuosity these nine states must be made to become."

Sutta 345

Navasaññā Suttaṃ

The Freedom from Desire for Impetuosity (a)

"Monks, for the complete freedom from desire for impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for impetuosity these nine states must be made to become."

Sutta 346

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Impetuosity (b)

"Monks, for the complete freedom from desire for impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for impetuosity these nine states must be made to become."

Sutta 347

Navasaññā Suttaṃ

The Ending of Impetuosity (a)

"Monks, for the complete ending of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of impetuosity these nine states must be made to become."

Sutta 348

Jhānasamāpatti Suttaṃ

The Ending of Impetuosity (b)

"Monks, for the complete ending of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of impetuosity these nine states must be made to become."

Sutta 349

Navasaññā Suttaṃ

The Quittance of Impetuosity (a)

"Monks, for the complete quittance of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of impetuosity these nine states must be made to become."

Sutta 350

Jhānasamāpatti Suttaṃ

The Quittance of Impetuosity (b)

"Monks, for the complete quittance of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of impetuosity these nine states must be made to become."

Sutta 351

Navasaññā Suttaṃ

The Renunciation of Impetuosity (a)

"Monks, for the complete renunciation of impetuosity nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of impetuosity these nine states must be made to become."

Sutta 352

Jhānasamāpatti Suttaṃ

The Renunciation of Impetuosity (b)

"Monks, for the complete renunciation of impetuosity nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of impetuosity these nine states must be made to become."

Sutta 353

Navasaññā Suttaṃ

The Understanding of Pride (a)

"Monks, for the complete understanding of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of pride these nine states must be made to become."

Sutta 354

Jhānasamāpatti Suttaṃ

The Understanding of Pride (b)

"Monks, for the complete understanding of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of pride these nine states must be made to become."

Sutta 355

Navasaññā Suttaṃ

The Comprehension of Pride (a)

"Monks, for the complete comprehension of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of pride these nine states must be made to become."

Sutta 356

Jhānasamāpatti Suttaṃ

The Comprehension of Pride (b)

"Monks, for the complete comprehension of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of pride these nine states must be made to become."

Sutta 357

Navasaññā Suttaṃ

The Exhaustion of Pride (a)

"Monks, for the complete exhaustion of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of pride these nine states must be made to become."

Sutta 358

Jhānasamāpatti Suttaṃ

The Exhaustion of Pride (b)

"Monks, for the complete exhaustion of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of pride these nine states must be made to become."

Sutta 359

Navasaññā Suttaṃ

The Abandonment of Pride (a)

"Monks, for the complete abandonment of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of pride these nine states must be made to become."

Sutta 360

Jhānasamāpatti Suttaṃ

The Abandonment of Pride (b)

"Monks, for the complete abandonment of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of pride these nine states must be made to become."

Sutta 361

Navasaññā Suttaṃ

The Destruction of Pride (a)

"Monks, for the complete destruction of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of pride these nine states must be made to become."

Sutta 362

Jhānasamāpatti Suttaṃ

The Destruction of Pride (b)

"Monks, for the complete destruction of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of pride these nine states must be made to become."

Sutta 363

Navasaññā Suttaṃ

The Decay of Pride (a)

"Monks, for the complete decay of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of pride these nine states must be made to become."

Sutta 364

Jhānasamāpatti Suttaṃ

The Decay of Pride (b)

"Monks, for the complete decay of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of pride these nine states must be made to become."

Sutta 365

Navasaññā Suttaṃ

The Freedom from Desire for Pride (a)

"Monks, for the complete freedom from desire for pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for pride these nine states must be made to become."

Sutta 366

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Pride (b)

"Monks, for the complete freedom from desire for pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for pride these nine states
must be made to become."

Sutta 367

Navasaññā Suttaṃ

The Ending of Pride (a)

"Monks, for the complete ending of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of pride these nine states must be made to become."

Sutta 368

Jhānasamāpatti Suttaṃ

The Ending of Pride (b)

"Monks, for the complete ending of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of pride these nine states must be made to become."

Sutta 369

Navasaññā Suttaṃ

The Quittance of Pride (a)

"Monks, for the complete quittance of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of pride these nine states must be made to become."

Sutta 370

Jhānasamāpatti Suttaṃ

The Quittance of Pride (b)

"Monks, for the complete quittance of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of pride these nine states must be made to become."

Sutta 371

Navasaññā Suttaṃ

The Renunciation of Pride (a)

"Monks, for the complete renunciation of pride nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of pride these nine states must be made to become."

Sutta 372

Jhānasamāpatti Suttaṃ

The Renunciation of Pride (b)

"Monks, for the complete renunciation of pride nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of pride these nine states must be made to become."

Sutta 373

Navasaññā Suttaṃ

The Understanding of Arrogance (a)

"Monks, for the complete understanding of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of arrogance these nine states must be made to become."

Sutta 374

Jhānasamāpatti Suttaṃ

The Understanding of Arrogance (b)

"Monks, for the complete understanding of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of arrogance these nine states must be made to become."

Sutta 375

Navasaññā Suttaṃ

The Comprehension of Arrogance (a)

"Monks, for the complete comprehension of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of arrogance these nine states must be made to become."

Sutta 376

Jhānasamāpatti Suttaṃ

The Comprehension of Arrogance (b)

"Monks, for the complete comprehension of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of arrogance these nine states must be made to become."

Sutta 377

Navasaññā Suttaṃ

The Exhaustion of Arrogance (a)

"Monks, for the complete exhaustion of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of arrogance these nine states must be made to become."

Sutta 378

Jhānasamāpatti Suttaṃ

The Exhaustion of Arrogance (b)

"Monks, for the complete exhaustion of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of arrogance these nine states must be made to become."

Sutta 379

Navasaññā Suttaṃ

The Abandonment of Arrogance (a)

"Monks, for the complete abandonment of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of arrogance these nine states must be made to become."

Sutta 380

Jhānasamāpatti Suttaṃ

The Abandonment of Arrogance (b)

"Monks, for the complete abandonment of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of arrogance these nine states must be made to become."

Sutta 381

Navasaññā Suttaṃ

The Destruction of Arrogance (a)

"Monks, for the complete destruction of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of arrogance these nine states must be made to become."

Sutta 382

Jhānasamāpatti Suttaṃ

The Destruction of Arrogance (b)

"Monks, for the complete destruction of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of arrogance these nine states must be made to become."

Sutta 383

Navasaññā Suttaṃ

The Decay of Arrogance (a)

"Monks, for the complete decay of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of arrogance these nine states must be made to become."

Sutta 384

Jhānasamāpatti Suttaṃ

The Decay of Arrogance (b)

"Monks, for the complete decay of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of arrogance these nine states must be made to become."

Sutta 385

Navasaññā Suttaṃ

The Freedom from Desire for Arrogance (a)

"Monks, for the complete freedom from desire for arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for arrogance these nine states must be made to become."

Sutta 386

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Arrogance (b)

"Monks, for the complete freedom from desire for arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for arrogance these nine states must be made to become."

Sutta 387

Navasaññā Suttaṃ

The Ending of Arrogance (a)

"Monks, for the complete ending of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of arrogance these nine states must be made to become."

Sutta 388

Jhānasamāpatti Suttaṃ

The Ending of Arrogance (b)

"Monks, for the complete ending of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of arrogance these nine states must be made to become."

Sutta 389

Navasaññā Suttaṃ

The Quittance of Arrogance (a)

"Monks, for the complete quittance of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of arrogance these nine states must be made to become."

Sutta 390

Jhānasamāpatti Suttaṃ

The Quittance of Arrogance (b)

"Monks, for the complete quittance of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of arrogance these nine states must be made to become."

Sutta 391

Navasaññā Suttaṃ

The Renunciation of Arrogance (a)

"Monks, for the complete renunciation of arrogance nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of arrogance these nine states must be made to become."

Sutta 392

Jhānasamāpatti Suttaṃ

The Renunciation of Arrogance (b)

"Monks, for the complete renunciation of arrogance nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of arrogance these nine states must be made to become."

Sutta 393

Navasaññā Suttaṃ

The Understanding of Intoxication (a)

"Monks, for the complete understanding of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of intoxication these nine states must be made to become."

Sutta 394

Jhānasamāpatti Suttaṃ

The Understanding of Intoxication (b)

"Monks, for the complete understanding of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of intoxication these nine states must be made to become."

Sutta 395

Navasaññā Suttaṃ

The Comprehension of Intoxication (a)

"Monks, for the complete comprehension of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of intoxication these nine states must be made to become."

Sutta 396

Jhānasamāpatti Suttaṃ

The Comprehension of Intoxication (b)

"Monks, for the complete comprehension of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of intoxication these nine states must be made to become."

Sutta 397

Navasaññā Suttaṃ

The Exhaustion of Intoxication (a)

"Monks, for the complete exhaustion of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of intoxication these nine states must be made to become."

Sutta 398

Jhānasamāpatti Suttaṃ

The Exhaustion of Intoxication (b)

"Monks, for the complete exhaustion of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of intoxication these nine states must be made to become."

Sutta 399

Navasaññā Suttaṃ

The Abandonment of Intoxication (a)

"Monks, for the complete abandonment of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of intoxication these nine states must be made to become."

Sutta 400

Jhānasamāpatti Suttaṃ

The Abandonment of Intoxication (b)

"Monks, for the complete abandonment of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of intoxication these nine states must be made to become."

Sutta 401

Navasaññā Suttaṃ

The Destruction of Intoxication (a)

"Monks, for the complete destruction of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of intoxication these nine states must be made to become."

Sutta 402

Jhānasamāpatti Suttaṃ

The Destruction of Intoxication (b)

"Monks, for the complete destruction of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of intoxication these nine states must be made to become."

Sutta 403

Navasaññā Suttaṃ

The Decay of Intoxication (a)

"Monks, for the complete decay of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of intoxication these nine states must be made to become."

Sutta 404

Jhānasamāpatti Suttaṃ

The Decay of Intoxication (b)

"Monks, for the complete decay of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of intoxication these nine states must be made to become."

Sutta 405

Navasaññā Suttaṃ

The Freedom from Desire for Intoxication (a)

"Monks, for the complete freedom from desire for intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for intoxication these nine states must be made to become."

Sutta 406

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Intoxication (b)

"Monks, for the complete freedom from desire for intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for intoxication these nine states must be made to become."

Sutta 407

Navasaññā Suttaṃ

The Ending of Intoxication (a)

"Monks, for the complete ending of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of intoxication these nine states must be made to become."

Sutta 408

Jhānasamāpatti Suttaṃ

The Ending of Intoxication (b)

"Monks, for the complete ending of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of intoxication these nine states must be made to become."

Sutta 409

Navasaññā Suttaṃ

The Quittance of Intoxication (a)

"Monks, for the complete quittance of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of intoxication these nine states must be made to become."

Sutta 410

Jhānasamāpatti Suttaṃ

The Quittance of Intoxication (b)

"Monks, for the complete quittance of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of intoxication these nine states must be made to become."

Sutta 411

Navasaññā Suttaṃ

The Renunciation of Intoxication (a)

"Monks, for the complete renunciation of intoxication nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of intoxication these nine states must be made to become."

Sutta 412

Jhānasamāpatti Suttaṃ

The Renunciation of Intoxication (b)

"Monks, for the complete renunciation of intoxication nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of intoxication these nine states must be made to become."

Sutta 413

Navasaññā Suttaṃ

The Understanding of Indolence (a)

"Monks, for the complete understanding of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete understanding of indolence these nine states must be made to become."

Sutta 414

Jhānasamāpatti Suttaṃ

The Understanding of Indolence (b)

"Monks, for the complete understanding of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete understanding of indolence these nine states must be made to become."

Sutta 415

Navasaññā Suttaṃ

The Comprehension of Indolence (a)

"Monks, for the complete comprehension of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete comprehension of indolence these nine states must be made to become."

Sutta 416

Jhānasamāpatti Suttaṃ

The Comprehension of Indolence (b)

"Monks, for the complete comprehension of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete comprehension of indolence these nine states must be made to become."

Sutta 417

Navasaññā Suttaṃ

The Exhaustion of Indolence (a)

"Monks, for the complete exhaustion of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete exhaustion of indolence these nine states must be made to become."

Sutta 418

Jhānasamāpatti Suttaṃ

The Exhaustion of Indolence (b)

"Monks, for the complete exhaustion of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete exhaustion of indolence these nine states must be made to become."

Sutta 419

Navasaññā Suttaṃ

The Abandonment of Indolence (a)

"Monks, for the complete abandonment of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete abandonment of indolence these nine states must be made to become."

Sutta 420

Jhānasamāpatti Suttaṃ

The Abandonment of Indolence (b)

"Monks, for the complete abandonment of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete abandonment of indolence these nine states must be made to become."

Sutta 421

Navasaññā Suttaṃ

The Destruction of Indolence (a)

"Monks, for the complete destruction of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete destruction of indolence these nine states must be made to become."

Sutta 422

Jhānasamāpatti Suttaṃ

The Destruction of Indolence (b)

"Monks, for the complete destruction of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete destruction of indolence these nine states must be made to become."

Sutta 423

Navasaññā Suttaṃ

The Decay of Indolence (a)

"Monks, for the complete decay of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete decay of indolence these nine states must be made to become."

Sutta 424

Jhānasamāpatti Suttaṃ

The Decay of Indolence (b)

"Monks, for the complete decay of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete decay of indolence these nine states must be made to become."

Sutta 425

Navasaññā Suttaṃ

The Freedom from Desire for Indolence (a)

"Monks, for the complete freedom from desire for indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete freedom from desire for indolence these nine states must be made to become."

Sutta 426

Jhānasamāpatti Suttaṃ

The Freedom from Desire for Indolence (b)

"Monks, for the complete freedom from desire for indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete freedom from desire for indolence these nine states must be made to become."

Sutta 427

Navasaññā Suttaṃ

The Ending of Indolence (a)

"Monks, for the complete ending of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete ending of indolence these nine states must be made to become."

Sutta 428

Jhānasamāpatti Suttaṃ

The Ending of Indolence (b)

"Monks, for the complete ending of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete ending of indolence these nine states must be made to become."

Sutta 429

Navasaññā Suttaṃ

The Quittance of Indolence (a)

"Monks, for the complete quittance of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,

of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete quittance of indolence these nine states must be made to become."

Sutta 430

Jhānasamāpatti Suttaṃ

The Quittance of Indolence (b)

"Monks, for the complete quittance of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,

which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception, he enters and abides in the ending of perception and feeling.

Monks, for the complete quittance of indolence these nine states must be made to become."

Sutta 431

Navasaññā Suttaṃ

The Renunciation of Indolence (a)

"Monks, for the complete renunciation of indolence nine states must be made to become.

What nine?

The thought of foulness,
of death,
of the repulsiveness of food,
of universal wretchedness,
of impermanence,
of ill inimpermanence,
of no self in ill,
of renunciation,
of freedom from passions.

Monks, for the complete renunciation of indolence these nine states must be made to become."

Sutta 432

Jhānasamāpatti Suttaṃ

The Renunciation of Indolence (b)

"Monks, for the complete renunciation of indolence nine states must be made to become.

What nine?

Herein, monks, a monk,
aloof from sense desires,
aloof from evil ideas,
enters and abides in the first musing,
wherein applied and sustained thought works,
which is born of solitude
and is full of zest and ease.

Suppressing applied and sustained thought,
he enters and abides in the second musing,
which is self-evolved,
born of concentration,
full of zest and ease,
free from applied and sustained thought,
wherein the mind becomes calm and one-pointed.

Free from the fervour of zest,
mindful and self-possessed,
he enters and abides in the third musing,
and experiences in his being
that ease whereof the Ariyans declare:

'He that is tranquil and mindful dwells at ease.'

By putting away ease and by putting away ill,
by the passing away of happiness and misery he was wont to feel,
he enters and abides in the fourth musing,
which is utter purity of mindfulness and poise
and is free of ease and ill.

By passing wholly beyond perceptions of form,
by the passing away of the perceptions of sense-reactions,
unattentive to the perceptions of the manifold,
he enters and abides in the sphere of infinite space, thinking:
'Space is infinite'.

Passing wholly beyond the sphere of infinite space,
he enters and abides in the sphere of infinite consciousness, thinking:
'Consciousness is infinite'.

Passing wholly beyond the sphere of infinite consciousness,
he enters and abides in the sphere of nothingness, thinking:
'There is nothing'.

Passing wholly beyond the sphere of nothingness,
he enters and abides in the sphere of neither perception nor non-perception.

Passing wholly beyond the sphere of neither perception nor non-perception,
he enters and abides in the ending of perception and feeling.

Monks, for the complete renunciation of indolence these nine states must be made to become."

Thus spake the Exalted One.

Glad at heart, those monks rejoiced exceedingly in the word of the Blessed One.

THE SECTION OF THE NINES IS ENDED

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Honour to that Exaalted One, Arahant,
the Fully Enlightened One

Sutta 1

Kim Atthiya? Suttaṃ

What is the object?[1]

---

[1] **[1]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī
at Jeta Grove, in Anāthapiṇḍika's Park.

Then the venerable Ānanda came to see the Exalted One,
and on coming to him saluted the Exalted One
and sat down at one side.
So seated he said this to him:

"Pray, sir, what is the object,
what is the profit
of good conduct?"[2]

"Why, Ānanda, freedom from remorse[3] is the object,
freedom from remorse is the profit

of good conduct."

■

[2] "Pray, sir, what is the object,
what is the profit
of freedom from remorse?"

"Joy, Ānanda, is the object,
joy is the profit
of freedom from remorse."

■

"But, sir, what is the object,
what is the profit
of joy?"

"Rapture, Ānanda,
is the object,
rapture is the profit
of joy."

■

"But pray, sir, what is the object,
what is the profit
of rapture?"

"Calm, Ānanda,
is the object,
calm is the profit
of rapture."

■

"But, sir, what is the object,
what is the profit
of calm?"

"Happiness, Ānanda,
is the object,
happiness is the profit
of calm."

■

[2]"Pray, sir, what is the object,
what is the profit
of happiness?"

"Concentration,[4] Ānanda,
is the object,
concentration is the profit
of happiness."

■

"But pray, sir, what is the object,
what is the profit
of concentration?'

"Knowing and seeing things as they really are, Ānanda,
is the object and profit
of concentration."

■

"What is the object, sir,
what the profit
of knowing and seeing things as they really are?"

"Revulsion and fading of interest, Ānanda,
is the object of it."

■

"Pray, sir, what is the object and profit
of revulsion and fading of interest?"

"Release by knowing and seeing, Ānanda,
is the object and profit of these.

■

So you see, Ānanda,
good conduct has freedom from remorse
as object and profit;
freedom from remorse has joy;
joy has rapture;
rapture has calm;
calm has happiness;
happiness has concentration;
concentration has seeing things as they really are;
seeing things as they really are has revulsion and fading interest;
revulsion and fading of interest **[3]** has release by knowing and seeing as
their object and profit.

So you see, Ānanda, good conduct leads gradually up to the summit."[5]

---

[1]*Kim-atthiyaṇ*. It is not easy to translate this, the adjective of *attha* (cf. *G.S.* iv, pp. vii, x, xix). The root-idea is 'thing-sought,' or '-needed,' and so 'aimed at.' This is well shown in the much-used parable of the man *sār-atthiko (-ika=iya),* 'seeking (or needing) timber': see below again, p. 201; also five times in the *Majjhima* and four times in *K.S.* The 'forward view' in the contexts makes such a term as 'of what use' not quite so suitable.

[2]*Sīlāni* (good conduct) is more literally habits, then, moral habits. The English words give too wide and deep a range.

[3] *Avippaṭisāro;* cf. *D*. i, 73; *S*. iv, 351; *A*. iii, 21 = *G.S*. iii, 16. In the Elevens the same set is made into eleven by taking revulsion-and-fading as two terms.

[4]*Samādhi*.

[5]*Anupubbena aggāya parenti; cf. S*. ii. 20, *ucchedaṇ pareti;* below, pp. 139, 312 of text (*hānāya*). Comy. *arahattāya gacchanti*. Cf. with this sequence that in *K.S*. ii. 26 (XII, § 27), and p. viii.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 2

Cetanā-Karaṇīya Suttaṃ

Thinking with Intention

---

[2] **[3]**

[1][bodh] "Monks, for one who is virtuous,
in full possession of virtue,
there is no need for the purposeful thought:[1]

'May freedom from remorse arise in me.'

This, monks, is in accordance with nature
— that for one who is virtuous,
in full possession of virtue,
freedom from remorse arises.

■

Monks, for one who is free from remorse
there is no need for the purposeful thought:

'May joy arise in me.'

This, monks, is in accordance with nature[2]
— that for one who is free from remorse

joy arises.

■

Monks, for one who is joyous
there is no need for the purposeful thought:

'May rapture arise in me.'

[3] This, monks, is in accordance with nature
— that for one who is joyous
rapture arises.

■

Monks, for one whose heart is enraptured[3]
there is no need for the purposeful thought:

'May my body be calmed.'

This, monks, is in accordance with nature
— that for one whose heart is enraptured
the body is calmed.

■

Monks, for one whose body is calmed
there is no need for the thought:[4]

'I feel happiness.'

This, monks, is in accordance with nature
— that one whose body is calmed
feels happiness.

■

Monks, for one who is happy
there is no need for the thought:

'My mind is concentrated.'

It follows that the happy man's mind is concentrated.

■

[4] Monks, for one who is concentrated
there is no need for the thought:

'I know and see things as they really are.'

It follows naturally that one concentrated does so.[5]

■

Monks, for one who knows and sees things as they really are
there is no need for the thought:

'I feel revulsion;
interest fades in me.'

It follows naturally that such an one
feels revulsion and fading interest.

■

Monks, for one who feels revulsion and fading interest
there is no need for the thought:

'I realize release by knowing and seeing.'

It follows naturally that he who feels revulsion and fading interest
realizes release by knowing and seeing.

§

So you see, monks,
revulsion and fading of interest
have release by knowing and seeing as object and profit;
seeing and knowing (things) as they really are,
have revulsion and fading interest as object and profit;
concentration has knowing and seeing things as they really are as object and profit;
happiness has concentration as object and profit;
calm has happiness;
rapture has calm;
joy has rapture;
freedom from remorse has joy;
good conduct has freedom from remorse as its object,
freedom from remorse as its profit.

[2] Thus, monks, one state just causes another state to swell,
one state just causes the fulfilment of another state,[6]
for the sake of going from the not-beyond to the beyond.'[7]

---

[1] *Na cetanāya karaṇīyaṇ*. For *cetanā* (thinking with intention) see Mrs. Rhys Davids's note at *Buddh. Psych. Ethics, n*. to § 5. This section, equal to the first of the Elevens, is quoted at *Netti,* p. 144. with *cetanā karaṇīyā* and *jāyeyya* in each case for *uppajjatu* of our text; while all its verbs are in the optative, mood.

[2] *Dhammatā esā*.

[3] *Pītī-manassa*.

[4] Up to this point, as noted above, the verbs are optative; the rest are in the indicative mood. I have therefore dropped the word 'purposeful' qualifying *cetanāya*.

[5] *Cf. Expositor,* 157.

[6] *Dhammā'va dhamme abhisandenti ... aripūrenti: cf. D.* i. 73, *so imaṇ kāyaṇ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati*.

[7] *Apārā pāraṇ gamanāya*. Here *Comy.* 'for the purose of going from the this-side-become three-dimensioned round to the nibbāna-beyond.' *Cf. K.S.* v, 225, where this is mistranslated.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 3

Paṭhama Upanisa Suttaṃ

Basis (a) (by the Teacher)

---

[4] **[4]**

[1][bodh] "Monks, in the immoral man
who has lost virtue
his freedom from remorse lacks basis.[1]

■

Freedom from remorse not exist- **[5]** ing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis

in him who has lost calm.

■

Happiness not existing,
right concentration[2] lacks basis
in him who has lost happiness.

■

Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion-and-fading of interest lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion-and-fading of interest not existing,
release by knowing and seeing lacks basis
in him who hae lost revulsion-and-fading of interest.

■

Suppose, monks, a tree[3]
that has lost its branches and foliage;
its sprouts also come not to full growth,
its bark, softwood and core come not to full growth.

■

In like manner, monks,
in the immoral man

who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis
in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.

■

Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion-and-fading of interest lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion-and-fading of interest not existing,
release by knowing and seeing lacks basis
in him who hae lost revulsion-and-fading of interest.

§

But, monks, in the virtuous man
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
[5] the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion-and-fading of interest of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion-and-fading of interest existing,
the release by knowing and seeing of him
who is complete in revulsion-and-fading of interest
is fully based.

■

[6] Suppose, monks, a tree
complete with branches and foliage;

its sprouts also come to full growth,
its bark, soft-wood and core come to full growth.

■

In like manner, monks,
in the virtuous man,
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion-and-fading of interest of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion-and-fading of interest existing,
the release by knowing and seeing of him
who is complete in revulsion-and-fading of interest
is fully based.

---

[1] *Hat'upaniso (Comy. hata-kāraṇo); cf. A.* i, 198, *sa-upanisa* = *G.S.* i, 179; *A.* iv, 99, where the same sequence of virtues begins with *hirottappa* and *indriya-saṇvara,* as 'bases' or connecting-links of virtue. *Comy., ad loc.,* has *jinna-paccayo*. [The word *upanisa* seems in Pāli to be rather connected with *upanissaya* (support) than with the idea of mystic or secret doctrine.]

[2] Here *sammā* is added to the *samādhi* of previous sections.

[3] The simile is at *A*. iii, 20, 200, 360: iv, 336: below text 314-17.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 4

Dutiya Upanisa Suttaṃ

Basis (b) (by Sāriputta)

---

[5] **[6]**

[1][bodh] "Friends, in the immoral man
who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis

in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.

■

Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion-and-fading of interest lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion-and-fading of interest not existing,
release by knowing and seeing lacks basis
in him who hae lost revulsion-and-fading of interest.

■

Suppose, friends, a tree
that has lost its branches and foliage;
its sprouts also come not to full growth,
its bark, softwood and core come not to full growth.

■

In like manner, friends,
in the immoral man

who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis
in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.

■

Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion-and-fading of interest lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion-and-fading of interest not existing,
release by knowing and seeing lacks basis
in him who hae lost revulsion-and-fading of interest.

§

But, friends, in the virtuous man
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion-and-fading of interest of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion-and-fading of interest existing,
the release by knowing and seeing of him
who is complete in revulsion-and-fading of interest
is fully based.

■

Suppose, friends, a tree
complete with branches and foliage;

its sprouts also come to full growth,
its bark, soft-wood and core come to full growth.

■

In like manner, friends,
in the virtuous man,
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion-and-fading of interest of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion-and-fading of interest existing,
the release by knowing and seeing of him
who is complete in revulsion-and-fading of interest
is fully based.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 5

Tatiya Upanisa Suttaṃ

Basis by Ānanda (c)

---

[6] **[6]**

[1][bodh] "Friends, in the immoral man
who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis

in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.

■

Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion-and-fading of interest lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion-and-fading of interest not existing,
release by knowing and seeing lacks basis
in him who hae lost revulsion-and-fading of interest.

■

Suppose, friends, a tree
that has lost its branches and foliage;
its sprouts also come not to full growth,
its bark, softwood and core come not to full growth.

■

In like manner, friends,
in the immoral man

who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis
in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.

■

Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion-and-fading of interest lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion-and-fading of interest not existing,
release by knowing and seeing lacks basis
in him who hae lost revulsion-and-fading of interest.

§

But, friends, in the virtuous man
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion-and-fading of interest of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion-and-fading of interest existing,
the release by knowing and seeing of him
who is complete in revulsion-and-fading of interest
is fully based.

■

Suppose, friends, a tree
complete with branches and foliage;

its sprouts also come to full growth,
its bark, soft-wood and core come to full growth.

■

In like manner, friends,
in the virtuous man,
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion-and-fading of interest of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion-and-fading of interest existing,
the release by knowing and seeing of him
who is complete in revulsion-and-fading of interest
is fully based.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 6

Samādhi Suttaṃ

Concentration (a) (by the Teacher).[1]

---

[7] **[6]**

[1][bodh] Now the venerable Ānanda went to see the Exalted One,
and on coming to him
saluted him and sat down at one side.
So seated he said this to the Exalted One:

"Pray sir, may it be
that a monk's winning of concentration
is of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it
and yet at the same time does perceive?"

■

"It may be so, Ānanda.

A monk's winning of concentration may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it
and yet at the same time he may perceive."

■

"But, sir, in what way
may a monk's winning of concentration
be of such a sort
that still he does perceive?"

■

[8] "Herein, Ānanda, a monk has this perception:

'This is the real,
this is the best, namely,
the calming of all activities,
the rejection of all substrate,
the ending of craving,
the fading of **[7]** interest, stopping, nibbāna.'

■

In such a way, Ānanda, a monk's winning of concentration may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it
and yet at the same time he does perceive."

---

[1] Repeated in the Elevens with the addition of one item.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 7

Dutiya Samādhi Suttaṃ

Concentration (b) (by Sāriputta).

---

[8] **[7]**

[1][bodh] Now the venerable Ānanda went to see the Venerable Sāriputta, and on coming to him
greeted him courteously, and after the exchange of greetings and reminiscent talk,
sat down at one side.

So seated the venerable Ānanda said this to the Venerable Sāriputta:

"Pray Sāriputta, your reverence, may it be
that a monk's winning of concentration
is of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;

that in this world he is unaware of this world,
in the world beyond unaware of it
and yet at the same time does perceive?"

■

[9] "Yes Ānanda, your reverence, a monk's winning of concentration may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it
and yet at the same time he may perceive."

■

"Pray, Sāriputta, your reverence, in what way
may that be?"

■

"Once on a time, Ānanda, your reverence,
I myself was staying near this same Sāvatthī in Dark Wood,[1]
and on that occasion I attained to concentration of such a sort
that in earth I was unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,

in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world I was unaware of this world,
in the world beyond unaware of it
and yet at the same time I did perceive."

■

"Pray what did you perceive on that occasion, Sāriputta, your reverence?"

■

"One perception arose in me:

'To end becoming is nibbāna.'

Another perception faded out in me:

'To end becoming[2] is nibbāna.'

■

Just as, your reverence,
from a fire of splinters[3]
one spark arises
and another sprak fades out,
even so in me
one perception arose:

'To end becoming is nibbāna',
and another perception,
that to end becoming is nibbāna,
faded out in me.

Yet at the same time, your reverence,
I consciously perceived."

[1] *Cf*. *Vin* i, 298; *A*. iii, 359; *K.S*. i, 160 *n*.

[2] *I.e*. rebirth.

[3] Simile at *M*. i, 259.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 8

Saddha Suttaṃ

The Believer[1]

---

[10] **[8]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk may be a believer
but yet not be virtuous.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be both a believer
and virtuous?'

But, monks, when a monk is both a believer
and virtuous,
he is complete in that respect.

■

Monks, a monk may be both a believer
and virtuous
yet not learned.[2]

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be both a believer
and virtuous
and learned?'

But, monks, when a monk is a believer
and virtuous,
and learned,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
yet no dhamma-preacher.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous

and learned,
and a dhamma-preacher?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
yet not a frequenter of debates.[3]

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
yet not be confident[4] in expounding dhamma in a company.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
yet not be expert in discipline.[5]

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
yet be no forest-dweller,
a lodger in solitude.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
a lodger in solitude?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is a forest-dweller,
a lodger in solitude,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
a lodger in solitude,
yet not be one who attains at will,
without difficulty
and without trouble,
the four musings[6]

which belong to the higher thought,
which even in this same visible state
are blissful to abide in.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
and be a lodger in solitude
and be one who attains at will,
without difficulty
and without trouble,
the four musings
which belong to the higher thought,
which even in this same visible state
are blissful to abide in?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is a forest-dweller,
a lodger in solitude,
and is one who attains at will,
without difficulty

and without trouble,
the four musings
which belong to the higher thought,
which even in this same visible state
are blissful to abide in
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
a lodger in solitude,
and be one who attains at will,
without difficulty
and without trouble,
the four musings
which belong to the higher thought,
which even in this same visible state
are blissful to abide in,
yet he does not, by destroying the cankers,
in this same visible state comprehending it of himself,
realize the heart's release,
the release by insight,
and attaining it abide therein.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
and be a lodger in solitude
and be one who attains at will,
without difficulty
and without trouble,
the four musings
which belong to the higher thought,
which even in this same visible state
are blissful to abide in,
and by destroying the cankers,
in this same visible state comprehending it of myself,
realize the heart's release,
the release by insight,
and attaining it abide therein?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is a forest-dweller,
a lodger in solitude,
and is one who attains at will,
without difficulty
and without trouble,
the four musings
which belong to the higher thought,

which even in this same visible state
are blissful to abide in,
and by destroying the cankers,
in this same visible state comprehending it of himself,
realizes the heart's release,
the release by insight,
and attaining it abides therein,
he is complete in that respect.

[9] Monks, if he be endowed with these ten qualities a monk is altogether[7] charming and complete in every attribute."

---

[1] *Saddho* is defined in the Elevens as one who is sure *Iti pi so Bhagavā*, etc.

[2] *Bahussuta,* one who has heard much.

[3] *Parisāvacara; cf. K.S.* v, 60 *n*.

[4] *Visārada; cf.* below, § 22, *visārado paṭijānāmi dhammaṃ desetuṃ*.

[5] *Vinayadhara,* one who, like Upāli, knows by heart the rules of discipline.

[6] All these belong to the Ariyan Method (*ñāya*), see *G.S.* ii, 41.

[7] *Samanta-pāsaāilco*. The title (*etad-agga*) conferred on the monk Upasena because of his highly qualified following at *A*. i, 24 = *G.S.* i, 10. It is also the name of the Vinaya Commentary.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 9

Santa-Vimokkha Suttaṃ

The Blissful

---

[11] **[9]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk may be a believer
but yet not be virtuous.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be both a believer
and virtuous?'

But, monks, when a monk is both a believer
and virtuous,
he is complete in that respect.

■

Monks, a monk may be both a believer
and virtuous
yet not learned.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be both a believer
and virtuous
and learned?'

But, monks, when a monk is a believer
and virtuous,
and learned,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
yet no dhamma-preacher.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous

and learned,
and a dhamma-preacher?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
yet not a frequenter of debates.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
yet not be confident in expounding dhamma in a company.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
yet not be expert in discipline.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
yet be no forest-dweller,
a lodger in solitude.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous

and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
a lodger in solitude?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is a forest-dweller,
a lodger in solitude,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
a lodger in solitude,
yet not be one who abides experiencing with body
those blissful deliverances[1] in the formless,
experienced by him
who passes beyond objective forms.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
and be a lodger in solitude
and be one who abides experiencing with body
those blissful deliverances in the formless,
experienced by him
who passes beyond objective forms?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is a forest-dweller,
a lodger in solitude,
and is one who abides experiencing with body
those blissful deliverances in the formless,
experienced by him
who passes beyond objective forms
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,

and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
a lodger in solitude,
and is one who abides experiencing with body
those blissful deliverances in the formless,
experienced by him
who passes beyond objective forms,
yet he does not, by destroying the cankers,
in this same visible state comprehending it of himself,
realize the heart's release,
the release by insight,
and attaining it abide therein.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be a forest-dweller,
and be a lodger in solitude
and is one who abides experiencing with body
those blissful deliverances in the formless,
experienced by him
who passes beyond objective forms,
and by destroying the cankers,
in this same visible state comprehending it of myself,
realize the heart's release,

the release by insight,
and attaining it abide therein?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is a forest-dweller,
a lodger in solitude,
and is one who abides experiencing with body
those blissful deliverances in the formless,
experienced by him
who passes beyond objective forms,
and by destroying the cankers,
in this same visible state comprehending it of himself,
realizes the heart's release,
the release by insight,
and attaining it abides therein,
he is complete in that respect.

Monks, if he be endowed with these ten qualities a monk is altogether charming
and complete in every attribute."

---

[1] *Cf*. *A*. ii, 183. 'The eightfold deliverance is to be experienced with body.' These eight are given at *A*. iv, 306, etc.; *D*. ii, III; Numbers 1-7 are discussed at *Buddh*. *Psych*. *Eth*., § 246 ff.; *Expositor* i, 255.

Aṇguttara Nikāya
X. Dasaka-Nipāta
I. Ānisaṇsa Vagga

Sutta 10

Vijjā Suttaṃ

By Knowing[1]

---

[12] **[9]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk may be a believer
but yet not be virtuous.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be both a believer
and virtuous?'

But, monks, when a monk is both a believer
and virtuous,
he is complete in that respect.

■

Monks, a monk may be both a believer
and virtuous
yet not learned.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be both a believer
and virtuous
and learned?'

But, monks, when a monk is a believer
and virtuous,
and learned,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
yet no dhamma-preacher.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous

and learned,
and a dhamma-preacher?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
yet not a frequenter of debates.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
yet not be confident in expounding dhamma in a company.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
yet not be expert in discipline.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
yet not be one who can recall his former dwelling in divers ways, thus:

One birth,
[10] two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,

a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere.'

Thus he calls to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous

and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be be one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

"I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere."

Thus calling to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,

was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence.

he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and is one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,

the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence,
but he may not be one who with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state

according to their deeds
(so as to say):

'Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,
the Woeful Way,
the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,

fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

'How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,

disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,
in all their characteristics,
and be one who with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

"Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,

the Woeful Way,
the Downfall,
in Purgatory!"

Or:

"Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World."

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds?'

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and is confident in expounding dhamma in a company,
and is expert in discipline,
and is one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,
in all their characteristics,
and is one who with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing

and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

'Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,
the Woeful Way,
the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds,

he is complete in that respect.

■

Monks, a monk may be a believer
and virtuous,
and learned,
and a dhamma-preacher
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and is one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,

was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,
in all their characteristics,
in many various ways,
his previous states of existence,
and be one who with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

'Alas! these worthies,
given to the practice of evil deeds,
of evil words,

of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,
the Woeful Way,
the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds.
yet he does not, by destroying the cankers,
in this same visible state comprehending it of himself,

realize the heart's release,
the release by insight,
and attaining it abide therein.

Thus in that respect he is incomplete.

That defect must be remedied by the thought:

"How can I be a believer
and virtuous
and learned,
and a dhamma-preacher,
and a frequenter of debates,
and be confident in expounding dhamma in a company,
and be expert in discipline,
and be one who can recall his former dwelling in divers ways, thus:

One birth,
two births,
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence

and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,
in all their characteristics,
and be one who with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

'Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,
the Woeful Way,

the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,
on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds and by destroying the cankers,
in this same visible state comprehending it of myself,
realize the heart's release,
the release by insight,
and attaining it abide therein?"

But, monks, when a monk is a believer
and virtuous,
and learned,
and a dhamma-preacher,
and a frequenter of debates,

and is confident in expounding dhamma in a company,
and is expert in discipline,
and is one who can recall his former dwelling in divers ways, thus:

One birth,
two births,[2]
three, four, five,
ten, twenty, thirty, forty, fifty,
a hundred,
a thousand,
a hundred thousand births:
the various destructions of aeons,
the various renewals of aeons,
both the destructions and renewals of eons, thus:

'I lived there,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere:
there too I lived,
was named thus,
was of such a clan,
of such a caste,
was thus supported,
had such and such pleasant and painful experiences,
had such length of days,
disappeared thence
and arose elsewhere,'

Thus calling to mind
in all their specific details,

in all their characteristics,
and is one who with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds
(so as to say):

'Alas! these worthies,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Noble Ones,
of perverted views
and reaping the fruits of their perverted views, -
these beings,
on the dissolution of body after death
arose again in the Waste,
the Woeful Way,
the Downfall,
in Purgatory!'

Or:

'Ah, these worthies,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Noble Ones,
but of sound views
and reaping the fruits of their sound views, -
these beings,

on the dissolution of the body after death
arose again in the Happy Lot,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again,
beings both mean and excellent,
fair and foul,
gone to a happy state,
gone to a woeful state
according to their deeds,
and by destroying the cankers,
in this same visible state comprehending it of himself,
realizes the heart's release,
the release by insight,
and attaining it abides therein,
he is complete in that respect.

Monks, if he be endowed with these ten qualities
a monk is altogether charming
and complete in every attribute."

---

[1] The *uddana* has *Vijjaya* (?) probably referring to the sentence about his former dwelling.

[2] Text abbreviates this well-known passage occurring *e.g.* at *G.S.* i, 147, and later on in this volume, and by error repeats several sentences.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 11

Sen'āsana Suttaṃ

Lodging

---

[15] **[10]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Complete in five factors, monks,
a monk who follows after and resorts to
the lodging-place[2] which is complete in five factors
in no long time,
by destroying the cankers,
realizes in this same visible existence
the heart's release,
the release by insight,
thoroughly comprehending it of himself,

and having attained it
abides therein.

§

How is a monk complete in five factors?

Herein a monk is a believer;
he believes:

'He that Exalted **[11]** One, Arahant,
is a perfectly Enlightened One,
perfect in knowledge and practice,
a Welfarer,
a world-knower,
trainer unsurpassed of men to be trained,
teacher of devas and mankind,
Awakened One,
Exalted One.'

■

Moreover he is little troubled by sickness and disease;

■

he is furnished with digestive power[3]
not too hot or too cold,
but even
and suitable for striving;[4]

■

he is honest,
no deceiver,
he is one who shows himself as he really is
to the Teacher,
to his discerning co-mates in the brahma-life;

■

he dwells resolute in energy,
ever striving to abandon bad qualities,
stout and strong to acquire good qualities,
not shirking the burden in good qualities;[5]

■

he is a man of insight,
possessed of insight
for tracing the rise and fall of things,
insight that is Ariyan,
penetrating,
going on to the utter destruction of ill.[6]

In this way, monks,
a monk is complete in five factors.

§

And how is one's lodging-place complete in five factors?

Herein, monks, a lodging-place
is not too far
and not too near (a village),
but suitable for coming and going,

by day not frequented,
by night quiet and undisturbed by noise,
not plagued with contact of flies,
mosquitoes,
wind,
rain
and creeping things.

■

Moreover, for one dwelling in such a lodging-place
the supply of robes and alms-food,
of bed and lodging,
comforts in sickness
and medicaments
comes about with little trouble;

■

further in that lodging-place
dwell elder monks who have heard much,
who are versed in the sayings,
who know the teachings thoroughly,
[16] who know the discipline and summaries by heart.[7]

Consorting with them from time to time
he inquires of them
and questions them **[12]** thus:

'How is this, your reverence?

What is the meaning of this?'

Those worthies then open up to him
what was sealed,
make clear what was obscure,

and on divers doubtful points of doctrine
they resolve his doubts.

That, monks, is how one's lodging-place is complete in five factors.

§

Indeed, monks, complete in five factors,
a monk who follows after
and resorts to the lodging-plaee
complete also in five factors
in no long time,
by destroying the cankers,
realizes in this same visible existence
the heart's release,
the release by insight,
thoroughly comprehending it of himself,
and having attained it abides therein."

---

[1] *Nātha* at § 17; *cf*. the name *Anātha-piṇḍika,* 'feeder of the helpless.'

[2] *Cf*. G.S. i, 220.

[3] *Sama-vepākiṇiyā gahaṇiyā; cf*. *D*. ii, 177; iii, 166 = *Dialog*. ii, 208 and *n.;* iii, 157 (in *Marks of the Superman*); *A*. iii, 65 = *G.S*. iii, 54. Our *Comy*. has nothing to say about this *gahaṇī* or inner process or organ. According to DA. ii, 628, it is *kammaja-tejo-dhātu* (digestive heat). See note to *Dialog*. ii, 208.

[4] *Majjhimāya padhāna-kkhamāya*. So Mr. Hare at *G.S.* iii, 54. At *Dialog*, iii, 157, the quality is ascribed to the person himself (patience in exertion), but obviously it refers to the digestion.

[5] *Cf. K.S.* v, 173 (The Controlling Power of Energy).

[6] *Cf. K.S.* v, 175 (The Controlling Power of Insight).

[7] *Āgatāgamā; cf. G.S.* i, 101; iii, 257.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 12

Pañc'Aṇga Suttaṃ

Factors

---

[16] **[12]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a monk who has given up five factors
and is complete in five factors
is called in this Dhamma-discipline:

'All proficient,[1]
one who has lived the life,
the best of men.'

§

And how is a monk one who has given up five factors?

Herein a monk's sensual desire is given up,
malevolence,
sloth-and-torpor,
worry-and-flurry,
doubt-and-wavering are given up.

Thus is he one who has given up five factors.

§

And how is he complete in five factors?

Herein a monk is complete
in the sum total of a master's virtues,
of a master's concentration,[2]
in the sum total of a master's insight,
release,
the release by knowing and seeing.

Thus is he complete in five factors.

§

Monks, a monk who has given up five
and is complete in five factors
is called in this Dhamma-discipline:

'All-proficient,
one who has lived the life,
the best of men.'

Not sensual desire, malevolence,
Nor sloth-and-torpor, worry-and-flurry at all,
Not doubt-and-wavering in a monk are seen.
[17] **[13]** Blest with a master's virtues, concentration,
Release and knowledge which belong to it, -
He surely, with five factors all complete,
Abandoning five factors, is thus called
"One all-proficient in this Dhamma-discipline."[3]

---

[1] *Kevalī; cf. Itiv.* § 97, 'One lovely in virtue, nature and insight' (an 'all-rounder') is so called. *Comy. kemlehi guṇehi samannāgato; cf. V.M.* i, 146: *KhA.*. 115 (on *kevala-kappa*) = *SA.* i, 15, which quotes our passage, reading *kevalaṃ*. The word is also used for *nibbāna*.; in Sankhya and Yoga works it means the complete absorption in the thought of the universal unity (*kaivalya*), or the complete isolation of the *purusha* after death of the body.

[2] *Samādhi-k-khandha; cf.* G.S. ii, 51.

[3] Partly at *Thag.* v. 74 and v. 1010; *Thig.* v. 165.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 13

Saṇyojana Suttaṃ

Fetters

---

[17] **[13]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"There are these ten fetters, monks.

What ten?

The five fetters pertaining to this world
and the five pertaining to the higher world.[1]

§

And what, monks, are the five pertaining to this world?

The view of the individual-group,
doubt-and-wavering,
wrong handling of habit-and-ritual,
sensual desire
and malevolence.

These are the five fetters pertaining to this world.

■

And what are the five pertaining to the higher world?

Lust of objective form,
lust of the formless,
conceit,
excitement
and ignorance.

These are the five fetters pertaining to the higher world."

---

[1] *Cf*. *K.S*. v, 49 nn.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 14

Ceto-Khila Suttaṃ

Obstruction

---

[17] **[13]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, in whatsoever monk or nun five mental obstructions[1]
are not abandoned
and five bondages of the heart
are not well rooted out,
in such an one
come night, come day,
decline, not growth,
in good states
may be looked for.

§

2. And in what sort[2]
are the five mental obstructions not abandoned?

Herein a monk has doubts and waverings about the Teacher.

He is not drawn to him,
he is not sure about him.

In a monk who so doubts and wavers,
who is not drawn to
and is not sure about the Teacher,
the mind of such an one inclines not to exertion,
to application,
to perseverance,
to striving.

In him **[14]** whose mind inclines not [18] to exertion,
to application,
to perseverance,
to striving
this first mental obstruction
is not abandoned.

■

3. Again, monks, a monk has doubts about dhamma.

He is not drawn to it,
he is not sure about it.

In a monk who so doubts and wavers,
who is not drawn to
and is not sure about the dhamma,
the mind of such an one inclines not to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines not to exertion,
to application,
to perseverance,
to striving
this second mental obstruction
is not abandoned.

■

4. Again, monks, a monk has doubts about the order of monks.

He is not drawn to it,
he is not sure about it.

In a monk who so doubts and wavers,
who is not drawn to
and is not sure about the order of monks,
the mind of such an one inclines not to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines not to exertion,
to application,
to perseverance,
to striving
this third mental obstruction
is not abandoned.

■

5. Again, monks, a monk has doubts about the training.

He is not drawn to it,
he is not sure about it.

In a monk who so doubts and wavers,
who is not drawn to
and is not sure about the training,
the mind of such an one inclines not to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines not to exertion,
to application,
to perseverance,
to striving
this fourth mental obstruction
is not abandoned.

■

6. Again, monks, a monk is vexed with his co-mates in the brahma-life,
displeased,
troubled in mind,
come to a stop.

In a monk who is vexed with his co-mates in the brahma-life,
displeased,
troubled in mind,
come to a stop,
the mind of such an one inclines not to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines not to exertion,
to application,
to perseverance,
to striving
this fifth mental obstruction
is not abandoned.

In this one the five mental obstructions
are not abandoned.

§

7. And in what sort
are the five bondages of the heart
not well rooted out?

Herein a monk is not dispassionate in things sensual;
desire,
affections,
thirsting,
distress
and craving
have not gone from him.

In a monk who is not dispassionate in things sensual;
desire,
affections,
thirsting,
distress
and craving
has not gone from him,
the mind inclines not to exertion,
to application,

perseverance
and striving.

In him whose mind inclines not to exertion,
to application,
perseverance
and striving,
this first bondage of the heart
is not well rooted out.

■

8. Again in body a monk is not dispassionate;
desire,
affections,
thirsting,
distress
and craving
have not gone from him.

In a monk who is not dispassionate in things bodily;
desire,
affections,
thirsting,
distress
and craving
not gone from him,
the mind inclines not to exertion,
to application,
perseverance
and striving.

In him whose mind inclines not to exertion,
to application,
perseverance
and striving,

this second bondage of the heart
is not well rooted out.

■

9. Again a monk is not dispassionate in the matter of objective form;
desire,
affections,
thirsting,
distress
and craving
have not gone from him.

In a monk who is not dispassionate in the matter of objective form;
desire,
affections,
thirsting,
distress
and craving
not gone from him,
the mind inclines not to exertion,
to application,
perseverance
and striving.

In him whose mind inclines not to exertion,
to application,
perseverance
and striving,
this third bondage of the heart
is not well rooted out.

■

10. Again, a monk, having eaten his bellyful[3]
lives given to the pleasure

of lying down on back or side,[4]
a prey to torpor.

In a monk who having eaten his bellyful
lives given to the pleasure
of lying down on back or side,
a prey to torpor,
the mind inclines not to exertion,
to application,
perseverance
and striving.

In him whose mind inclines not to exertion,
to application,
perseverance
and striving,
this fourth bondage of the heart
is not well rooted out.

■

11. Again, a monk, leads the brahma-life
with a view to join some order of devas,
with the thought:

"By virtue of this way of life
or practice
or austerity
or brahma-life
I shall become some deva or other."

Whatsoever monk leads the brahma-life
with a view to join some order of devas,
with the thought:

"By virtue of this way of life
or practice

or austerity
or brahma-life
I shall become some deva or other,"
his mind inclines not to exertion,
to application,
to perseverance and striving.

In him whose mind inclines not to exertion,
to application,
perseverance
and striving,
this fifth bondage of the heart
is not well rooted out.

In this one the five bondages of the heart
are not well rooted out.

§

12. Monks, in whatsoever monk or nun
these five mental obstructions
are not abandoned
and these five bondages of the heart
are not well rooted out,
in such an one,
come night, come day,
decline, not growth,
in good states may be looked for.

§

[15] Just as, monks, in the dark period of the moon,[5]
come night, come day,
it wanes in beauty,
wanes in roundness,
wanes in splendour,
wanes in the height and compass of its orbit -
even so in whatsoever monk or nun
these five mental obstructions
be not abandoned
or these five bondages of the heart
be not well rooted out,
in such,
come night, come day,
decline,
not growth,
in good states may be looked for.

■

But in whatsoever monk or nun
these five mental obstructions
are abandoned
and these five bondages of the heart
are well rooted out,
growth,
not decline,
in good states may be looked for.

§

13. And in what sort, monks, are the five mental obstructions abandoned?

Herein a monk has no doubts and waverings about the Teacher.

He is drawn to him,
he is sure about him.

In a monk who has no doubts and waverings,
who is drawn to
and is sure about the Teacher,
the mind of such an one inclines to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines to exertion,
to application,
to perseverance,
to striving
this first mental obstruction
is abandoned.

■

14. Again, monks, a monk has no doubts and waverings about dhamma.

He is drawn to it,
he is sure about it.

In a monk who has no doubts and waverings,
who is drawn to
and is sure about the dhamma,
the mind of such an one inclines to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines to exertion,
to application,

to perseverance,
to striving
this second mental obstruction
is abandoned.

■

15. Again, monks, a monk has no doubts and waverings about the order of monks.

He is drawn to it,
he is sure about it.

In a monk who has no doubts and waverings,
who is drawn to
and is sure about the order of monks,
the mind of such an one inclines to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines to exertion,
to application,
to perseverance,
to striving
this third mental obstruction
is abandoned.

■

16. Again, monks, a monk has no doubts and waverings about the training.

[20]He is drawn to it,
he is sure about it.

In a monk who has no doubts and waverings,
who is drawn to

and is sure about the training,
the mind of such an one inclines to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines to exertion,
to application,
to perseverance,
to striving
this fourth mental obstruction
is abandoned.

■

17. Again, monks, a monk is not vexed with his co-mates in the brahma-life,
but is pleased and untroubled in mind,
come to a stop.

In a monk who is not vexed with his co-mates in the brahma-life,
but is pleased and untroubled in mind,
the mind of such an one inclines to exertion,
to application,
to perseverance,
to striving.

In him whose mind inclines to exertion,
to application,
to perseverance,
to striving
this fifth mental obstruction
is abandoned.

In this one the five mental obstructions
are abandoned.

§

18. And in what sort, monks, are the five bondages of the heart well rooted out?

Herein a monk is dispassionate in things sensual;
desire,
affections,
thirsting,
distress
and craving
are gone from him.

In a monk who is dispassionate in things sensual;
desire,
affections,
thirsting,
distress
and craving
gone from him,
the mind inclines to exertion,
to application,
perseverance
and striving.

In him whose mind inclines to exertion,
to application,
perseverance
and striving,
this first bondage of the heart
is well rooted out.

■

19. Again in body a monk is dispassionate;
desire,
affections,
thirsting,
distress
and craving
are gone from him.

In a monk who is not dispassionate in things bodily;
desire,
affections,
thirsting,
distress
and craving
gone from him,
the mind inclines to exertion,
to application,
perseverance
and striving.

In him whose mind inclines to exertion,
to application,
perseverance
and striving,
this second bondage of the heart
is well rooted out.

■

20. Again a monk is dispassionate in the matter of objective form;
desire,
affections,
thirsting,
distress
and craving
are gone from him.

In a monk who is dispassionate in the matter of objective form;
desire,
affections,
thirsting,
distress
and craving
gone from him,
the mind inclines to exertion,
to application,
perseverance
and striving.

In him whose mind inclines to exertion,
to application,
perseverance
and striving,
this third bondage of the heart
is well rooted out.

■

21. Again, a monk, does not eat his bellyful
does not live given to the pleasure
of lying down on back or side,
a prey to torpor.

In a monk who does not eat his bellyful
who does not live given to the pleasure
of lying down on back or side,
a prey to torpor,
the mind inclines to exertion,
to application,
perseverance
and striving.

In him whose mind inclines to exertion,
to application,
perseverance
and striving,
this fourth bondage of the heart
is well rooted out.

■

22. Again, a monk, leads not the brahma-life
with a view to join some order of devas,
with the thought:

"By virtue of this way of life
or practice
or austerity
or brahma-life
I shall become some deva **[16]** or other."

Whatsoever monk leads not the brahma-life
with a view to join some order of devas,
with the thought:

"By virtue of this way of life
or practice
or austerity
or brahma-life
I shall become some deva or other,"
his mind inclines to exertion,
to application,
to perseverance and striving.

In him whose mind inclines to exertion,
to application,
perseverance
and striving,

this fifth bondage of the heart
is well rooted out.

In this one the five bondages of the heart
are well rooted out.

§

23. Monks, in whatsoever monk or nun
these five mental obstructions
are abandoned
and these five bondages of the heart
are well rooted out,
in such an one,
come night, come day,
growth,
not decline,
in good states may be looked for.

§

Just as in the bright period of the moon,
come night, come day,
it waxes in beauty,
waxes in roundness,
waxes in splendour,
waxes in the height and compass of its orbit,
even so
in whatsoever monk or nun

these five mental obstructions
are abandoned
and these five bondages of the heart
are well rooted out,
in such,
come night, come day,
growth,
not decline,
in good states may be looked for.'

---

[1] *Ceto-khilā; cf. K.S.* v, 45; G.S. iii, 182 (without similes). The sutta is at *M.* i, 101; *Further Dialog,* i, 71. Lord Chalmers trans. 'the fallows of his heart are left untilled.' In *M.* our first simile is lacking, while the last one is of the hen hatching eggs.

[2] *Katamassa. M.* i, *ad loc.,* has *katam assa* throughout followed by *imassa.*

[3] *Cf. A.* iv, 343. [AN 8.86 Hare]

[4] *Seyya-sukhaṃ passa-sukhaṃ; cf. G.S.* ii, 249 on postures; where the 'luxurious' are said to lie on the side.

[5] *Cf. S.* ii, 106 = *JLS.* ii, 130; below, § 67.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 15

Appamāda Suttaṃ

Seriousness

---

[21] **[16]**

[1][bodh] Monks, as compared with creatures,
whether footless, bipeds, quadrupeds,
or those of many feet,
with form or void of form,
with sense or void of sense,
or indeterminate in sense,
a Wayfarer,
an arahant,
a fully enlightened one
is reckoned chief of them,
even so, monks, whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states
seriousness is reckoned chief.[1]

■

Just as, monks, of all the foot-characteristics
of such creatures as roam about[2]
are joined together in the foot of the elephant,
and as the elephant's foot
in size
is reckoned chief,
even so, whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as, monks, in a peaked house
all the rafters whatsoever
go together to the roof-peak,
slope to the roof-peak,
are joined together in the roof-peak,
and of them
the roof-peak is **[17]** reckoned chief,
even so, monks, whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

[22]Just as, monks, of all root scents,
black gum[3] is reckoned chief,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as of all wood scents
red sandalwood is reckoned chief,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as of all flower scents
the jasmine is reckoned chief,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as all petty princes whatsoever
follow in the train of the universal monarch
and he is reckoned chief of them,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as of all starry bodies whatsoever
the radiance does not equal one-sixteenth part
of the radiance of the moon
and the moon's radiance is reckoned chief of them,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as in the autumn season,
when the sky is opened up
and cleared of clouds,
the sun leaping up into the firmament
drives away all darkness
and shines and burns and flashes forth,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

■

Just as, monks, whatsoever great rivers there be,[4]
such as *Gangā, Yamunā, Aciravatī, Sarabhū and Mahī*,
all of them make for,
flow to,
slide
and tend to the ocean,
and the mighty ocean is reckoned chief of them,
even so whatsoever good states there be,
all of them are rooted in seriousness,
unite in seriousness,
of those states seriousness is reckoned chief.

---

[1] *Cf. A.* ii, 34; iii, 35 = *G.S.* ii, 38; iii, 26.

[2] Reading *jangamānaṇ* for text's *jangalānaṇ; cf. K.S.* v, 34 *ff.* and notes.

[3] *Kāḷāṇusārī. P. Dict.* 'a fragrant black substance.' According to Benfey's *Sanskrit Dict.* (ref. to *Sucr.* ii, 94, 21) it is benzoin; 'gum benjamin' is a thick

juice flowing from cuts in the bark of a tree in Sumatra. Elsewhere I have wrongly translated (*K.S.* iii, 132; v, 35) as 'dark sandalwood.'

[4] *Cf. K.S.* v, 32, etc.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 16

Āhuneyya Suttaṃ

Worshipful

---

[23] **[17]**

[1][bodh] THUS have I heard:

The Exalted One addressed the monks,
saying:

"Monks."

"Yes, lord," replied those monks to the Exalted One.

The Exalted One said:

"Monks, these ten[1] persons are worthy of worship,
worthy of reverence,
worthy of gifts,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world.

What ten persons?

A Wayfarer, arahant, a fully enlightened one,
a Pacceka Buddha,
one released in both respects,
one released by insight,
one who has testified (to the truth) in his own person,[2]
one **[18]** who has won view,
one released by faith,
and one who is a son by adoption.[3]

These are the ten persons worthy of worship,
worthy of reverence,
worthy of gifts,
worthy of salutations with clasped hands,
a field of merit unsurpassed for the world."

---

[1] At *G.S.* ii, 250, the first four are reckoned worthy of a cairn. At *A.* iv, 10, seven of these are worshipful.

[2] *Kāya-sakkhī; cf. G.S.* i, 69, 102, 103 *nn.;* ii, 99.

[3] *Gotrabhū,* 'become one of the clan,' 'converted,' 'one of the elect.' *Cf. A.* iv, 373; defined at *Pugg.* 12, 13; *V.M.* 138; Compendium of Philosophy, 55, 215. Here *Comy.* has *sikhā-patta* (flame-, or crest-reached?) *vipassanā-bhūto* (insight-become) *nibbānārammaṇe gotrabhū - ñānena samannāgato.*

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 17

Paṭhama Nātha-Karaṇa Suttaṃ

Warder (a)

---

[23] **[18]**

[1][bodh] THUS have I heard: [No Nidana]

"Monks, do ye live warded,[1] not warderless.

Sorrowfully dwells the warderless monk.

§

Monks, there are these ten states that make for warding.

What ten?

Herein a monk is virtuous,
restrained with the restraint of the Obligation,
well equipped in range of practice,

seeing danger in minutest faults,
and undertaking the precepts trains himself therein.

In so far as a monk is virtuous,
restrained with the restraint of the Obligation,
well equipped in range of practice,
seeing danger in minutest faults,
and undertaking the precepts trains himself therein,
this is a state that makes for warding.

■

Then again a monk has heard much;
he bears in mind what he has heard,
he stores up what he has heard.

Whatsoever teachings,
lovely at the beginning,
lovely midway,
lovely at the end (of life),
in spirit and in letter
do stress the brahma-life
in its all-round fullness
and utter purity,
such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered
and well penetrated by vision.[2]

In so far as a monk has heard much;
bears in mind what he has heard,
stores up what he has heard,
this is a state that makes for warding.

■

Whatsoever teachings,
lovely at the beginning,
lovely midway,
lovely at the end (of life),
in spirit and in letter
do stress the brahma-life
in its all-round fullness
and utter purity,
such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered
and well penetrated by vision,
this is too a state that makes for warding.

■

[24]Then again a monk has a friendship with the lovely,
fellowship with the lovely,
companionship with the lovely.

In so far as a monk has a friendship with the lovely,
fellowship with the lovely,
companionship with the lovely,
this too is a state that makes for warding.

■

Again a monk is pleasant to speak to,
he is blest with qualities
that make him easy to speak to,
he is patient and clever
at grasping instruction given.[3]

In so far as a monk is pleasant to speak to,
is blest with qualities

that make him easy to speak to,
is patient and clever
at grasping instruction given,
this too is a state that makes for warding.

■

Then again in all the undertakings of his co-mates in the **[19]** brahma-life,
be they matters weighty or trivial,
he is shrewd and energetic,
possessing ability to give proper consideration thereto,
as to what is the right thing to do
and how to manage it.[4]

In so far as a monk in all the undertakings of his co-mates in the brahma-life,
be they matters weighty or trivial,
is shrewd and energetic,
possessing ability to give proper consideration thereto,
as to what is the right thing to do
and how to manage it,
this too is a state that makes for warding.

■

Then again a monk delights in dhamma,
is pleasant to converse with,[5]
rejoices exceedingly in further dhamma
and further discipline.[6]

In so far as a monk delights in dhamma,
is pleasant to converse with,
rejoices exceedingly in further dhamma
and further discipline,
this state also makes for warding.

■

Again a monk dwells resolute in energy
for the abandonment of bad qualities,
stout and strong
to acquire good qualities,
not shirking the burden in good qualities.

In so far as a monk dwells resolute in energy
for the abandonment of bad qualities,
stout and strong
to acquire good qualities,
not shirking the burden in good qualities,
this too is a state that makes for warding.

■

[25]Again a monk is content
with whatsoever supply of robes,
alms-food,
lodging,
comforts
and medicaments for sickness he may get.

In so far as a monk is content
with whatsoever supply of robes,
alms-food,
lodging,
comforts
and medicaments for sickness he may get,
this too is a state that makes for warding.

■

Again a monk is concentrated,
possessed of mindful discrimination
in the highest degree,

able to call to mind and remember
things done and said long ago.

In so far as a monk is concentrated,
possessed of mindful discrimination
in the highest degree,
able to call to mind and remember
things done and said long ago,
this too is a state that makes for warding.[7]

■

Once more, monks, a monk is possessed of insight;
he has insight for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

In so far as a monk is possessed of insight;
he has insight for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill
this too is a state that makes for warding.

■

In so far as a monk has all these ten qualities,
this too is a state that makes for warding.

■

[20] Monks, do ye live warded, not warderless.

Sorrowful dwells the warderless, monks.

These then are the ten states that make for warding.'

[1] At *D*. iii, 206. *Cf*. below, § 97; *K.S*. v. 149 and above, § 11; for *Sa-nātha, cf*. *Dhp*. vv. 160, 380, *attā, hi attano nātho*.

[2] *Cf*. *G.S*. ii, 23, 24.

[3] *Cf*. G.S. ii, 152.

[4] *Cf*. *G.S*. ii, 40; iii, 89. In the first reference the qualities are those ascribed to a *mahāpurisa* by the brahmin Vassakāra in conversation with the Master.

[5] Quoted *Milinda*, p. 344 = trans. ii, 237. *Piya-samudāhāra*. *Comy*. explains 'listens attentively when another is talking, but likes to expound his own view to others.'

[6] *Abhidhamme abhivinaye*. As Rhys Davids notes in his trans., *Mil*., *loc*. *cit*., *abhidhamma* is *not* metaphysics, nor, it may be added, is it the so-called third division of the Piṭaka Collection (as *Comy*. makes out).

[7] Most of these faculties are described under the 'Five controlling Powers,' *K.S*. v, 160 ff., 201.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 18

Dutiya Nātha-Karaṇa Suttaṃ

Warder (b)

---

[25] **[20]**

[1][bodh] THUS have I heard:[ed1]

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, do ye live warded, not warderless.

Sorrowfully dwells the warderless monk.

§

Monks, there are these ten states that make for warding.

What ten?

3. Herein a monk is virtuous,
restrained with the restraint of the Obligation,
well equipped in range of practice,
seeing danger in minutest faults,
and undertaking the precepts trains himself therein.

Saying,

'This monk is indeed virtuous,
restrained with the restraint of the Obligation,
well equipped in range of practice,
seeing danger in minutest faults,
and undertaking the precepts trains himself therein,'

the senior monks consider him to be [26] one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This then is a state that makes for warding.

■

4. Then again a monk has heard much;
he bears in mind what he has heard,
he stores up what he has heard.

Whatsoever teachings,
lovely at the beginning,

lovely midway,
lovely at the end (of life),
in spirit and in letter
do stress the brahma-life
in its all-round fullness
and utter purity,
such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered
and well penetrated by vision.

Saying,

'This monk has indeed heard much;
he bears in mind what he has heard,
he stores up what he has heard.

Whatsoever teachings,
lovely at the beginning,
lovely midway,
lovely at the end (of life),
in spirit and in letter
do stress the brahma-life
in its all-round fullness
and utter purity,
such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered
and well penetrated by vision,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

5. Then again a monk has friendship with the lovely,
fellowship with the lovely,
companionship with the lovely.

Saying,

'This monk indeed has friendship with the lovely,
fellowship with the lovely,
companionship with the lovely,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

6. Then again a monk is pleasant to speak to,
he is blest with qualities
that make him easy to speak to,
he is patient and clever
at grasping instruction given.

Saying,

'This monk indeed is pleasant to speak to,
he is blest with qualities
that make him easy to speak to,
he is patient and clever
at grasping instruction given,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

[27]7. Then again a monk in all the undertakings of his co-mates in the brahma-life,
be they matters weighty or trivial,
is shrewd and energetic,
possessing ability to give proper consideration thereto,
as to what is the right thing to do
and how to manage it.

Saying,

'This monk indeed in all the undertakings of his co-mates in the brahma-life,
be they matters weighty or trivial,
is shrewd and energetic,
possessing ability to give proper consideration thereto,
as to what is the right thing to do
and how to manage it,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

8. Then again a monk delights in dhamma,
is pleasant to converse with,
rejoices exceedingly in further dhamma
and further discipline.

Saying,

'This monk indeed delights in dhamma,
is pleasant to converse with,
rejoices exceedingly in further dhamma
and further discipline,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

9. Then again a monk dwells resolute in energy
for the abandonment of bad qualities,
stout and strong
to acquire good qualities,
not shirking the burden in good qualities.

Saying,

'This monk indeed dwells resolute in energy
for the abandonment of bad qualities,
stout and strong
to acquire good qualities,
not shirking the burden in good qualities,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,

growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

[28] 10. Then again a monk is content
with whatsoever supply of robes,
alms-food,
lodging,
comforts
and medicaments for sickness he may get.

Saying,

'This monk is indeed content
with whatsoever supply of robes,
alms-food,
lodging,
comforts
and medicaments for sickness he may get,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

[29] For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

11. Then again a monk is concentrated,
possessed of mindful discrimination
in the highest degree,
able to call to mind and remember
things done and said long ago.

Saying,

'This monk indeed is concentrated,
possessed of mindful discrimination
in the highest degree,
able to call to mind and remember
things done and said long ago,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

■

12. Then again a monk is possessed of insight;
he has insight for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

Saying,

"This monk indeed is possessed of insight;
he has insight for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill,'

the senior monks consider him to be one fit for encouragement;
so likewise do the monks of middle standing
and the novices.

For him thus regarded with kindly feeling
by senior monks,
by those of middle standing
and by novices alike,
growth, not decline,
in good states is to be looked for.

This too is a state that makes for warding.

§

Monks, do ye live warded, not warderless.

Sorrowful dwells the warderless, monks.

These then are the ten states that make for warding."

---

ed1 For informative footnotes on the concepts discussed in this sutta see the preceding almost identical sutta: AN 10.17

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 19

Paṭhama Āriya-Vāsa Suttaṃ

Ariyan Living (a)

---

[29] **[21]**

[1][bodh] THUS have I heard:

On a certain occasion the Exalted One was staying near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, there are these ten ways of Ariyan living,[1]
according to which Ariyans have lived,
do live
and shall live.

What ten?

Herein a monk has abandoned five factors,
is possessed of six factors,
guards one factor,

observes the four bases,[2]
has shaken off individual[3] belief,
has utterly given up longings,
his thoughts are unclouded,
his body-complex is tranquillized,
he is well released in heart,
he is well released by insight.

These are the ten ways of Ariyan living,
according to which Ariyans have lived,
do live
and shall live."

---

[1] This summary of qualities, detailed in the following sutta, is at *D*. iii, 269 = *Dialog*. iii, 247, where see Mrs. Rhys Davids' Introduction to Sangīti-sutta or recital, which refers to its being in Aṇguttara style. The list is recommended to the monks of Magadha by Asoka in the Bhabra Edict Rock-Inscription; *cf*. Vincent Smith's *Asoka*, pp. 31, 143; *Sakya*, p. 406 *ff*.

[2] *Catur-āpasseno* (= *apassaya*, a pillow or cushion, *Comy*.). *Cf*. *Dialog*. iii, 216 *n*.

[3] *Cf*. *G.S*. ii, 47.

Aṇguttara Nikāya
X. Dasaka-Nipāta
II. Nātha Vagga

Sutta 20

Dutiya Ariya-Vāsa Suttaṃ

Ariyan Living (b)

---

[29] **[21]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying among the Kurus at Kammasadhamma,[1] a township of the Kurus.

On that occasion the Exalted One addressed the monks, saying:

"Monks, there are these ten ways of Ariyan living,
according to which Ariyans have lived,
do live
and shall live.

What ten?

Herein a monk has abandoned five factors,
is possessed of six factors,
guards one factor,
observes the four bases,
has shaken off individual belief,
has utterly given up longings,

his thoughts are unclouded,
his body-complex is tranquillized,
he is well released in heart,
he is well released by insight.

These are the ten ways of Ariyan living,
according to which Ariyans have lived,
do live
and shall live.'

§

And how is a monk one who has abandoned five factors?

Herein a monk has abandoned sensual desires,
malevolence,
sloth-and-torpor,
worry-and-flurry,
doubt-and-wavering.

Thus he is one who has abandoned five factors.

■

And how is a monk one who is possessed of six factors?

Herein a monk, seeing an object with the eye,
is not elated or depressed,
but lives indifferent,
mindful
and composed.

-°-

Hearing a sound with the ear,
is not elated or depressed,
but lives indifferent,
mindful
and composed.

-o-

Smelling a scent with the **[22]** nose,
is not elated or depressed,
but lives indifferent,
mindful
and composed.

-o-

Tasting a savour with the tongue,
is not elated or depressed,
but lives indifferent,
mindful
and composed.

-o-

Contacting an object with the body,
is not elated or depressed,
but lives indifferent,
mindful
and composed.

-o-

With mind cognizing mental states,
is not elated or depressed,
but lives indifferent,
mindful
and composed.

Thus is a monk possessed of six factors.

■

And how does a monk guard one factor?

By guarding mindfulness
he is composed in mind.

Thus he guards one factor.

§

And how does a monk observe the four bases?

Bhk. Bodhi's translation is much clearer:
"*..four supports? Here, having reflected, a bhikkhu uses some things, patiently endures other things, avoids still other things, and dispels still other things*." It is a generic instruction. For details see: MN 2

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 21

Sīha-Nāda Suttaṃ

The Lion[1]

---

[32] **[23]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the lion, king of beasts, at eventide comes forth from his lair.

Having come forth from his lair he stretches himself.

Having done so, he surveys the four quarters in all directions.

Having done that he utters thrice his lion's roar.

Thrice having uttered his lion's roar
he sallies forth in search of prey.

What is the cause of that?

(He roars with the idea:)

'Let me not cause[2] the destruction of tiny creatures wandering astray.'

§

As for the word 'lion,' monks,
this is a term for the Wayfarer who is arahant,
a fully awakened one.

Inasmuch **[24]** as the Wayfarer teaches dhamma in the company,
that is his lion's roar.

§

There are these ten Wayfarer's powers of the Wayfarer, monks,
possessed of which powers
the Wayfarer claims leadership,
roars his lion's roar in the companies
and sets rolling the Brahma-wheel.

What are the ten?

Herein, monks, the Wayfarer knows,
as it really is,

causal occasion (of a thing) as such,[3]
and what is not causal occasion as such.

Inasmuch as the Wayfarer knows,
as it really is,
causal occasion (of a thing) as such,
and what is not causal occasion as such,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Then again, monks, the Wayfarer knows,
as it really is,
the fruit of actions
past, future and present,
both in their causal occasion
and in their conditions.

Inasmuch as the Wayfarer knows,
as it really is,
the fruit of actions
past, future and present,
both in their causal occasion
and in their conditions,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Then again, monks, the Wayfarer knows
every bourn-going faring-on,[4]
as it really is.

Inasmuch as the Wayfarer knows
every bourn-going faring-on,
as it really is,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Then again, monks, the Wayfarer knows the world
as it really is,
in its divers shapes and forms.

Inasmuch as the Wayfarer knows the world
as it really is,
in its divers shapes and forms,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again, monks, the Wayfarer knows,
as they really are,
the divers characters of beings.

Inasmuch as the Wayfarer knows,
as they really are,
the divers characters of beings,

this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again the Wayfarer knows,
as they really are,
the state of the faculties of other beings,[5]
of other persons.

Inasmuch as the Wayfarer knows,
as they really are,
the state of the faculties of other beings,
of other persons,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again the Wayfarer knows
as they really are
the fault,
the purification,
and the emergence
of attainments in musing,
[25] liberation
and concentration.

Inasmuch as the Wayfarer knows
as they really are

the fault,
the purification,
and the emergence
of attainments in musing,
liberation
and concentration,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again the Wayfarer can recall
his manifold dwellings aforetime,
thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

'At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,

thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.'

Thus with all details and characteristics
he can recall his manifold dwellings aforetime.

Inasmuch as the Wayfarer can recall
his manifold dwellings aforetime,
thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

'At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.'

Thus with all details and characteristics
he can recall his manifold dwellings aforetime,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Yet again, monks, the Wayfarer with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,

gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

'Alas, sirs, these beings,[6]
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -
these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!'

Or:

'Ah, sirs, these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.'

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing

and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds.

Inasmuch as the Wayfarer with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

'Alas, sirs, these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -
these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!'

Or:

'Ah, sirs, these beings,
given to the practice of good deeds,

of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.'

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Once more, monks, the Wayfarer,
by destroying the cankers
in this same visible existence,
attains the heart's release,
the release by insight,
himself thoroughly comprehending it,
and having realized it
abides therein.

Inasmuch as the Wayfarer,
[26] by destroying the cankers
in this same visible existence,
attains the heart's release,
the release by insight,
himself thoroughly comprehending it,
and having realized it
abides therein,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

These then, monks, are ten Wayfarer's powers of the Wayfarer, monks,
possessed of which powers
the Wayfarer claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel."

---

[1] *Cf. G.S.* ii, 36; *K.S.* iii, 70.

[2] Āpādesiṃ, at *M.* i, 78 āpādessaṃ.

[3] *Cf. G.S.* ii, 9; iii, 295.

[4] *Cf. K.S.* v, 270 and notes, where all these characteristics are claimed by Anuruddha through cultivating the four arisings of mindfulness. *Sabb'attha-gāmini-paṭipadaṃ = sabba-gaṭi-gāminiñ ca maggaṃ, Comy.*

[5] *Indriya-paro-pariyattaṃ; cf. Vibh.* 340 *ff. VibhA.* 401 has *indriyānaṃ vuḍḍhiñ ca hāniñ ca.*

[6] *Ime vata bhonto sattā; cf*. *G.S*. i, 148 *n*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 22

Adhivutti-Pada Suttaṃ

Statements of Doctrine

---

[36] **[26]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Ānanda went to see the Exalted One,
and on coming to him saluted him
and sat down at one side
and the Exalted One said this to him:

"Whatsoever things, Ānanda,
conduce to realizing the truth
of this or that statement of doctrine,[1]
confidently do I claim,
after thorough comprehension of it,
to teach dhamma about them
in such a way that,
when proficient,
a man shall know of the real that it is,
of the unreal that it is not;

of the mean that it is mean,
of the exalted that it is exalted;
of that which has something beyond it,
that it has something beyond it;
of that which is unsurpassed,
that it is unsurpassed.

For there is the possibility[2] of his knowing
or seeing
or realizing that which can be known,
seen or realized.

This, Ānanda, is knowledge unsurpassable,
the knowledge of this or that thing
as it really is.

Than this knowledge, Ānanda,
there is no other knowledge surpassing it
or more excellent,
I declare.

§

Ānanda, there are these ten Wayfarer's powers
of the Wayfarer
possessed of which powers
the Wayfarer claims leadership,
roars his lion's roar in the companies
and sets rolling the Brahma-wheel.

What are the ten?

Herein, Ānanda, the Wayfarer knows,
as it really is,
causal occasion (of a thing) as such,
and what is not causal occasion as such.

Inasmuch as the Wayfarer knows,
as it really is,
causal occasion (of a thing) as such,
and what is not causal occasion as such,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Then again, Ānanda, the Wayfarer knows,
as it really is,
the fruit of actions
past, future and present,
both in their causal occasion
and in their conditions.

Inasmuch as the Wayfarer knows,
as it really is,
the fruit of actions
past, future and present,
both in their causal occasion
and in their conditions,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Then again, Ānanda, the Wayfarer knows
every bourn-going faring-on,
as it really is.

Inasmuch as the Wayfarer knows
every bourn-going faring-on,
as it really is.,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Then again, Ānanda, the Wayfarer knows the world
as it really is,
in its divers shapes and forms.

Inasmuch as the Wayfarer knows the world
as it really is,
in its divers shapes and forms,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again, Ānanda, the Wayfarer knows,
as they really are,
the divers characters of beings.

Inasmuch as the Wayfarer knows,
as they really are,
the divers characters of beings,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again the Wayfarer knows,
as they really are,
the state of the faculties of other beings,
of other persons.

Inasmuch as the Wayfarer knows,
as they really are,
the state of the faculties of other beings,
of other persons,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again the Wayfarer knows
as they really are
the fault,
the purification,
and the emergence
of attainments in musing,
liberation
and concentration.

Inasmuch as the Wayfarer knows
as they really are
the fault,
the purification,
and the emergence
of attainments in musing,
liberation
and concentration,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Again the Wayfarer can recall
his manifold dwellings aforetime,
thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

At that time I had such a name,
was of such a family,
of such complexion,

was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.

Thus with all details and characteristics
he can recall his manifold dwellings aforetime.

Inasmuch as the Wayfarer can recall
his manifold dwellings aforetime,
thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.

Thus with all details and characteristics
he can recall his manifold dwellings aforetime,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Yet again, Ānanda, the Wayfarer with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,

gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

Alas, sirs, these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -
these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!

Or: Ah, sirs, these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,

fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds.

Inasmuch as the Wayfarer with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

Alas, sirs, these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -
these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!

Or: Ah, sirs, these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view

and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

■

Once more, Ānanda, the Wayfarer,
by destroying the cankers
in this same visible existence,
attains the heart's release,
the release by insight,
himself thoroughly comprehending it,
and having realized it
abides therein.

Inasmuch as the Wayfarer,
by destroying the cankers
in this same visible existence,
attains the heart's release,

the release by insight,
himself thoroughly comprehending it,
and having realized it
abides therein,
this is a Wayfarer's power of the Wayfarer,
because of which power
he claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel.

These then, Ānanda, are ten Wayfarer's powers of the Wayfarer, Ānanda,
possessed of which powers
the Wayfarer claims leadership,
roars his lion's roar
and sets rolling the Brahma-wheel."

---

[1] Text and *uddāna* wrongly read *adhimutti-*, perhaps by confusion with that word in the sixth item of the previous sutta. Reading *adhivutti* (dogma); *cf*. *D*. i, 13; *DA*. i, 103; *M*. ii, 228; Trenekner-Andersen *P. Dict*. *s.v.* The comments agree with those of our *Comy*.: *adhivuitiyo ti diṭṭhiyo vuccanti, diṭṭhi-dīpakani vacanāni,* adding that all Buddhas, past, future and present, do assert doctrinal views of this nature.

[2] *Ṭhanaṃ etaṃ vijjati*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 23

Kāya Suttaṃ

With Body

---

[39] **[26]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are things to be abandoned with body,
not with speech;
there are things to be abandoned with speech,
not body;
things to be abandoned neither with body nor with speech,
but by insight on seeing them.

§

And what things are to be abandoned with body,
not speech?

[27] Herein a monk has committed a fault
in a certain direction
with body.

His discreet co-mates in the brahma-life
after investigation
say thus:

'Your reverence has committed a fault
in a certain direction
with body.

It were well if your reverence were to give up
wrong bodily practices
and make good bodily practices to grow.'

He then, thus spoken to
by his discreet co-mates in the brahma-life
after investigation,
abandons wrong bodily practice
and makes good bodily practice to grow.

These, monks, are called:
'things to be abandoned with body,
not speech.'

§

And what sort of things, monks,
are to be abandoned in speech,
not body?

Herein a monk has committed a fault
in a certain direction
with speech.

Then his discreet co-mates in the brahma-life
after investigation
say this:

'Your reverence has committed a fault
in a certain direction
in speech.

It were well if your reverence were to abandon
wrong practice in speech
and make good practice in speech to grow.'

He then, thus spoken to by his discreet co-mates in the brahma-life
after investigation,
abandons wrong practice in speech
and makes good practice in speech to grow.

These, monks, are called
'things to be abandoned in speech,
not body.'

§

And what sort of things, monks, are to be abandoned
neither with body

nor in speech,
but on seeing them with insight?

[1] Lust, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[2] Malice, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[3] Delusion, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[4] Wrath, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[5] Grudge, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[6] Depreciation, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[7] Spite, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[8] Selfishness, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

■

[9] Wrongful envy, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

§

And of what sort, monks, is wrongful envy?

Herein, monks, a housefather
or housefather's son
is affluent in wealth of grain

or silver
or gold.

Then it occurs to some slave or underling:[1]

'0 that affluence belonged not to this housefather
or his son
in wealth of grain
or silver
or gold!'

■

Or suppose some recluse or brahmin
gets a good supply of robes and alms-food,
lodging,
medicines
and requisites in **[28]** sickness.

Then it occurs to some recluse or brahmin:

'0 that this reverend one
had not a good supply of robes and alms-food,
lodging,
medicines
and requisites in sickness!'

This, monks, is called wrongful envy.

That is to be abandoned
neither with body nor in speech,
but on seeing it by insight.

§

Wrongful longing, monks, is to be abandoned
neither with body
nor in speech,
but on seeing it by insight.

And of what sort, monks, is wrongful longing?

Herein a certain unbeliever
longs to be known for a believer;
being immoral,
he longs to be known for one of virtue;
being one who has heard little,
he longs to be known for one who has heard much;
delighting in society,
he longs to be known as one given to seclusion;
slothful,
he longs to be known as one of ardent energy;
scatter-brained,
he longs to be known as one of concentrated mind;
discomposed,
he longs to be known as composed;
weak in wisdom,
he longs to be known as strong in wisdom;
not having destroyed the cankers,
he longs to be known as one who has done so.

This, monks, is called wrongful longing.

That is to be abandoned
neither with body nor in speech,
but on seeing it by insight.

§

Now if lust overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how lust ceases to be
in him who understands.

Thus does lust overwhelm his reverence
and has its way.'

■

Now if malice overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how malice ceases to be
in him who understands.

Thus does malice overwhelm his reverence
and has its way.'

■

Now if delusion overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how delusion ceases to be
in him who understands.

Thus does delusion overwhelm his reverence
and has its way.'

■

Now if wrath overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how lust wrath to be
in him who understands.

Thus does wrath overwhelm his reverence
and has its way.'

■

Now if grudge overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how grudge ceases to be
in him who understands.

Thus does grudge overwhelm his reverence
and has its way.'

■

Now if depreciation overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how depreciation ceases to be

in him who understands.

Thus does depreciation overwhelm his reverence
and has its way.'

■

Now if spite overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how spite ceases to be
in him who understands.

Thus does spite overwhelm his reverence
and has its way.'

■

Now if selfishness overwhelms that monk
and has its way,
then he should be regarded thus:

'This venerable one understands not
how selfishness ceases to be
in him who understands.

Thus does selfishness overwhelm his reverence
and has its way.'

■

Now if wrongful envy overwhelm that monk and have their way,
then he should be regarded thus:

'This venerable one understands not how
wrongful envy ceases to be

in him who understands.

Thus does wrongful envy overwhelm his reverence
and has its way.'

§

But if lust overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how lust ceases to be
in him who understands.

Thus it is that lust overwhelms him not,
has not its way.'

■

Now if malice overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how malice ceases to be
in him who understands.

Thus it is that malice overwhelms him not,
has not its way.'

■

Now if delusion overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how delusion ceases to be
in him who understands.

Thus it is that delusion overwhelms him not,
has not its way.'

■

Now if wrath overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how lust wrath to be
in him who understands.

Thus it is that wrath overwhelms him not,
has not its way.'

■

Now if grudge overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how grudge ceases to be
in him who understands.

Thus it is that grudge overwhelms him not,
has not its way.'

■

Now if depreciation overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how depreciation ceases to be
in him who understands.

Thus it is that depreciation overwhelms him not,
has not its way.'

■

Now if spite overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how spite ceases to be
in him who understands.

Thus it is that spite overwhelms him not,
has not its way.'

■

Now if selfishness overwhelms not that monk
and has not its way,
then he should be regarded thus:

'This venerable one understands
how selfishness ceases to be
in him who understands.

Thus it is that selfishness overwhelms him not,
has not its way.'

■

Now if wrongful envy overwhelm not that monk and have not their way, then he should be regarded thus:

'This venerable one understands
how wrongful envy ceases to be
in him who understands.

Thus it is that wrongful envy overwhelms him not,
has not its way.'

? Sharecropper.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 24

Mahā Cunda Suttaṃ

Cunda the Great

---

[41] **[28]**

[1][bodh] THUS have I heard:

Once the venerable Cunda the Great[1] was staying among the Ceti
at Sahajāti.[2]

On that occasion he addressed the monks, saying:

"Monks, your reverences."

[29] "Yes, your reverence," replied those monks to the venerable Cunda the Great,
who then said this:

2. "Your reverences, suppose a monk utters talk about knowing, saying,

'I know this dhamma,
I see this dhamma.'

Yet if lust has overwhelmed that monk
and persists,

then he should be regarded thus:

This venerable one understands not
how lust exists not in him who understands.

Thus it is that lust overwhelms this venerable one and persists.

■

If malice has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how malice exists not in him who understands.

Thus it is that malice overwhelms this venerable one and persists.

■

If delusion has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how delusion exists not in him who understands.

Thus it is that delusion overwhelms this venerable one and persists.

■

If wrath has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrath exists not in him who understands.

Thus it is that wrath overwhelms this venerable one and persists.

■

If grudge has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how grudge exists not in him who understands.

Thus it is that grudge overwhelms this venerable one and persists.

■

If depreciation has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how depreciation exists not in him who understands.

Thus it is that depreciation overwhelms this venerable one and persists.

■

If spite has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how spite exists not in him who understands.

Thus it is that spite overwhelms this venerable one and persists.

■

If selfishness has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how selfishness exists not in him who understands.

Thus it is that selfishness overwhelms this venerable one and persists.

■

If wrongful envy has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how envy exists not in him who understands.

Thus it is that envy overwhelms this venerable one and persists.

■

If wrongful longing has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing overwhelms this venerable one and
persists.

§

3. Suppose, your reverences, a monk prates of making-to-grow, saying:

'I am one who has made body, virtue, thought and insight to grow.'

Yet if lust has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how lust exists not in him who understands.

Thus it is that lust overwhelms this venerable one and persists.

■

If malice has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how malice exists not in him who understands.

Thus it is that malice overwhelms this venerable one and persists.

■

If delusion has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how delusion exists not in him who understands.

Thus it is that delusion overwhelms this venerable one and persists.

■

If wrath has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrath exists not in him who understands.

Thus it is that wrath overwhelms this venerable one and persists.

■

If grudge has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how grudge exists not in him who understands.

Thus it is that grudge overwhelms this venerable one and persists.

■

If depreciation has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how depreciation exists not in him who understands.

Thus it is that depreciation overwhelms this venerable one and persists.

■

If spite has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how spite exists not in him who understands.

Thus it is that spite overwhelms this venerable one and persists.

■

If selfishness has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how selfishness exists not in him who understands.

Thus it is that selfishness overwhelms this venerable one and persists.

■

If wrongful envy has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how envy exists not in him who understands.

Thus it is that envy overwhelms this venerable one and persists.

■

If wrongful longing has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing overwhelms this venerable one and persists.

§

4. Suppose a monk prates
of knowing
and making-to-grow, saying:

'I know this dhamma,
I see this dhamma,
I am one who has made body, virtue, thought and insight to grow.'

Yet if lust has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how lust exists not in him who understands.

Thus it is that lust overwhelms this venerable one and persists.

■

If malice has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how malice exists not in him who understands.

Thus it is that malice overwhelms this venerable one and persists.

■

If delusion has overwhelmed that monk
and persists,

then he should be regarded thus:

This venerable one understands not
how delusion exists not in him who understands.

Thus it is that delusion overwhelms this venerable one and persists.

■

If wrath has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrath exists not in him who understands.

Thus it is that wrath overwhelms this venerable one and persists.

■

If grudge has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how grudge exists not in him who understands.

Thus it is that grudge overwhelms this venerable one and persists.

■

If depreciation has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how depreciation exists not in him who understands.

Thus it is that depreciation overwhelms this venerable one and persists.

■

If spite has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how spite exists not in him who understands.

Thus it is that spite overwhelms this venerable one and persists.

■

If selfishness has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how selfishness exists not in him who understands.

Thus it is that selfishness overwhelms this venerable one and persists.

■

If wrongful envy has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how envy exists not in him who understands.

Thus it is that envy overwhelms this venerable one and persists.

■

If wrongful longing has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing overwhelms this venerable one and persists.

§

5. Just as if, your reverences,
a man quite poor
should prate of wealth;

as if one lacking possessions
should prate of possessions;

as if one without property
should prate of property;

then, when occasion for producing[3] wealth arises,
when occasion to produce property
or grain
or silver
or gold arises,
he fails to do so.

■

Folk say of such an one:

'This worthy, though quite poor,
prates of his wealth;

this worthy, though lacking possessions,
prates thereof,

this worthy, though lacking **[30]** property
prates thereof.'

■

Why do they say that?

Because, when occasion for producing wealth arises,‖

when occasion to produce property
or grain
or silver
or gold arises,
he fails to do so.

■

6. Just in the same way, your reverences,
a monk prates of knowing
and making-to-grow, saying:

'I know this dhamma,
I see this dhamma,
I am one who has made body, virtue, thought and insight to grow.'

Yet if lust has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how lust exists not in him who understands.

Thus it is that lust overwhelms this venerable one and persists.

■

If malice has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how malice exists not in him who understands.

Thus it is that malice overwhelms this venerable one and persists.

■

If delusion has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how delusion exists not in him who understands.

Thus it is that delusion overwhelms this venerable one and persists.

■

If wrath has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrath exists not in him who understands.

Thus it is that wrath overwhelms this venerable one and persists.

■

If grudge has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how grudge exists not in him who understands.

Thus it is that grudge overwhelms this venerable one and persists.

■

If depreciation has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how depreciation exists not in him who understands.

Thus it is that depreciation overwhelms this venerable one and persists.

■

If spite has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how spite exists not in him who understands.

Thus it is that spite overwhelms this venerable one and persists.

■

If selfishness has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how selfishness exists not in him who understands.

Thus it is that selfishness overwhelms this venerable one and persists.

■

If wrongful envy has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how envy exists not in him who understands.

Thus it is that envy overwhelms this venerable one and persists.

■

If wrongful longing has overwhelmed that monk
and persists,
then he should be regarded thus:

This venerable one understands not
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing overwhelms this venerable one and persists.

§

7. Monks, if a monk prates about knowing, saying,

'I know this dhamma,
I see this dhamma.'

If lust does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how lust exists not in him who understands.

Thus it is that lust does not overwhelmed that monk
does not persist.

■

If malice has overwhelmed does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how malice exists not in him who understands.

Thus it is that malice does not overwhelmed that monk
does not persist.

■

If delusion does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how delusion exists not in him who understands.

Thus it is that delusion does not overwhelmed that monk
does not persist.

■

If wrath has does not overwhelmed that monk
does not persist,

then he should be regarded thus:

This venerable one understands
how wrath exists not in him who understands.

Thus it is that wrath does not overwhelmed that monk
does not persist.

■

If grudge does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how grudge exists not in him who understands.

Thus it is that grudge does not overwhelmed that monk
does not persist.

■

If depreciation does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how depreciation exists not in him who understands.

Thus it is that depreciation does not overwhelmed that monk
does not persist.

■

If spite does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how spite exists not in him who understands.

Thus it is that spite does not overwhelmed that monk
does not persist.

■

If selfishness does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how selfishness exists not in him who understands.

Thus it is that selfishness does not overwhelmed that monk
does not persist.

■

If wrongful envy does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how envy exists not in him who understands.

Thus it is that envy does not overwhelmed that monk
does not persist.

■

If wrongful longing does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing does not overwhelmed that monk
does not persist.

§

8. Suppose, your reverences, a monk prates of making-to-grow, saying:

'I am one who has made body, virtue, thought and insight to grow.'

If lust does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how lust exists not in him who understands.

Thus it is that lust does not overwhelmed that monk
does not persist.

■

If malice has overwhelmed does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how malice exists not in him who understands.

Thus it is that malice does not overwhelmed that monk
does not persist.

■

If delusion does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how delusion exists not in him who understands.

Thus it is that delusion does not overwhelmed that monk
does not persist.

■

If wrath has does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrath exists not in him who understands.

Thus it is that wrath does not overwhelmed that monk
does not persist.

■

If grudge does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how grudge exists not in him who understands.

Thus it is that grudge does not overwhelmed that monk
does not persist.

■

If depreciation does not overwhelmed that monk
does not persist,

then he should be regarded thus:

This venerable one understands
how depreciation exists not in him who understands.

Thus it is that depreciation does not overwhelmed that monk
does not persist.

■

If spite does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how spite exists not in him who understands.

Thus it is that spite does not overwhelmed that monk
does not persist.

■

If selfishness does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how selfishness exists not in him who understands.

Thus it is that selfishness does not overwhelmed that monk
does not persist.

■

If wrongful envy does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how envy exists not in him who understands.

Thus it is that envy does not overwhelmed that monk
does not persist.

■

If wrongful longing does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing does not overwhelmed that monk
does not persist.

§

9. Suppose a monk prates
of knowing
and making-to-grow, saying:

'I know this dhamma,
I see this dhamma,
I am one who has made body, virtue, thought and insight to grow.'

If lust does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how lust exists not in him who understands.

Thus it is that lust does not overwhelmed that monk
does not persist.

■

If malice has overwhelmed does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how malice exists not in him who understands.

Thus it is that malice does not overwhelmed that monk
does not persist.

■

If delusion does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how delusion exists not in him who understands.

Thus it is that delusion does not overwhelmed that monk
does not persist.

■

If wrath has does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrath exists not in him who understands.

Thus it is that wrath does not overwhelmed that monk
does not persist.

■

If grudge does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how grudge exists not in him who understands.

Thus it is that grudge does not overwhelmed that monk
does not persist.

■

If depreciation does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how depreciation exists not in him who understands.

Thus it is that depreciation does not overwhelmed that monk
does not persist.

■

If spite does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how spite exists not in him who understands.

Thus it is that spite does not overwhelmed that monk
does not persist.

■

If selfishness does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how selfishness exists not in him who understands.

Thus it is that selfishness does not overwhelmed that monk
does not persist.

■

If wrongful envy does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how envy exists not in him who understands.

Thus it is that envy does not overwhelmed that monk
does not persist.

■

If wrongful longing does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing does not overwhelmed that monk
does not persist.

§

10. Just as if, your reverences,
a man quite rich
should prate of his wealth,

as if a man of possessions
should prate of his possessions,

as if a man of property
should prate of his property;
then, when occasion for producing it arises,
he would be able to produce his property
or grain
or silver
or gold.

Then folk would say of him:

'This worthy,
being rich,
(may well) prate of his wealth;

having possessions,
may well prate of his possessions;

owning property,
may well prate of his property.'

Why do they say that?

Because, when occasion to produce wealth arises,
he is able to produce property
or grain
or silver
or gold.

§

11. Just in the same way a monk prates of knowing
and making-to-grow, saying:

'I know this dhamma,
I see this dhamma,
I am one who has made body, virtue, thought and insight to grow.'

If lust does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how lust exists not in him who understands.

Thus it is that lust does not overwhelmed that monk
does not persist.

■

If malice has overwhelmed does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how malice exists not in him who understands.

Thus it is that malice does not overwhelmed that monk
does not persist.

■

If delusion does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how delusion exists not in him who understands.

Thus it is that delusion does not overwhelmed that monk
does not persist.

■

If wrath has does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrath exists not in him who understands.

Thus it is that wrath does not overwhelmed that monk
does not persist.

■

If grudge does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how grudge exists not in him who understands.

Thus it is that grudge does not overwhelmed that monk
does not persist.

■

If depreciation does not overwhelmed that monk
does not persist,

then he should be regarded thus:

This venerable one understands
how depreciation exists not in him who understands.

Thus it is that depreciation does not overwhelmed that monk
does not persist.

■

If spite does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how spite exists not in him who understands.

Thus it is that spite does not overwhelmed that monk
does not persist.

■

If selfishness does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how selfishness exists not in him who understands.

Thus it is that selfishness does not overwhelmed that monk
does not persist.

■

If wrongful envy does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how envy exists not in him who understands.

Thus it is that envy does not overwhelmed that monk
does not persist.

■

If wrongful longing does not overwhelmed that monk
does not persist,
then he should be regarded thus:

This venerable one understands
how wrongful longing exists not in him who understands.

Thus it is that wrongful longing does not overwhelmed that monk
does not persist.

---

[1] For Cunda, see also *M*. i, 40; iii, 78; *Brethren* 119; *K.S*. iv, 30. At *S*. v, 81 he is healed of a sickness by the Master. He was Sāriputta's younger brother.

[2] *Cf*. *K.S*. v, 369 *n*. *(Sahajāta)*; *G.S*. iii, 252 *n*. below, § 85 (as here).

'Put up' *hātu* > *harati* = hand (bring/take), hand over; *upa* = up *nī* = put down,

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 25

Kasiṇa Suttaṃ

The Devices

---

[46] **[31]**

[1][bodh] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten ranges of the devices.[1]

What ten?

One person perceives the earth-device
as above, below, across, undivided, immeasurable.

Another person perceives the water-device
as above, below, across, undivided, immeasurable.

Another person perceives the heat-device
as above, below, across, undivided, immeasurable.

Another person perceives the air-device
as above, below, across, undivided, immeasurable.

Another person perceives the blue-green
as above, below, across, undivided, immeasurable.

Another person perceives the yellow
as above, below, across, undivided, immeasurable.

Another person perceives the red
as above, below, across, undivided, immeasurable.

Another person perceives the white
as above, below, across, undivided, immeasurable.

Another person perceives the space-device
as above, below, across, undivided, immeasurable.

Another person perceives the intellection-device
as above, below, across, as undivided, as immeasurable.

These are the ten ranges of the devices."

---

anantaṃ viññāṇan ti ārammanaṃ katvā esa viññāṇañ cāyatana-samāpattiṃ bhāvento viññāṇa-kasiṇaṃ bhāveti ti vuccati
Using the thought 'unending is consciousness' as a basis and attaining the sphere of consciousness is the development of the consciousness device, it is said.
Which doesn't help much. 'Feats in 4-dimensional matter' may refer to the phenomena of being outside time, where one is able to focus consciousness at any point past, future, or present their being no past, future or present (other than consciousness itself) in that state.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 26

Kālī Suttaṃ

Kālī

---

[46] **[31]**

[1][bodh] Once the venerable Kaccāna the Great[1] was staying among the Avanti[2]
at Kuraraghara (Ospreys' Haunt)
on a sheer mountain crag.[3]

On that occasion
the lay-follower Kālī[4] came to see the venerable Kaccāna the Great,
and on coming to him
she saluted him
and sat down at one side.

So seated she said this to him:

[32] "Sir, this was said by the Exalted One
in *The Maiden's Questions:*[5]

'On winning of my weal, my peace of heart,
(Routing the host of sweet and pleasant shapes)
Musing alone I have attained to bliss.

Therefore I make no friendship with the folk.
Friendship with anyone is not for me.'

[47] Pray, sir, how is the full meaning
of this briefly put saying of the Exalted One
to be viewed?"

■

"Some recluses and brahmins, sister,
highly expert in the attainments of the earth-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the earth-device.

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the water-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the water-device.

By thus thoroughly comprehending it
the Exalted One saw origination,

saw the danger,
saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the heat-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the heat-device

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the air-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the air-device

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,

saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the blue-green-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the blue-green-device

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the yellow-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the yellow-device.

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,

saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the red-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the red-device.

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the white-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the white-device

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,
saw the knowledge and insight

into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the space-device,
have wrought their weal thereby.

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the space-device

By thus thoroughly comprehending it
the Exalted One saw origination,
saw the danger,
saw the escape,
saw the knowledge and insight
into the Way
and Not-way.

■

Some recluses and brahmins, sister,
highly expert in the attainment of the the intellection-device,
have wrought their weal thereby.[6]

But the Exalted One has thoroughly comprehended
to its utmost reach
excellence in the attainment of the intellection-device;
thus thoroughly comprehending
he saw the origination,
saw the danger,
saw the escape,
saw the knowledge and insight

into the Way
and Not-way.[7]

As a result of so seeing,
the attainment of his weal
and peace of heart
were seen by him.

Thus, sister, as to what was said
by the Exalted One
in the Maiden's Questions:

'On winning of my weal, my peace of heart,
(Routing the host of sweet and pleasant shapes)
Musing alone I have attained to bliss.
Therefore I make no friendship with the folk.
Friendship with anyone is not for me.'

[48] **[33]** This is how the full meaning
of the Exalted One's briefly put saying
is to be viewed."

---

[1] *Cf. Vin.* i, 194; *G.S.* i, 17, 61 *ff.;* iii, 214, 224, 227; *K.S.* iii, 10, 14; iv, 72.

[2] Our *Comy.* is silent on these names, but *SA.* ii, 258, on *S.* iv, 115 may be consulted.

[3] Our Text has *pavatte pabbate,* but at the other refs. cited *papāte pabbate,* acc. to which I trans.

[4] *Cf. G.S.* i, 25 *n.* She is named 'chief of those who believe even from hearsay.'

[5] Answer to the question 'Why makest thou no friends among the folk?' of the personified *Taṇhā* at *S*. i, 126 = *K.S*. i, 158. In i, 3 *S*. has *jhāyaṇ* for our *jhāyī*, but should read *anubodhiṇ = anubujjhiṇ*.

[6] *Atthābinibbattesuṇ;* v.l. attābhi-, which would mean 'have attained rebirth' (acc. to *Niddesa* i, 49), or (?) 'have achieved selfhood.'

[7] The four truths. *Comy*. *samudaya-dukkha-nirodha-magga-saccañ*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 27

Mahā-Pañha Suttaṃ

The Great Questions[1]

---

[48] **[33]**

[1][bodh] Once the Exalted One was staying near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

Then a great number of monks,
robing themselves in the forenoon
and taking bowl and robe,
set out for Sāvatthī
questing for alms-food.

Now it occurred to those monks thus:

"It is full early yet to range Sāvatthī for alms-food.
Suppose we visit the park of the Wanderers holding other views."

Accordingly they did so,
[34] and on getting there greeted them courteously, and,
after the exchange of greetings and reminiscent talk,
sat down at one side.

So seated those Wanderers of other views said this to them:

"Your reverences, Gotama the recluse thus teaches dhamma:

'Come ye, monks,
do ye thoroughly grasp all dhamma,
do ye dwell ever and always thoroughly grasping all dhamma.'

Now, your reverences,
we also thus teach dhamma to ourfollowers:

'Come, your reverences,
do ye thoroughly grasp all dhamma;
do ye ever and always dwell thoroughly grasping all dhamma.'

Herein, your reverences,
pray what is the distinction,
what is the specific feature,
what is the difference between Gotama the recluse and ourselves,
[49]that is, between his teaching of dhamma and ours,
or his way of instruction and ours?"

■

Thereupon those monks made no reply,
either of approval or of disapproval
to those Wanderers holding other views;
but without expressing either approval or disapproval
they rose up and went away, saying:

"We will learn the meaning of this saying
in the company of the Exalted One."

■

So those monks,
after ranging Sāvatthī for alms-food,

on returning from their alms-round
and after eating their meal,
went tosee the Exalted One,
and on coming to him
saluted him and sat down at one side.

So seated they said this to the Exalted One:

"Sir, here in the forenoon we robed ourselves
and taking bowl and robe,
set out for Sāvatthī
questing for alms-food.

Now it occurred to us thus:

'It is full early yet to range Sāvatthī for alms-food.

Suppose we visit the park of the Wanderers holding other views.'

Accordingly we did so,
and on getting there greeted them courteously, and,
after the exchange of greetings and reminiscent talk,
sat down at one side.

So seated those Wanderers of other views said this to us:

'Your reverences, Gotama the recluse thus teaches dhamma:

"Come ye, monks,
do ye thoroughly grasp all dhamma,
do ye dwell ever and always
thoroughly grasping all dhamma."

Now, your reverences,
we also thus teach dhamma to ourfollowers:

"Come, your reverences,
do ye thoroughly grasp all dhamma;
do ye ever and always dwell
thoroughly grasping all dhamma."

Herein, your reverences,
pray what is the distinction,
what is the specific feature,
what is the difference between Gotama the recluse and ourselves,
that is, between his teaching of dhamma and ours,
or his way of instruction and ours?'

Thereupon we made no reply,
either of approval or of disapproval
to those Wanderers holding other views;
but without expressing either approval or disapproval
we rose up and went away, saying:

'We will learn the meaning of this saying
in the company of the Exalted One.'"

§

[50] "Monks, when Wanderers holding other views speak thus,
they should be thus spoken to:

"The one question,
the one statement,
the one explanation;

the two questions,
the two statements,
the two explanations;

the three questions,
the three statements,
the three explanations;

the four questions,
the four statements,
the four explanations;

the five questions,
the five statements,
the five explanations;

the six questions,
the six statements,
the six explanations;

the seven questions,
the seven statements,
the seven explanations;

the eight questions,
the eight statements,
the eight explanations;

the nine questions,
the nine statements,
the nine explanations;

the ten questions,
the ten sttements,
the ten explanations."

■

Thus questioned, monks,
the Wanderers holding other views will fail to answer,
and further will come to discomfiture.

Why so?

Because, monks, that is beyond their scope.[2]

§

Monks, I behold not in the world
with its Devas,
its Māras,
[35] its Brahmās,
its host of recluses and brāhmins,
together with its devas and mankind,
I behold not one
who could convince the mind
with an explanation of these questions
save only the Wayfarer
or one of his disciples,
or one who had heard it from that sourse.

§

As to the saying:

'The one question,
the one statement,

the one explanation,'
owing to what was it said?

Monks, if in one thing a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.[3]

In what one thing?

In this, namely:

All beings are persisters by food.

[51] In this one thing, monks,
if a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The one question,
the one statement,
the one explanation'
was said because of this.

■

As to the saying:

'The two questions,
the two statements,

the two explanations,'
owing to what was it said?

Monks, if in two things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

In what two things?

Both in name-and-visible-body-complex.

In these two things if a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The two questions,
the two statements,
the two explanations'
was said because of this.

■

As to the saying:

'The three questions,
the three statements,
the three explanations,'
owing to what was it said?

Monks, if in three things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

In what three things?

The three knowings (by sensation).

In these three things if a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The three questions,
the three statements,
the three explanations,'
was said because of this.

■

As to the saying:

'The four questions,
the four statements,
the four explanations,'
owing to what was it said?

[52]Monks, if in four things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,

rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

In what four things?

The four **[36]** sustenances.[4]

If in these four things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The four questions,
the four statements,
the four explanations,'
was said because of this.

■

As to the saying:

'The five questions,
the five statements,
the five explanations,'
owing to what was it said?

Monks, if in five things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,

then in this same visible state
he makes an end of Ill.

What five things?

The five grasping-heaps.

If in these five things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The five questions,
the five statements,
the five explanations'
was said because of this.

■

As to the saying:

'The six questions,
the six statements,
the six explanations,'
owing to what was it said?

Monks, if in six things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

What six things?

The six spheres in the self.

If in these six things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The six questions,
the six statements,
the six explanations,'
was said because of this.

■

[53]As to the saying:

'The seven questions,
the seven statements,
the seven explanations,'
owing to what was it said?

Monks, if in seventhings a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

What seven things?

The seven stations of consciousness.[5]

If in these seven things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The seven questions,
the seven statements,
the seven explanations,'
was said because of this.

■

As to the saying:

'The eight questions,
the eight statements,
the eight explanations,'
owing towhat was it said?

Monks, if in eight things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

What eight things?

The eight worldly matters.[6]

If in these eight things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,

rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The eight questions,
the eight statements,
the eight explanations,'
was said because of this.

■

[54]**[37]** As to the saying:

"The nine questions,
the nine statements,
the nine explanations,"
owing to what was it said?

Monks, if in nine things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

What nine things?

The nine abodes of beings.[7]

If in the nine things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,

then in this same visible state
he makes an end of Ill.

'The nine questions,
the nine statements,
the nine explanations,'
was said because of this.

■

As to the saying:

'The ten questions,
the ten statements,
the ten explanations,'
owing to what was it said?

Monks, if in ten things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

What ten things?

The ten wrong ways of action.[8]

If in these ten things a monk rightly feel revulsion,
rightly feel fading interest (in the world),
rightly be released,
rightly have sight to the furthest bounds
and rightly comprehend the meaning of things,
then in this same visible state
he makes an end of Ill.

'The ten questions,
the ten statements,
the ten explanations'
was said because of this.'

---

[1] At *K.S.* iv, 207 the housefather Citta puts these questions (Kumāra-pañhā) to the Niganṭha, Nāta's son and he cannot answer. See Mrs. Rhys Davids' Introduction to her trans. of Kuddaka-pāṭha (*S.B. of B. Series*), p. xlix *ff.*, where their origin and real ancient meaning is discussed. In the sutta following, the Kajangalan nun gives a list different in some respects. All three lists agree in the first three and ninth items. I give here a comparative table:

I (KhP.).	II (A.v, 50)	III (The Nun, p. 56)
All beings persist by food	The same.	The same.
Name and visible body-complex	The same	The same
Three knowings by sensation	The same	The same
The four truths	Four sustenances	Four satipaṭṭhānā
Five grasping-groups	The same	Five faculties

Six spheres in the self	The same	Six elements of deliverance
Seven limbs of wisdom	Seven stations of consciousness	Seven limbs of wisdom
The eightfold Way	Eight world-conditions (A.iv, 156)	The eightfold Way
Nine abodes of beings	The same	The same
Arahant's ten qualities	Good-action-paths	Arahant's ten qualities

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 28

Dutiya Mahā Pañha Suttaṃ

The Great Questions (b)

---

[54] **[37]**

[1][bodh] THUS have I heard:

Once the Exalted One was staying at Kajaṇgala[1] in Bamboo Grove.

Now a great number of lay followers of Kajaṇgala
came to see the nun of Kajaṇgala,
and on coming to her
saluted her
and sat down at one side.

So seated those lay followers of Kajaṇgala said this
to the nun of Kajaṇgala:

"This was said, lady, by the Exalted One
in The Great Questions:

'The one question,
the one statement,
the one explanation;

the two questions,
the two statements,
the two explanations;

the three questions,
the three statements,
the three explanations;

the four questions,
the four statements,
the four explanations;

the five questions,
the five statements,
the five explanations;

[55]the six questions,
the six statements,
the six explanations;

the seven questions,
the seven statements,
the seven explanations;

the eight questions,
the eight statements,
the eight explanations;

the nine questions,
the nine statements,
the nine explanations;

the ten questions,
the ten sttements,
the ten explanations.'

■

Pray, lady,
how should this that was said in brief by the Exalted One
be regarded in full?"

§

"Well, worthy sirs,
I have not heard it
or gathered it face to face with the Exalted One,
nor yet from the monks **[38]** who make the mind to grow.[2]

Nevertheless do ye listen how it appears to me.

Pay attention carefully and I will speak."

"We will, lady," replied those lay followers
to the nun of Kajaṇgala,
who then said this:

"'The one question,
the one statement,
the one explanation':

this was said by the Exalted One.

Owing to what was it said?

If in one thing, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim[3] (in things),

then in this same visible state
he makes an end of Ill.

In what one thing?

In this, namely:

All beings are persisters by food.

In this one thing, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The one question,
the one statement,
the one explanation'
was said because of this.

■

'The two questions,
the two statements,
the two explanations':

this was said by the Exalted One.

Owing to what was it said?

If in two things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what two things?

Both in name-and-visible-body-complex.

In these two things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The two questions,
the two statements,
the two explanations'
was said because of this.

■

'The three questins,
the three statements,
the three explanations':

this was said by the Exalted One.

Owing to what was it said?

If in three things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what three things?

The three knowings (by sensation).

In these three things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The three questions,
the three statements,
the three explanations'
was said because of this.

■

[56]'The four questions,
the four statements,
the four explanations':

this was said by the Exalted One.

Owing to what was it said?

If in four things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what four things?

In the four arisings of mindfulness.

If in these four things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),

then in this same visible state
he makes an end of Ill.

'The four questions,
the four statements,
the four explanations'
was said because of this.

■

'The five questions,
the five statements,
the five explanations':

this was said by the Exalted One.

Owing to what was it said?

If in five things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

What five things?

In the five faculties.

If in these five things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The five questions,
the five statements,
the five explanations':
was said because of this.

■

[57]'The six questions,
the six statements,
the six explanations':

this was said by the Exalted One.

Owing to what was it said?

If in six things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

What six things?

The **[39]** six elements of deliverance.[4]

If in these six things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The six questions,
the six statements,
the six explanations'
was said because of this.

■

'The seven questions,
the seven statements,
the seven explanations':

this was said by the Exalted One.

Owing to what was it said?

If in seven things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what seven things?

The seven limbs of wisdom.[5]

If in these seven things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The seven questions,
the seven statements,
the seven explanations'
was said owing to this.

■

'The eight questions,
the eight statements,

the eight explanations':

this was said by the Exalted One.

Owing to what was it said?

If in eight things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what eight things?

The Ariyan Eightfold Way.

If in these eight things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The eight questions,
the eight statements,
the eight explanations'
was said owing to this.

■

'The nine questions,
the nine statements,
the nine explanations':

this was said by the Exalted One.

Owing to what was it said?

If in nine things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what nine things?

The nine abodes of beings.

If in these nine things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The nine questions,
the nine statements,
the nine explanations'
was said owing to this.

■

'The ten questions,
the ten statements,
the ten explanations':

this was said by the Exalted One.

Owing to what was it said?

If in ten things, worthy sirs,
a monk has rightly made good **[40]** growth of mind,

if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

In what ten things?

The ten right ways of action.[6]

If in these ten things, worthy sirs,
a monk has rightly made good growth of mind,
if rightly he have sight to the furthest bounds
and rightly comprehend the aim (in things),
then in this same visible state
he makes an end of Ill.

'The ten questions,
the ten statements,
the ten explanations'
was said owing to this.

§

Thus, worthy sirs,
as to the words of the Exalted One:

'The one question,
the one statement,
the one explanation;

the two questions,
the two statements,
the two explanations;

the three questions,
the three statements,
the three explanations;

the four questions,
the four statements,
the four explanations;

the five questions,
the five statements,
the five explanations;

the six questions,
the six statements,
the six explanations;

the seven questions,
the seven statements,
the seven explanations;

the eight questions,
the eight statements,
the eight explanations;

the nine questions,
the nine statements,
the nine explanations;

the ten questions,
the ten sttements,
the ten explanations.'

uttered in brief,
thus do I understand the meaning of them in full.

§

However, if you, worthy sirs, wish to do so,
you can go to see the Exalted One himself
and ask him about the meaning of this.

As the Exalted One expounds it,[7]
so do you bear it in mind."

"We will, lady," replied those lay followers to the Kajaṇgala, nun,
and after praising her reply
and returning thanks,
they rose up
and saluting the Kajaṇgala, nun
by keeping the right side towards her,
went away to see the Exalted One;
and on coming to him,
saluted him
and sat down at one side.

As they sat thus
they told him all their talk with the Kajaṇgala, nun.

The Exalted One said this:

"It is well! It is well, housefathers!

A wise woman is the Kajaṇgala, nun.

If you, housefathers, were to come to me
and ask about the meaning of this
I should give just the same explanation
as that given by the Kajaṇgala, nun.

Indeed that is the meaning of it,
and so should ye bear it in mind."

Sisters, p. xxxvi [on the idea of women Dhamma teachers]: "And in the *Aṇguttara Nikāya* we meet with another Sister, called 'The Kajangalan' - namely, of that town - who, though no Pslmist, expounds to an inquiring congregation the very theme, the first question concerning which bafled her notable colleague, Bhaddā Curlyhair (*Ang. Nik.,* v. 54 f.; *Ps.* xlvi)

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 29

Paṭhama Kosala Suttaṃ

The Kosalan (a)

---

[59] **[40]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, as far as the Kasi Kosalans extend,
as far as the rule of Pasenadi the Kosalan rājā extends,
therein Pasenadi the Kosalan rājā is reckoned chief.

■

Yet, monks, even for Pasenadi the Kosalan rājā
there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
on feeling **[41]** revulsion
his interest in the topmost fades,
not to speak of the low.

§

Monks, as far as the moon and sun move in their course
and light up all[1] quarters with their radiance,
so far extends the thousandfold world-system.

■

Therein are a thousand moons,
a thousand suns,
a thousand Sinerus lords of mountains;
therein are a thousand Rose-apple Lands,[2]
a thousand Western Ox-wains,
a thousand Northern Kurūs,
a thousand Eastern Videhas;
four thousand mighty oceans,
four thousand Mighty Rulers,
four thousand Four-Great-Rulers;
a thousand Heavens of the Thirty-three,
one thousand Yama-worlds,
one thousand Heavens of the Devas of Delight,
one thousand Heavens of the Devas who delight in creation,
one thousand of those Devas who delight in others' creations,
and one thousand Brahma-worlds.

■

As far, monks, as the thousandfold world-system extends,
[60] therein the Great Brahma is reckoned chief.

■

Yet even for the Great Brahma, monks,
there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

There comes a time, monks,
when this world rolls up.[3]

As the world rolls up,
beings are generally reborn as Radiant Ones.[4]

There they are made as if of mind,
feeding on joy,
self-radiant,
faring through the sky,
in splendour abiding,
for a long, long time they stand fast.

Monks, when the world rolls up,
it is the Radiant Devas who are reckoned chief.

■

Yet for the Radiant Devas
there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

Monks, there are these ten ranges of the devices.

What ten?[5]

[1] One person perceives the earth-device as above, below, **[42]** across, undivided, immeasurable.

[2] Another person perceives the water-device as above, below, across, undivided, immeasurable.

[3] Another person perceives the heat-device as above, below, across, undivided, immeasurable.

[4] Another person perceives the air-device as above, below, across, undivided, immeasurable.

[5] Another person perceives the blue-green as above, below, across, undivided, immeasurable.

[6] Another person perceives the yellow as above, below, across, undivided, immeasurable.

[7] Another person perceives the red as above, below, across, undivided, immeasurable.

[8] Another person perceives the white as above, below, across, undivided, immeasurable.

[9] Another person perceives the space-device as above, below, across, undivided, immeasurable.

[10] Another person perceives the intellection-device as above, below, across, as undivided, as immeasurable.

These are the ten ranges of the devices.'

■

Of these ten ranges of the devices this is the topmost,
when a person perceives the intellection-device as above,
below, across, undivided, immeasurable.

There are indeed, monks,
persons who thus perceive.

■

Yet to persons thus perceiving
there is change and reverse.

[61] So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

Monks, there are these eight stations of mastery.[6]

What eight?

[1] A certain one,
being conscious of material quality in his own person,
sees objects external to himself
to be limited,
fair or foul.

Having mastered them[7] with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the first station of mastery.

■

[2] A certain one,
being conscious of material quality in his own person,
sees objects external to himself
to be immeasurable,
fair or foul.

Having mastered them with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the second station of mastery.

■

[3] A certain one,
being unconscious of material quality in his own person,
sees objects external to himself
to be limited,
fair or foul.

Having mastered them with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the third station of mastery.

■

[4] A certain one,
being unconscious of material quality in his own person,
sees objects external to himself
to be immeasurable,
fair or foul.

Having **[43]** mastered them with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the fourth station of mastery.

■

[5] A certain one,
being unconscious of material quality in his own person,
sees objects external to himself
to be blue-green,
of the colour blue-green,
blue-green to look at (as a whole),
blue-green as a shimmering mass.

Just as for instance the flower of flax
is blue-green,
of the colour blue-green,
blue-green to look at,
a shimmering mass of blue-green;

or just as Benares muslin,
smooth on both sides,
is blue-green
of the colour blue-green,
blue-green to look at,
a shimmering mass of blue-green;
so blue-green are the external objects that he sees.

Having mastered them with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the fifth station of mastery.

[6] A certain one,
being unconscious of material quality in his own person,
sees objects external to himself as yellow,
of the colour yellow,
yellow to look at,
a shimmering mass of yellow.

Just as for instance the *kaṇikara* flower is yellow,
of the colour yellow,
yellow to look at,
a shimmering mass of yellow,
or just as that Benares muslin,
smooth on both sides,
is yellow,
[62]of the colour yellow,
yellow to look at,
a shimmering mass of yellow,
so yellow are the external objects that he sees.

Having mastered them with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the sixth station of mastery.

■

[7] A certain one,
being unconscious of material quality in his own person,
sees objects external to himself
to be blood-red,
of colour blood-red,
blood-red to look at,
a shimmering mass of blood-red.

Just as the *bandhu-jīvaha* flower is blood-red,
of colour blood-red,
blood-red to look at,
a shimmering mass of blood-red,
or that Benares muslin is blood-red,
of colour blood-red,
blood-red to look at,
a shimmering mass of blood-red,
so are the external objects that he sees blood-red.

Having mastered them with the thought:

I know, I see,
he is thus conscious (of knowing and seeing, and so enters the musings).

This is the seventh station of mastery.

■

[8] A certain one,
being unconscious of material quality in his own person,
sees objects external to himself

to be white,
white in colour,
white to look at,
a shimmering mass of white.

Just as, for instance,
the star of healing[8] is white,
white in colour,
white to look at,
a shimmering mass of white;
or just as that Benares muslin,
smooth on both sides,
is white,
white in colour,
white to look at,
a shimmering mass of white;
even so white are the external objects that he sees.

Having mastered them with the thought:

I know, I see,
he is thus conscious (of **[44]** knowing and seeing, and so enters the musings).

This is the eighth station of mastery.

These, monks, are the eight stations of mastery.

■

Now, monks, of these eight stations of mastery
the topmost is that in which a certain one, being unconscious of material quality in his own person,
sees objects external to himself
to be white,
white in colour,
white to look at,

a shimmering mass of white
and having mastered them with the thought:

I know, I see,
is thus conscious (of knowing and seeing).

Indeed, monks, there are beings thus conscious.

■

Yet for beings thus conscious [63] there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

Monks, there are these four modes of progress.[9]

What four?

The painful mode of progress with sluggish intuition;
the painful mode of progress with swift intuition;
the pleasant mode of progress with sluggish intuition;
the pleasant mode with swift intuition.

These are the four.

■

Now, monks, of these four modes of progress
the topmost is the pleasant mode with swift intuition.

There are indeed beings who have thus progressed.

■

Yet for beings who have thus progressed
there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

Monks, there are these four modes of perception.

What four?

A certain one perceives the limited,
another the extensive,
another the immeasurable,
and another perceives:
There is nothing at all,
the sphere of nothingness.

These are the four.

■

Now, monks, of these four the topmost is the perception:
There is nothing at all,
the sphere of nothingness.

There are indeed beings who thus perceive,
yet for such there is change and reverse.

■

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

[45] Monks, of outsiders[10] who hold views,
this view:

Were I not then, it would not now be mine;
I'll not become, 'twill not become in me -[11]

is the topmost.

■

Of one who holds this view, monks,
this may be looked for -
that feeling of no-disgust in becoming
will not become for him,
and that feeling of disgust at ending becoming
will not become for him.

[64] Indeed, monks, there are beings who hold this view.

■

Yet for such beings who hold this view
there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

Monks, there are some recluses and brahmins
who proclaim purification as the greatest blessing.

Of those who do so topmost is he who,
passing beyond the sphere of nothingness,
attains the sphere of neither-consciousness-nor-not-consciousness
and so abides.

They teach dhamma for the thorough comprehension of that,
for the realization of that.

Indeed, monks, there are beings who make this claim.

■

Yet for those who do so there is change and reverse.

So seeing the learned Ariyan disciple feels revulsion;
in him so feeling revulsion
interest in the topmost fades,
not to speak of the low.

§

Monks, there are some recluses and brahmins who proclaim as chief *Nibbāna*. in this visible state.

■

Of those who so proclaim the topmost achievement is the release-without-grasping,
by seeing as it really is
the arising and the ceasing,
the attraction and the danger of,
the escape from the six spheres of contact.[12]

■

I, monks, am one who makes this claim and announcement,
and **[46]** some recluses and brahmins accuse me of unreality,
hollowness,
falsehood
and untruth therein,
saying:

"Gotama the recluse proclaims not the full comprehension of passions,
proclaims not the full comprehension of objective forms,
proclaims not the full comprehension of feelings."

[65] But, monks, it is just of passions
that I do proclaim full comprehension,
it is just of objective forms,
of feelings
that I do proclaim full comprehension.

In this same visible state
hungering no more,

waned,[13] grown cool,
do I proclaim
the full *Nibbāna,* without grasping.

---

[1] At *A*. i, 227 = *G.S*. i, 207, where see notes.

[2] *Jambudīpa,* name for India, is really the earth.

[3] *Saṇvaṭṭati* (involution) as opposed to *vivaṭṭati* (evolution); *cf*. G.S. ii, 145 and *D*. i, 17 (where text § 2 has wrongly loke saṇvaṭṭamāno).

[4] Text *Ābhassara-vattanika,* but *D*., *loc*. *cit*., has *-saṇvaṭṭanikā*.

[5] Repeated from § 5 [#25] above.

[6] *Abhibhāyatanāni*. Six at *K.S*. iv, 46 (or 'of the conqueror'). *Cf*. *D*. ii, 110 = *Dialog*. ii, 118; *M*. ii, 13 = *Further Dialog*. ii, 8; *G.S*. i, 36; *Dhamimsangaṇi* § 223; *Expositor* i, 252 *ff*., where *n*. has '*abhibhāyatana* is *jhāna* with an overpowering (*abhibhū*) preamble, or knowledge, as cause (*āyatana*); or *jhāna* with an abode or locus (*āyatana*) called "the object to be overpowered " (*abhibhāvitabbaṃ*).'

[7] Our *Comy*. has nothing here, but *cf*. *Expositor, loc*. *cit*., 'a person of transcendent and clear knowledge masters the device-objects and attains *jhāna* ... he produces ecstasy together with the production of the image of the mark (*nimitta*) in this limited object.'

[8] *Osadhī-tāraka,* probably Venus. See *Itiv*. 20 *n*.

[9] *Patipadā*. At *G.S*. ii, 153; Dhs. §§ 176-9; *cf*. *Netti* 113.

[10] *Bāhirakā,* 'outside the *sāsana,*' *Comy*.

[11]

No c'assay no ca me siya
Na bhavimāmi na me bhavissati.‖ ‖

Cf. K.S. iii, 48 *n.*, 152; *SA.* ii, 275. At *Ud.* 66, *na cāhu na bhavissati na c'etarahi vijjati; Ud.* 78, *na bhavissati na ca me bhavissati,* where see my note in the translation. *Not a view of outsiders,* however, for it is a view ascribed to the Master and praised by him when held by Kaccāyana, as the determination to end the round of rebirth. The *SA.* comment is in brief, 'If it were not for my past karma, my present body-person would not exist. Here our *Comy.* has 'if in future time I shall not become, no obstacle (*palibodha*) whatever shall become in me.'

[12] *Cf. D.* i, 22, 38.

[13] *Cf. S.* iv, 204, *vedanānaṃ khayā bhikkhu nicchāto parinibbuto.*

Aṇguttara Nikāya
X. Dasaka-Nipāta
III. Mahā Vagga

Sutta 30

Dutiya Kosala Suttaṃ

The Kosalan (b)

---

[65] **[46]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī at Jeta Grove in Anāthapiṇḍika's Park.

On that occasion the raja Pasenadi of Kosala
had just returned from a sham[1] fight,
having being victorious,
and attained his object.

Then the raja turned
in the direction of the Park.

So far as the cart-road went
he rode in his chariot,
and then got down and reached the residence.

Now at that time
a number of monks were walking up and down in the open air.

Then Pasenadi the raja of Kosala went towards those monks,
and on reaching them thus accosted them:

"Pray, your reverences,
where now is the Exalted One staying,
that arahant,
the fully enlightened one?

I long to behold that Exalted One."

"Yonder is his lodging, maharaja,
with the door shut.

Do you go up quietly without nervousness,
enter the verandah,
cough and rattle the door-bar.

The Exalted One will open the door to you."

So the raja Pasenadi of Kosala
went up to the lodging
as he was told,
coughed and rattled the door-bar.

And the Exalted One opened the door.[2]

■

Then Pasenadi entered the lodging,
fell with his head at the **[47]** feet of the Exalted One,
kissed his feet
and stroked them with his hands,
and announced his name,[3] saying,

"Sir, I am Pasenadi, the raja of Kosala,
Pasenadi the raja of Kosala am I."

[66]"But, maharaja, seeing what significance therein
do you show me this profound humility
and pay such affectionate obeisance
to this body of mine?"

"To show my gratitude,[4] sir,
to show my thankfulness to the Exalted One
do I show this profound humility
and pay such affectionate obeisance.

§

For the Exalted One, sir,
is one who is set on the profit,
on the happiness of many folk,
he is one who establishes many folk
in the Ariyan method,
that is, conformity with whatsoever is lovely and goodly.

Inasmuch as the Exalted One
is one who is set on the profit,
on the happiness of many folk,
he is one who establishes many folk
in the Ariyan method,
that is, conformity with whatsoever is lovely and goodly,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Then again, sir,
the Exalted One is virtuous,
he has the Buddha-virtues,
the Ariyan,
the goodly virtues,
he is possessed of the goodly virtues.

Inasmuch as the Exalted One
is virtuous,
he has the Buddha-virtues,
the Ariyan,
the goodly virtues,
he is possessed of the goodly virtues,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Again, sir, the Exalted One has for many a day been a forest-dweller,
a haunter of forest solitudes,
[67]resorting to the solitary lodging of the forest.

Inasmuch as the Exalted One
has for many a day been a forest-dweller,
a haunter of forest solitudes,
resorting to the solitary lodging of the forest,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Yet again, sir, the Exalted One
is well content with whatsoever offerings

of robes and alms-food,
lodging and bed,
supply of medicines and requisites in sickness
he may receive.

Inasmuch as the Exalted One
is well content with whatsoever offerings
of robes and alms-food,
lodging and bed,
supply of medicines and requisites in sickness
he may receive,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

And he is worshipful,
worthy of honour,
worthy of offerings,
of salutations with clasped hands,
he is a field of merit
unsurpassed for the world.

Inasmuch as the Exalted One
is worshipful,
worthy of honour,
worthy of offerings,
of salutations with clasped hands,
he is a field of merit
unsurpassed for the world,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Yet again, sir,
as regards talk[5] that is serious,
fit for opening **[48]** up the heart,
that is to say,
talk about wanting little,
about contentment,
about solitude,
avoiding society,
putting forth energy;
talk about virtue,
concentration of mind,
wisdom, release,
knowledge and insight of release -
such talk as this the Exalted One gets at pleasure,
without pain
and without stint.

Inasmuch as the Exalted One
as regards talk that is serious,
fit for opening up the heart,
that is to say,
talk about wanting little,
about contentment,
about solitude,
avoiding society,
putting forth energy;
talk about virtue,
concentration of mind,
wisdom, release,
knowledge and insight of release -
such talk as this the Exalted One gets at pleasure,
without pain
and without stint,
that, sir, is why I show my gratitude,

show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Then again, sir, the Exalted One
wins at pleasure,
without pain
and without stint,
the four musings
which are of the clear consciousness,[6]
[68]which are concerned with the happy life
in this same visible state.

Inasmuch as the Exalted One
wins at pleasure,
without pain
and without stint,
the four musings
which are of the clear consciousness,
which are concerned with the happy life
in this same visible state,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Again, sir, the Exalted One
can recall his manifold dwelling aforetime,[7] thus:

One birth,
two births,
three, four, five,

even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

'At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.'

Thus with all details and characteristics
he can recall his manifold dwellings aforetime.

Inasmuch as the Exalted One
can recall his manifold dwelling aforetime, thus:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births;

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons;

(remembering):

'At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life;

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life;

As that one,
I deceasing thence rose up again here;'

Thus with all details and characteristics
he can recall his manifold dwellings aforetime,
that, sir, is why I show my gratitude,

show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

And again, sir, the Exalted One with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

'Alas, sirs, these beings,
given to the practice of evil deeds,
[69]of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -
these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!'

Or: 'Ah, sirs! these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
[49] not scoffing at the Ariyans,

but of sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.'

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds.

Inasmuch as the Exalted One
with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

'Alas, sirs, these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -

these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!'

Or: 'Ah, sirs, these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world;'

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds,
that, sir, is why I show my gratitude,
show my thankfulness to the Exalted One
show this profound humility
and pay such affectionate obeisance.

■

Yet again, sir,
by the destruction of the cankers
the Exalted One
in this same visible state
attains the heart's release,
the insight of release,
himself acquiring it by his own comprehension,
and realizing it
abides therein.

Inasmuch as the Exalted One
by the destruction of the cankers
in this same visible state
attains the heart's release,
the insight of release,
himself acquiring it by his own comprehension,
and realizing it
abides therein
seeing this significance
do I thus show this profound humility
and pay such affectionate obeisance
to the Exalted One.

Well now, sir, we must be going.

We are busy folk and have much to do."

"Do what seems good to you, mahārāja."

So Pasenadi the rājā of Kosala,
rising from his seat,
saluted the Exalted One by keeping his right side towards him
and departed.

[1] *Uyyodhika*. Our *Comy*. takes it as a real fight with Ajātasattu.

[2] *Comy*. will not allow that the Great Man stooped to open the door himself: 'He just willed it to open.' *Cf*. Majjhima, Sutta 89.

n.3: Names at one time were held to have great power and were generally kept secret. To pronounce one's name in such a way was to show great respect and friendship.
n.4: This sutta is certainly suspect on the grounds that Pasenadi would not have known of several of these things concerning the Buddha. Usually if a person was only repeating what they had heard they would say so. As for who knew about the conversation, in MN 89, where a similar conversation is said to have occurred, Gotama repeats the sutta to the bhikkhus himself. (Woodward cites this sutta himself above!) Otherwise it was a condition of Ānanda's becoming Gotama's attendant that he (Ānanda) be told of all Gotama's suttas.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 31

Upāli Suttaṃ

Upāli and the Obligation[1]

---

[70] **[50]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, with what object in view
was the training enjoined on the disciples of the Wayfarer
and the obligation pronounced?"

"It was done with ten objects in view, Upāli.

What ten?

For the excellence of the Order;

■

for the well-being of the Older;

■

for the control of ill-conditioned monks

■

and the comfort of well-behaved[2] monks;

■

for the restraint of the cankers[3]
in this same visible state;

■

for protection against the cankers
in a future life;

■

to give confidence to those of little faith;[4]

■

for the betterment of the faithful;

■

to establish true dhamma;

■

and to support the discipline.

These, Upāli, are the ten objects in view
of which the training was enjoined on the Wayfarer's disciples
and the obligation pronounced."

§

[bodh][ed1] "Pray, sir, what is the nature of the suspension of the obligation?"[5]

"The suspension of the obligation, Upāli,
is of ten sorts.

What ten?

When a transgressor is seated in that company;

■

when debate[6] **[51]** about a transgressor is unfinished;

■

[71] when a person not fully ordained is seated in that company;

■

when debate about such an one is unfinished;

■

when one who has renounced the training is seated in that company;

■

when debate on that subject is unfinished;

■

when a eunuch[7] is seated in that company;

■

when debate about such is unfinished;

■

when one who has defiled a nun[8] is seated in that company;

■

when debate about such is unfinished.

These are the ten suspensions of the obligation."

---

[1] *Pāṭimokkha, cf*. in detail *G.S*. i, 83 *ff*. *Vin*. i, 103 gives the supposed derivation of the word; *pāṭimokkhan ti ādiṃ etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ kusalānaṃ dhammānaṃ, tena vuccati p.; cf*. *Vin*. ii, 196; *A*. i, 98; *G.S*. i, 83; *Netti* 50; Rhys Davids in *E.R.E*. art., 'Pātimokkha.'

[2] *Pesalānaṃ* (of dear virtue).

[3] At *A*. i, 98 (for the restraint of) the cankers of guilt, faults, fears and unprofitable states.

[4] Wrong at *G.S*. i, 83.

[5] *Ṭhapana; cf*. *Vin*. ii, 241, 243; *UdA*. 299.

[6] *Pārājika-kathā vippakatā hoti*. *Comy*. 'Has such an one fallen into transgression or not?' when such talk has started and is left unfinished; so

with the other cases.

[7] *Cf*. *Vin*. i, 85. Such might not be fully ordained. If discovered he must be unfrocked.

[8] *M*. i, 67.

[ed1] BJT Pali and Bhk. Bodhi have this as a separate sutta.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 32

Ubbāhikā Suttaṃ

Passing Sentence

---

[71] **[51]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, what ten qualities should a monk possess in order to be considered fit for passing sentence?"[1]

"He should possess ten qualities, Upāli, for such a purpose.

§

What ten?

Herein, Upāli,
a monk is virtuous,
restrained with the restraint of the obligation,
proficient in following the practice of right conduct,
seeing cause for fear in the slightest faults,
he takes up and trains himself in the rules of morality.

■

Then he has heard much,
bears in mind what he has heard,
he hoards up what he has heard.

Those teachings which are alike lovely at the beginning,
lovely in the middle,
lovely at the end (of life),
proclaim in the spirit and the letter
the all-fulfilled,
the utterly purified brahma-life -
suchlike are the teachings he has much heard,
borne in mind,
practised in speech,
pondered in the heart,
rightly penetrated by view.

■

By him both of the obligations[2] in full
are thoroughly learned by heart,
well analysed,
with thorough knowledge of the meaning,
clearly divided sutta by sutta
and in minute **[52]** detail.

■

Moreover he is established in the discipline, immovable therein.

■

He is competent to make both parties in a dispute understand,
to win them over,
to make them see,
to reconcile them.

■

[72]He is skilled in the rise and settlement of disputes,[3]

■

he knows the matter at issue,

■

he knows the cause of its rise,

■

he knows the way to end it,

■

he knows the procedure leading to the ending of it.

Possessing these ten qualities
a monk is to be considered fit for passing sentence."

[1] *Ubbāhikāya* (as a member of council) about expulsion of a monk. *Cf*. *Vin*. ii, 95.

[2] *Vin*. i, 65, 68; ii, 249; *A*. iv, 140. To be recited in full twice monthly; in brief only when there was some hindrance. *Vin*. i, 113; below, § 98.

[3] *Su-p-pavattīni* (well-flowing, fluently). *Comy*. at *A*. iv, 140 has *āvajjanāvajjana-ṭṭhāne suṭṭhu pavattāni, daḷha-paguṇāni*. In next sutta, *suppavattaṃ*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 33

Upasampadā Suttaṃ

Full Ordination

---

[72] **[52]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, how must a monk be qualified in order to give full ordination?

'He must possess ten qualities, Upāli, in order to do so.

What ten?

§

Herein a monk is virtuous,
restrained with the restraint of the obligation,
proficient in following the practice of right conduct,
seeing cause for fear in the slightest faults,
he takes up and trains himself in the rules of morality.

■

Then he has heard much,
bears in mind what he has heard,
he hoards up what he has heard.

Those teachings which are alike lovely at the beginning,
lovely in the middle,
lovely at the end (of life),
proclaim in the spirit and the letter
the all-fulfilled,
the utterly purified brahma-life -
suchlike are the teachings he has much heard,
borne in mind,
practised in speech,
pondered in the heart,
rightly penetrated by view.

■

By him the obligation in full is thoroughly learned by heart,
well analysed,
with thorough knowledge of the meaning,
clearly divided sutta by sutta
and in minute detail.

■

He is competent to attend to the sick
or to cause such attendance.

■

He is competent to calm discontent
or cause it to be calmed.

■

He is competent to restrain bad conduct in accordance with dhamma (lawfully) (or to see that it is done)[1]

■

He is competent to dissuade the adoption of theories (or to see that it is done)[1]

■

He is competent to establish one in the higher virtue.

■

He is competent to establish one in the higher thought.

■

He is competent to establish one in the higher insight.

One must possess these ten qualities, Upāli,
in order to give full ordination.'

---

[1] *Cf. Vin.* ii, 74 (words bracketed omitted in our text). For waiting on sick, *Vin.* i, 64.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 34

Nisasaya Suttaṃ

Tutelage

---

[73] **[52]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, by a monk how qualified should tutelage[1] be assigned?"

"He must possess ten qualities, Upāli, in order to assign tutelage.

§

What ten?

Herein a monk is virtuous,
restrained with the restraint of the obligation,
proficient in following the practice of right conduct,
seeing cause for fear in the slightest faults,
he takes up and trains himself in the rules of morality.

■

Then he has heard much,
bears in mind what he has heard,
he hoards up what he has heard.

Those teachings which are alike lovely at the beginning,
lovely in the middle,
lovely at the end (of life),
proclaim in the spirit and the letter
the all-fulfilled,
the utterly purified brahma-life -
suchlike are the teachings he has much heard,
borne in mind,
practised in speech,
pondered in the heart,
rightly penetrated by view.

■

By him the obligation in full is thoroughly learned by heart,
well analysed,
with thorough knowledge of the meaning,
clearly divided sutta by sutta
and in minute detail.

■

He is competent to attend to the sick
or to cause such attendance.

■

He is competent to calm discontent
or cause it to be calmed.

■

He is competent to restrain bad conduct in accordance with dhamma (lawfully) (or to see that it is done)[2]

■

He is competent to dissuade the adoption of theories (or to see that it is done)[2]

■

He is competent to establish one in the higher virtue.

■

He is competent to establish one in the higher thought.

■

He is competent to establish one in the higher insight.

One must possess these ten qualities, Upāli,
in order to assign tutelage."

"Pray, sir, to a monk how qualified should a novice be provided?"[ed1]

"He must possess ten qualities, Upāli, in order to be provided a novice.

§

What ten?

Herein a monk is virtuous,
restrained with the restraint of the obligation,
proficient in following the practice of right conduct,
seeing cause for fear in the slightest faults,
he takes up and trains himself in the rules of morality.

■

Then he has heard much,
bears in mind what he has heard,
he hoards up what he has heard.

Those teachings which are alike lovely at the beginning,
lovely in the middle,
lovely at the end (of life),
proclaim in the spirit and the letter
the all-fulfilled,
the utterly purified brahma-life -
suchlike are the teachings he has much heard,
borne in mind,
practised in speech,
pondered in the heart,
rightly penetrated by view.

■

By him the obligation in full is thoroughly learned by heart,
well analysed,
with thorough knowledge of the meaning,
clearly divided sutta by sutta
and in minute detail.

■

He is competent to attend to the sick
or to cause such attendance.

■

He is competent to calm discontent
or cause it to be calmed.

■

He is competent to restrain bad conduct in accordance with dhamma (lawfully) (or to see that it is done)[2]

■

He is competent to dissuade the adoption of theories (or to see that it is done)[2]

■

He is competent to establish one in the higher virtue.

■

He is competent to establish one in the higher thought.

■

He is competent to establish one in the higher insight.

■

One must possess these ten qualities, Upāli,
in order to be provided a novice."

---

[1] *Nissaya*. *Cf*. *Vin*. i, 40 (*Comy*. on *A*. i, 99 *bālassa avyattassa [?] seyyasakassa bhikkhuno* [wrong at *G.S*. i, 84 *n*.*:* apparently the name (*Seyyasaka*) of a monk, according to *Words in S*. by Prof. Dines Andersen, *J.P.T.S*., 1909] *niyassa-kamma* [read *nissaya-;* so also at *A*. i, 99 and *Pv*. iv, i], an act of a chapter of monks appointing a tutor to unreliable students). The *upaṭṭhāka* has charge of a novice. For *sāmaṇera upaṭṭhāpetabbo* see *Vin*. i, 64 ff.

[2] *Cf*. *Vin*. ii, 74 (words bracketed omitted in our text). For waiting on sick, *Vin*. i, 64.

---

ed1 Bhk. Bodhi has this as a separate sutta. Woodward has abridged this such that the two questions are put as one where the question asked is: "... a monk how qualified should tutelage be assigned ...*[his elipsis]* and a novice provided for?" and words the conclusion: "... must possess ... in order to assign tutelage and provide for a novice." The question is ambiguous concerning whether this means caring for a novice or having a novice assigned as an attendant. The answer implies that the issue is the care of the novice. The wording here has been reworked to fit a separate question and answer and with the idea that the question is the qualifications of the bhikkhu to have an attendent. See: Bhk. Bodhi where he has this as "...possess to be attended upon by a novice?" and "...may be attended upon by a novice." *bhikkhunā sāmaṇero upaṭṭhāpetabbo*

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 35

Saṇgha-Bheda Suttaṃ

Schism in the Order (a)[1]

---

[73] **[53]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"As to the words:

'Schism in the Order,
schism in the Order,'

sir - pray, sir,
to what extent can the Order be disunited?"[ed1]

§

'Herein, Upāli,
monks proclaim not-dhamma as dhamma
and dhamma as not-dhamma;

■

monks proclaim not-discipline as discipline

■

and discipline as not-discipline;

■

proclaim what was not said, not uttered by the Wayfarer
as being his words and utterance;

■

proclaim his words and utterance
as not said, not uttered;

■

proclaim what was not practised by the Wayfarer
as his practice,

■

and the reverse;

■

proclaim what was not ordained by the Wayfarer
as ordained by him,

■

and the reverse.

■

On these ten grounds
they break up and separate (the Order),[2]
they pass separate ordinances
and proclaim a separate obligation.[3]

To this extent, Upāli,
the Order is disunited.'

---

[1] *Cf*. *Vin*. ii, 203.

[2] Text *avakassanti vavakassanti*, which *Comy*. interprets 'pull down, disintegrate the company, set it aside.' Text *Vin*. ii, 203 reads *apakasanti avapakasanti* with the next words different. [Ed.: See also: the Rhys Davids/Oldenberg translation] *Cf*. *A*. iii, 145.

[3] *Āveni*. *Comy*. *visuṃ* (separate). At *Ud*. 60 of Devadatta.

[ed1] See: vp.03.cv.07.rdho.sbe.htm#p5 for the actual rules delineating the distinction between 'disunion' and 'schism'.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 36

Saṇgha-Sāmaggi Suttaṃ

Harmony in the Order (a)[1]

---

[74] **[53]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"As to the words:

'Harmony in the Order, harmony in the Order,'

sir - pray, sir,
to what extent can the Order be in harmony?"

§

[1] "Herein, Upāli,
monks proclaim not-dhamma as not-dhamma,

■

[2] and dhamma as dhamma;

■

[3] not-discipline as not-discipline,

■

[4] and discipline as such;

■

[5] proclaim what was not said,
not uttered by the Wayfarer
as not his words and utterance,

■

[6] and the reverse;

■

[7] proclaim his ordinances and practices as such

■

[8] and the reverse.

■

[*Woodward omits #s 9 & 10. From Bhk. Bodhi's translation these are: (9) They explain what has not been prescribed by the Tathāgata as not having been prescribed by him, and*

(10) what has been prescribed by the Tathāgata as having been prescribed by him.]

[54] On these ten grounds
they break not up and separate (the Order),
and proclaim no separate obligation.

To this extent, Upāli, there is harmony in the Order."

---

[1] Continued at *Vin*. ii, 204.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 37

Paṭhama Ānanda Saṇgha-Bheda Suttaṃ

Schism in the Order (b)[1]

---

[75] **[54]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"As to the words:

'Schism in the Order, schism in the Order,'

sir - pray, sir,
to what extent can the Order be disunited?"[ed1]

'Herein, Ānanda,
monks proclaim not-dhamma as dhamma

■

and dhamma as not-dhamma;

■

monks proclaim not-discipline as discipline

■

and discipline as not-discipline;

■

proclaim what was not said, not uttered by the Wayfarer
as being his words and utterance;

■

proclaim his words and utterance
as not said, not uttered;

■

proclaim what was not practised by the Wayfarer
as his practice,

■

and the reverse;

■

proclaim what was not ordained by the Wayfarer
as ordained by him,

■

and the reverse.

■

On these ten grounds
they break up and separate (the Order),[2]
they pass separate ordinances
and proclaim a separate obligation.[3]

To this extent, Ānanda,
the Order is disunited."

[Footnotes from AN 10.35 which is identical to this sutta except in that the question is asked by Upāli.]

[1] *Cf*. *Vin*. ii, 203.

[2] Text *avakassanti vavakassanti,* which *Comy*. interprets 'pull down, disintegrate the company, set it aside.' Text *Vin*. ii, 203 reads *apakasanti avapakasanti* with the next words different. [Ed.: See also: the Rhys Davids/Oldenberg translation] *Cf*. *A*. iii, 145.

[3] *Āveni*. *Comy*. *visuṃ* (separate). At *Ud*. 60 of Devadatta.

[ed1] See: vp.03.cv.07.rdho.sbe.htm#p5 for the actual rules delineating the distinction between 'disunion' and 'schism'.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 38

Dutiya Ānanda Saṇgha-Bheda Suttaṃ

Fruits of Causing Schism

---

[75] **[54]**

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

'But pray, sir, by breaking up the harmonious Order what does that man get?'

He gets demerit, Ānanda, lasting lor the aeon.'

'Pray, sir, what is demerit lasting for the aeon?'

For the aeon, Ānanda, he ripens[1] in purgatory.'|| ||

Doomed to the Waste, to purgatorial woe
For age-long penalties, provoking schism,
Of discord fain, fixed in unrighteousness,
From peace-from-bondage doth he fall away.
Breaking the concord of the Company -
Age-long in purgat'ry he waxeth ripe.[2]

---

[1] *Paccati,* literally 'is cooked.'

[2] *Vin*. ii, 198; *Itiv*. II and *gāthās*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 39

Paṭhama Ānanda Saṇgha-Sāmaggi Suttaṃ

Harmony in the Order (b)

---

[76] **[54]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"As to the words:

'Harmony in the Order, harmony in the Order,'

sir - pray, sir,
to what extent can the Order be in harmony?

§

[1] "Herein, Ānanda,
monks proclaim not-dhamma as not-dhamma,

■

[2] and dhamma as dhamma;

■

[3] not-discipline as not-discipline,

■

[4] and discipline as such;

■

[5] proclaim what was not said,
not uttered by the Wayfarer
as not his words and utterance,

■

[6] and the reverse;

■

[7] proclaim his ordinances and practices as such

■

[8] and the reverse.

■

[*Woodward omits #s 9 & 10. From Bhk. Bodhi's translation these are: (9) They explain what has not been prescribed by the Tathāgata as not having been prescribed by him, and*

(10) what has been prescribed by the Tathāgata as having been prescribed by him.]

■

On these ten grounds
they break not up and separate (the Order),
and proclaim no separate obligation.

To this extent, Upāli, there is harmony in the Order."

Aṇguttara Nikāya
X. Dasaka-Nipāta
IV. Upāli Vagga

Sutta 40

Dutiya Ānanda Saṇgha-Sāmaggi Suttaṃ

Fruits of Causing Harmony in the Order

---

[76] **[54]**

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Ānanda came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, by making the Order harmonious what does that man get?"

"He gets Brahma-merit, Ānanda, lasting for the seon."

"But, sir, what is Brahma-merit lasting for the aeon?"

"For the aeon, Ānanda, he rejoices in heaven."

A blessed thing is concord of the Order.
The friend of those who are in harmony,
Of concord fain, and fixed in righteousness,
From peace-from-bondage he falls not away.
Making the concord of the Company -
Age-long doth he rejoice i' the heaven-world.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 41

Vivāda Suttaṃ

Quarrels

---

[77] **[55]**

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, what is the reason,
what is the cause
why disputes and uproar,
strife and quarrels
arise in the Order
and monks live not happily?"

"Herein, Upāli,
monks proclaim not-dhamma as dhamma

■

and dhamma as not-dhamma;

■

monks proclaim not-discipline as discipline

■

and discipline as not-discipline;

■

proclaim what was not said, not uttered by the Wayfarer
as being his words and utterance;

■

proclaim his words and utterance
as not said, not uttered;

■

proclaim what was not practised by the Wayfarer
as his practice,

■

and the reverse;

■

proclaim what was not ordained by the Wayfarer
as ordained by him,

■

and the reverse.

■

On these ten grounds
they break up and separate (the Order),
they pass separate ordinances
and proclaim a separate obligation.

[78] That is the reason, Upāli, why disputes and uproar,
strife and quarrels
arise in the Order
and monks live not happily."

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 42

Paṭhama Vivāda-Mūla Suttaṃ

Roots of Quarrels (a)[1]

---

[55]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

'Pray, sir, what are the roots of quarrels?'

'Herein, Upāli,
monks proclaim not-dhamma as dhamma

■

and dhamma as not-dhamma;

■

monks proclaim not-discipline as discipline

■

and discipline as not-discipline;

■

proclaim what was not said, not uttered by the Wayfarer
as being his words and utterance;

■

proclaim his words and utterance
as not said, not uttered;

■

proclaim what was not practised by the Wayfarer
as his practice,

■

and the reverse;

■

proclaim what was not ordained by the Wayfarer
as ordained by him,

■

and the reverse.

■

These ten, Upāli, are the roots of quarrels'

---

[1] *Vin*. ii, 88. (a) repeats answer to § i.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 43

Dutiya Vivāda-Mūla Suttaṃ

Roots of Quarrels (b)

---

[55]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Upāli came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated, he said this to the Exalted One:

"Pray, sir, what are the roots of quarrels?"

"Herein monks point to what is no offence as an offence,[1]

■

to an offence as no offence;

■

to a trivial offence as a grievous one,

■

to a grievous offence as a trivial one;

■

to an offence against chastity as no offence,

■

to what is no offence against chastity as an offence;

■

to a partial offence as a complete offence,

■

to a complete offence as a partial one;

■

they point to a pardonable offence as unpardonable

■

and the reverse.

■

These ten, Upāli, are the roots of quarrels'

---

[1] At *G.S.* i, 14.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 44

Kusinārā Suttaṃ

At Kusinara

---

[55]

[1] THUS have I heard:

Once the Exalted One was staying at Kusinara in the Wood of Offerings.[1]

On that occasion the Exalted One addressed the monks saying:

"Monks."

"Yes, sir," replied those monks to the Exalted One, who said this:

[56] "Monks, a monk who desires to admonish another[2]
should do so after investigation
of five conditions in his own self,
after setting up
five conditions in his own self.

§

What are the five conditions
he should investigate in his own self?

A monk who desires to admonish another
must thus investigate:

'Am I or am I not
one who practises utter purity in body;
am I or am I not
possessed of utter purity in body
flawless and untainted?'

Is this quality manifest in me
or is it not?'

If he be not so,
there are found folk who say to him:

'Come now, let your reverence practise
conduct as to body.'

Folk are found to speak thus.

■

Again, monks, a monk who desires to admonish another
should thus investigate:

'Am I or am I not
one who practises utter purity in speech,
flawless and untainted?

Is this quality manifest in me
or is it not?'

If he be not so,
there are found folk who say to him:

'Come now, let your reverence practise
conduct as to speech.'

Folk are found to speak thus.

■

Again, monks, a monk who desires to admonish another
should thus investigate:

'Is a heart of goodwill
free from malice
established in me
towards my fellows in the Brahma-life?

Is this quality manifest in me
or is it not?'

If it be not so,
there are found folk to say to him:

'Come now, let your reverence practise
the heart of goodwill.'

Folk are found to speak thus.

■

Then again, monks, a monk who desires to admonish another
should thus investigate:

'Am I or am I not
one who has heard much,
who bears in mind what he has heard,
who hoards up what he has heard?

Those teachings which,
lovely alike at the beginning,
the middle
and the end (of life)
proclaim in the spirit
and in the letter
the all-fulfilled,
utterly purified Brahma-life -
have such teachings been much heard by me,
borne in mind,
practised in speech,
pondered in the heart
and rightly penetrated by view?

Is this quality manifest in me
or is it not?'

Then, monks, if he be not one who has heard much,
who bears in mind what he has heard,
who hoards up what he has heard;

those teachings which,
lovely alike at the beginning,
the middle
and the end (of life)
proclaim in the spirit
and in the letter
the all-fulfilled,
utterly purified Brahma-life -
if such teachings have not been much heard by him,
borne in mind,
practised in speech,
pondered in the heart
and rightly penetrated by view,
then folk are found to say to him:

[57] 'Come now, let your reverence complete knowledge of the Sayings.'[3]

Folk are found to speak thus.

■

Again, monks, a monk who desires to admonish another
should thus investigate:

'Are-the obligations in full
thoroughly learned by heart,
well analysed
with thorough knowledge of the meaning,
clearly divided
sutta by sutta
and in minute detail by me?

Is this condition manifest in me
or is it not?'

For if not there are found folk to say to him:

'But where was this said by the Exalted One, your reverence?'

When thus questioned he cannot explain.

Then there will be those who say:

'Come now, let your reverence
train himself in the discipline.'

There will be found folk to speak thus.

These five conditions
must be investigated in his own self.

§

And what five conditions
must be set up in his own self?[4]

(He considers:)

'Do I speak in season or not?

■

Do I speak of facts or not,

■

do I speak gently or harshly,

■

do I speak words fraught with profit or not,

■

do I speak with a kindly heart

■

or inwardly malicious?'

■

These five conditions
he must set up in his own self.

Monks, these five conditions
are to be investigated in his own self,

and these other five conditions
are to be set up in his own self
by a monk who desires to admonish another."

---

[1] *Cf*. G.S. i, 251 *n*., *Bali-haraṇe vanasaṇde*. A *bali* ceremony, as still practised in India and Ceylon, is a sort of devil-dancing to appease local 'deities' by offerings. When there is no ceremony, fruit and flowers are offered to the devas.

[2] At *Vin*. ii, 248, addressed to Upāli.

[3] *Āgama*. The āgamas are usually the Four Great Nikāyas. One who knows these is called *āgatāgamo*. This evidently refers to the two recognized 'collected sayings' of ancient times, the *āgama* and the *vinaya (-patimokkha)* as in next §.

[4] At *G.S*. iii, 144 ff.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 45

Rāj'antepura-p-Pavesana Suttaṃ

Entering the Royal Court

---

[57]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten disadvantages of entering the royal court.

What ten?

In this connexion, monks,
suppose the rāgā is seated with his favourite wife.

Then in comes a monk.

The wife, on seeing the monk,
smiles,

or else the monk smiles
on seeing her.

Then the rāgā thinks:

'Surely these two are guilty
or will be guilty.'

This is the first disadvantage of entering the royal court.

■

Then again, suppose the rāgā,
his mind being much occupied with business,
has intercourse with a certain woman and for- **[58]** gets about it.

Thereby she becomes pregnant.

Then the rāgā thinks:

'No one but a home-leaver[1] enters here.

Maybe it is the work of a home-leaver.'

This is the second disadvantage of entering the royal court.

■

Again, perhaps some gem is missing in the royal court.

Then the rāgā thinks:

'No one but a home-leaver enters here.

Maybe it is the work of a home-leaver.'

This is the third disadvantage of entering the royal court.

■

Again, the secret plans[2] within the royal court,
by being divulged abroad,
are spoiled.

Then the rāgā thinks:

'No one but a home-leaver enters here.

Maybe it is the work of a home-leaver.'

This is the fourth disadvantage of entering the royal court.

■

Again, in the royal court
a father aspires for a son[3]
or a son aspires for a father.

Then they think:

'No one but a home-leaver enters here.

It must be the work of a home-leaver.'

This is the fifth disadvantage of entering the royal court.

■

Again, monks, a rāgā sets up a man of low estate
in a high place.

Those to whom this is displeasing think thus:

'The rajā is intimate with the home-leaver.

This must be the work of the home-leaver.'

This is the sixth disadvantage of entering the royal court.

■

Again, the rāgā puts a man of high estate
in a low place.

Those to whom this is displeasing think think thus:

'The rajā is intimate with the home-leaver.

This must be the work of the home-leaver.'

This is the seventh disadvantage of entering the royal court.

■

Again, the rāgā musters the host unseasonably.

Those to whom this is displeasing think thus:

'The rāgā is intimate with the home-leaver.

This must be the work of the home-leaver.'

This is the eighth disadvantage of entering the royal court.

■

Again, the rāgā,
after mustering the host at the proper time,
[59] sends it back from the highroad.

Those to whom this is displeasing think thus:

'The rāgā is intimate with the home-leaver.

This must be the work of the home-leaver.'

This is the ninth disadvantage of entering the royal court.

■

Once more, monks,
the rāgā's court is crowded[4] with elephants, horses and chariots;
objects,
sounds,
scents
and savours
that are defiling
have to be encountered,
such as are not suited to one
who has given up (the world).[5]

This, monks, is the tenth disadvantage of entering the rāgā's court.

So, monks, these are the ten disadvantages of entering the rāgā's court.'

---

[1] *Pabbajita*, 'gone-forth' is not necessarily a monk or *bkikkhu* of the Order.

[2] *Antepure guyha-mantā (Comy. guyhitabba-mantā) bahiddhā sambhedaṃ gacchanti*. *Cf*. *A*. iii, 129 (G.S. iii, 99), where in a similar phrase Mr. Hare seems to take *mantā* as equal to *manta*(r). *Mantā* here is 'secret,' formulas, charms, or decisions.

[3] *Pitā vā puttaṃ pattheti, putto vā pitaraṃ pattheti*. As far as I can see, this can only refer to the uncertainty of parentage in a royal harem. *Comy*. merely has the strange comment *māretuṃ icchati* (longs to kill)! The mendicant friar is suspected of causing the confusion.

[4] Text quite unsuitably reads *sammada* (drowsiness), but with *v.l. sammadda:* so also *Comy*., which explains as equal to *sambādha*. *Cf*. the

passage at *K.S.* v, 303 *ff.*, where the chamberlains Isidatta and Purāṇa complain of the difficulties of official life at court.

[5] Here I take *pabbajitena* to mean a bhikkhu.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 46

Sakya Suttaṃ

Sakyans

---

[59]

[1] THUS have I heard:

Once the Exalted One was staying among the Sakyans at Kapilavatthu in Banyan Park.

At that time a number of Sakyan lay-followers,
that day being the sabbath,
came to visit the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated the Exalted One said this to those Sakyan lay-followers:

"Pray, Sakyans, are you keeping the sabbath complete in its eight parts?"[1]

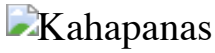
"Sometimes, sir, we do so,
but maybe sometimes we don't"

§

"Well, Sakyans, in those matters
it is no gain to you,
it is ill gotten by you,
since, in a life thus conjoined to fear of grief,
in a life thus conjoined to fear of death,
ye sometimes do
and sometimes maybe do not
keep the sabbath complete in its eight parts.

§

What think ye, Sakyans?



Illust.
Pali Text Society:
Rhys Davids:
Buddhist India,
Fig. 24.
Ancient Indian Coins.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 47

Mahāli Suttaṃ

Mahāli

---

[61]

[1] THUS have I heard:

Once the Exalted One was staying near Vesālī in Great Wood,
at the House of the Peaked Roof.

Then Mahāli the Licchavite[1]
came to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated he said this to him:

"Pray, sir, what is the reason,
what is the cause
of doing an evil deed,
of committing an evil deed?"

"Lust, Mahāli, is the reason,
lust is the cause

of doing an evil deed,
of committing an evil deed.

■

Malice, Mahāli, is the reason,
malice is the cause
of doing an evil deed,
of committing an evil deed.

■

Delusion, Mahāli, is the reason,
delusion is the cause
of doing an evil deed,
of committing an evil deed.

■

Not paying proper attention, Mahāli, is the reason,
not paying proper attention is the cause
of doing an evil deed,
of committing an evil deed.

■

Wrongly directed thought, Mahāli, is the reason,
wrongly directed thought is the cause
of doing an evil deed,
of committing an evil deed.

■

These are the reasons,
these are the causes
of doing an evil deed,
of committing an evil deed."

§

"Pray, sir, what is the reason,
what is the cause
of doing a lovely deed,
of committing a lovely deed?"

"Not lusting, Mahāli, is the reason,
not lusting is the cause

of doing a lovely deed,
of committing a lovely deed.

■

Not-malice, Mahāli, is the reason,
not-malice is the cause
of doing a lovely deed,
of committing a lovely deed.

■

Not-delusion, Mahāli, is the reason,
not-delusion is the cause
of doing a lovely deed,
of committing a lovely deed.

■

Paying proper attention, Mahāli, is the reason,
paying proper attention is the cause
of doing a lovely deed,
of committing a lovely deed.

■

[62] Rightly directed thought, Mahāli, is the reason,
rightly directed thought is the cause
of doing a lovely deed,
of committing a lovely deed.

These are the reasons,
these are the causes
of doing a lovely deed,
of committing a lovely deed.

§

Moreover, Mahāli, if[2] these ten qualities were not found existing in the world,
there would be here no proclaiming of wrong living
and crooked living,
or of right living
and straight living.

■

But since, Mahāli,
these ten qualities are found existing in the world,
therefore is there proclaiming of wrong living
and crooked living,
or of right living
and straight living."

[1] At *K.S.* i, 295 at the same place he asks about *Sakha*. According to Apadāna, p. 540, v. 28, he was father of Sīvalīthera. At *K.S.* iii, 60 he asks about purity.

[2] Reading *ce* for *ca*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 48

Dasa-Dhamma Suttaṃ

Conditions

---

[62]

[1][piya] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. "Monks, these ten conditions
must again and again be contemplated
by one who has gone forth (from the home).

What ten?

3. He must again and again contemplate this fact:

'I am now come to a state of being an outcast.'[1]

■

4. And this:

'My very life is dependent on others.'

■

5. And this:

'I must now behave myself differently.'

■

6. And this:

'Does the self[2] upbraid me for (lapse from) virtue,
or does it not?'

■

7. And this:

'Do my discerning fellows in the Brahma-life,
after testing me,
upbraid me for (lapse from) virtue,
or do they not?'

■

8. And this:

'In all things dear and delightful to me
there is change and separation.'

■

9. And this:

'I myself am responsible for my deed,[3]
I am the heir to my deed,
the womb of my deed,
the kinsman of my deed,
I am he to whom my deed comes home.[4]

Whatever deed I shall do,
be it good or bad,
of that shall I be the heir.

■

10. And this:

The nights and days flit by for me -
who have grown[5] to what?'

■

11. And this:

'In my void dwelling
do I take delight or not?'

■

12. And this:

'Have I come by any superhuman experience,[6]
any excellence of truly Ariyan knowledge and **[63]** insight,
whereon when questioned in my latter days[7]
by my fellows in the Brahma-life
I shall not be confounded?'

13. These, monks, are the ten conditions
to be again and again contemplated
by one who has gone forth (from the home).'

[1] As below § 101; quoted *Netti* 185.

[2] *Cf*. *G.S*. i, 125; ii, 116. According to *Comy*. *atta = cittaṃ*.

[3] *Kammassako'mhi*.

[4] *Kamma-paṭisaraṇo*. *M*. iii, 203; *Mil*. *Panh*. 65 adds *kammaṃ satte vibhajati* (differentiates).

[5] Quoted *Mil*. *Panh*. 392.

[6] *K.S*. iv, 208; *G.S*. i, 7.

[7] *Pacchime kāle = maraṇa-kāle, Comy*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 49

Sarīra'ṭṭha-Dhamma Suttaṃ

Inherent in Body

---

[63]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"These ten conditions, monks, are inherent in body.[1]

What ten?

Cold and heat,
hunger and thirst,
evacuation and urination,
restraint of body,
restraint of speech,

restraint of living,
and the again-becoming becoming-aggregate.[2]

These ten conditions are inherent in body.'

---

[1] *Sarīra-ṭṭhā*.

[2] *Bhava-sankhāro*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
V. Akkosa Vagga

Sutta 50

Bhaṇḍana Suttaṃ

Strife

---

[63]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

On that occasion a number of monks
after returning from their alms-round
and eating their meal,
as they sat assembled together in the service-hall,
remained in strife and uproar and dispute,
abusing each other
with the weapons of the tongue.

Now the Exalted One at eventide,
rising from his solitude,
approached the service-hall,
and on reaching it
sat down on a seat made ready.

When he had sat down
the Exalted One addressed the monks, saying:

"Pray, monks, in what talk were ye engaged
as ye sit here,
and what was the topic of your talk
left unfinished?"

"Here, sir, after returning from our alms-round
and eating our meal,
we sat assembled together in the service-hall
and remained in strife, uproar and dispute,
abusing each other
with the weapons of the tongue."

"Monks, it is not seemly for you clansmen,
who in faith went forth from home to the homeless,
thus to abide in strife, uproar and dispute,
abusing each other
with the weapons of the tongue.

§

Monks, there are these ten conditions to be re- **[64]** membered,
[1] which, as they make for affection and respect,
do conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

What ten?

3. Herein a monk is virtuous,[2]
restrained with the restraint of the obligation,
proficient in following the practice of right conduct,
seeing ground for fear in the minutest faults,
and takes upon him
and trains himself
in the rules of morality.

In so far as a monk is virtuous, restrained with the restraint of the obligation,
proficient in following the practice of right conduct,
seeing ground for fear in the minutest faults,
and takes upon him
and trains himself
in the rules of morality,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

4. Then again, a monk has heard much,
he bears in mind what he has heard,
he hoards up what he has heard.

Those teachings which,
alike lovely at the beginning,
midway
and at the end (of life),
proclaim in spirit and in letter
the all-fulfilled,
utterly purified Brahma-life -
suchlike are the teachings he has much heard,

borne in mind,
practised in speech,
pondered in the heart
and rightly penetrated by view.

In so far as he has heard much,
he bears in mind what he has heard,
he hoards up what he has heard;
those teachings which,
alike lovely at the beginning,
midway
and at the end (of life),
proclaim in spirit and in letter
the all-fulfilled,
utterly purified Brahma-life -
suchlike are the teachings he has much heard,
borne in mind,
practised in speech,
pondered in the heart
and rightly penetrated by view,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

5. Again, a monk has a lovely friend,
a lovely comrade,
a lovely intimate.

In so far as he has a lovely friend,
a lovely comrade,
a lovely intimate,

this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

6. Again, a monk is easy to speak to,[3]
possessed of qualities
which make him easy to speak to;
he is tractable,
capable of being instructed.

In so far as he is easy to speak to,
possessed of qualities
which make him easy to speak to;
he is tractable,
capable of being instructed,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

7. Then again, in all the undertakings of his fellows in the Brahma-life,
be they matters weighty or trivial,
he is shrewd and energetic,
having ability to give proper consideration **[65]** thereto,
as to what is the right thing to do
and how to manage it.

In so far as a monk, in all the undertakings of his fellows in the Brahma-life,
be they matters weighty or trivial,
is shrewd and energetic,
having ability to give proper consideration thereto,
as to what is the right thing to do
and how to manage it,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

8. Again, a monk delights in dhamma,
is pleasant to converse with,
rejoices exceedingly in further dhamma,
in further discipline.

In so far as a monk delights in dhamma,
is pleasant to converse with,
rejoices exceedingly in further dhamma,
in further discipline,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

9. Again, a monk dwells resolute in energy
for the abandoning of bad qualities,

stout and strong
to acquire good qualities.

In so far as a monk dwells resolute in energy
for the abandoning of bad qualities,
stout and strong
to acquire good qualities,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

10. Then again, a monk is content
with whatsoever supply of robes,
alms-food,
bed
and lodging,
comforts and necessaries in sickness
he may get.

In so far as a monk is content
with whatsoever supply of robes,
alms-food,
bed
and lodging,
comforts and necessaries in sickness
he may get,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,

to concord
and unity.

■

11. Again, a monk is concentrated,
possessed of mindful discrimination
in the highest degree,
able to call to mind and remember
a thing done and said long ago.

In so far as a monk is concentrated,
possessed of mindful discrimination
in the highest degree,
able to call to mind and remember
a thing done and said long ago,
this is a condition to be remembered,
which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

■

12. Lastly, a monk is possessed of insight;
he has insight for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill.

In so far as a monk is possessed of insight;
he has insight for tracing out the rise and fall of things,
insight which is Ariyan,
penetrating,
going on to the utter destruction of ill,
this is a condition to be remembered,

which, as it makes for affection and respect,
does conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.

These, monks, are the ten conditions to be remembered,
which, as they make for affection and respect,
do conduce to fellow-feeling,
to not-quarrelling,
to concord
and unity.'

---

[1] *Sārāṇīya dhammā* (*MA*. i, 394 = *AA* on *A*. iii, 288) = *saritabba-yuttā ... na pamussitabbā* (never-to-be-forgotten). Translated by Lord Chalmers and Mr. Hare respectively (*loc. cit.*), 'states of consciousness' and 'ways of being considerate.' Following *Comy.,* I translate as above: thus also *sārāṇīya-kathā* is 'reminiscent talk' (about things remembered in common). Six others at *D*. iii, 245 = *Dial*. iii, 231; *A*. iii, 288 = *G.S*. iii, 208.

[2] *Cf*. above No. 17.

[3] A. ii, 148; iii, 180.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 51

Sa-Citta Suttaṃ

One's Own Heart,. (a) By the Master

---

[92] **[66]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, though a monk be not skilled in the habit of others' thoughts,
at least he can resolve:

'I will be skilled in the habit of my own thought.'[1]

Thus, monks, should ye train yourselves.

§

And how is a monk skilled in the habit of his own thought?

Just as if, monks, a woman or man or a young lad
fond of self-adornment,
examining the reflection of his own face
in a bright clean mirror
or bowl of clear water,
should see therein a stain
or speck
and strive for the removal of that stain
or speck;
and when he no longer sees it there
is pleased and satisfied thereat,[2] thinking:

'A gain it is to me that I am clean' -
even so a monk's introspection
is most fruitful in good conditions, thus:

'Do I or do I not generally live covetous?

Do I or do I not generally live malevolent in heart?

Do I or do I not generally live possessed by sloth-and-torpor?

Do I or do I not generally live excited in mind?[3]

Do I or do I not generally live in doubt-and-wavering,
or have I crossed beyond it?

Do I or do I not generally live wrathful or not?

Do I or do I not generally live with soiled thoughts or clean thoughts?

Do I or do I not generally live with body passionate or not?

Do I or do I not generally live sluggish or full of energy?

Do I or do I not generally live uncontrolled or well-controlled?'

[67] Monks, if on self-examination a monk finds thus:

'I generally live covetous,
malevolent in heart,
possessed by sloth-and-torpor,
excited in mind,
doubtful and wavering,
wrathful,
with soiled thoughts,
with body passionate,
sluggish
and uncontrolled' -
then that monk must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention
for the abandoning of those wicked,
unprofitable states.[4]

■

Just as, monks, when one's turban or head is ablaze,
for the extinguishing thereof
one must put forth extra desire,
effort,
endeavour,
exertion,

unflagging mindfulness
and attention,
even so for the abandoning of those wicked,
unprofitable states
one must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention
for the abandoning of those wicked,
unprofitable states.

■

But if on self-examination a monk finds thus:

'I do not generally live covetous,
malevolent in heart,
possessed by sloth-and-torpor,
excited in mind,
doubtful and wavering,
wrathful,
with soiled thoughts,
with body passionate,
sluggish
and uncontrolled,'
then that monk should make an effort[5]
to establish just those profitable states
and further to destroy the cankers."

[1] *Sa-citta-pariyāya-kusalo*, literally 'skilled in own-heart-habit'; but *Comy.* exp. *attano citt'ovāda-kusalo* (self-exhortation-skilled).

[2] *Paripuṇṇa-sankappo, cf. M.* iii, 276.

[3] At *S.* v, 112 = K.S. v, 95 the two extremes of a sluggish and elated mind are bars to tranquillity.

[4] As at *S.* v, 440 = *K.S.* v, 372.

[5] *Yogo, cf. A.* ii, 94 = *G.S.* ii, 104.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 52

Sāriputta Suttaṃ

One's Own Heart,. (b) By Sāriputta

---

[94] **[67]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Thereafter[ed1] the venerable Sāriputta addressed the monks, saying:

"Monks."

"Yes, your reverence," replied those monks to the venerable Sāriputta, who said:

"Monks, though a monk be not skilled in the habit of others' thoughts,
at least he can resolve:

'I will be skilled in the habit of my own thought.'[1]

Thus, monks, should ye train yourselves.

§

And how is a monk skilled in the habit of his own thought?

Just as if, monks, a woman or man or a young lad
fond of self-adornment,
examining the reflection of his own face
in a bright clean mirror
or bowl of clear water,
should see therein a stain
or speck
and strive for the removal of that stain
or speck;
and when he no longer sees it there
is pleased and satisfied thereat,[2] thinking:

A gain it is to me that I am clean -
even so a monk's introspection
is most fruitful in good conditions, thus:

'Do I or do I not generally live covetous?

Do I or do I not generally live malevolent in heart?

Do I or do I not generally live possessed by sloth-and-torpor?

Do I or do I not generally live excited in mind?[3]

Do I or do I not generally live in doubt-and-wavering, or have I crossed beyond it?

Do I or do I not generally live wrathful or not?

Do I or do I not generally live with soiled thoughts or clean thoughts?

Do I or do I not generally live with body passionate or not?

Do I or do I not generally live sluggish or full of energy?

Do I or do I not generally live uncontrolled or well-controlled?'

Monks, if on self-examination a monk finds thus:

'I generally live covetous,
malevolent in heart,
possessed by sloth-and-torpor,
excited in mind,
doubtful and wavering,
wrathful,
with soiled thoughts,
with body passionate,
sluggish
and uncontrolled' -
then that monk must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention
for the abandoning of those wicked,
unprofitable states.[4]

Just as, monks, when one's turban or head is ablaze,
for the extinguishing thereof
one must put forth extra desire,
effort,
endeavour,
exertion,

unflagging mindfulness
and attention,
even so for the abandoning of those wicked,
unprofitable states
one must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention
for the abandoning of those wicked,
unprofitable states.

But if on self-examination a monk finds thus:

'I do not generally live covetous,
malevolent in heart,
possessed by sloth-and-torpor,
excited in mind,
doubtful and wavering,
wrathful,
with soiled thoughts,
with body passionate,
sluggish
and uncontrolled,'
then that monk should make an effort[5]
to establish just those profitable states
and further to destroy the cankers.'

---

[1] *Sa-citta-pariyāya-kusalo,* literally 'skilled in own-heart-habit'; but *Comy.* exp. *attano citt'ovāda-kusalo* (self-exhortation-skilled).

[2] *Paripuṇṇa-sankappo, cf. M.* iii, 276.

[3] At *S.* v, 112 = K.S. v, 95 the two extremes of a sluggish and elated mind are bars to tranquillity.

[4] As at *S.* v, 440 = *K.S.* v, 372.

[5] *Yogo, cf. A.* ii, 94 = *G.S.* ii, 104.

[ed1] *Tatra kho*. 'There then'. Woodward apparently understands this sutta to be being spoken just after the previous sutta [AN 10.50 Woodward], but the Pali opens with the location of the Bhagava. This sutta is identical to the previous and Woodward has included it only by the statement "*(he repeats the previous sutta)*" so for the convenience of readers of this file alone the footnotes have been retained from that version.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 53

Ṭhiti Suttaṃ

Standing Still

---

[96] **[67]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

2. 'Monks, I praise not standing still,
not to speak of waning.[1] in good conditions.

I praise growth in good conditions, monks,
not standing still,
not waning.

And how is there waning,
not standing still,
not growth?

Herein a monk is a striver[2] in faith,
virtue,
lore,
giving up,
[68] insight
and ready speech.[3]

Yet his conditions neither stand still
nor make growth.

This I call
'waning in good conditions,' monks,
not standing still,
not growth.

Thus there is waning in good conditions,
not standing still,
not growth.

■

And how is there standing still,
not waning,
not growth in good conditions?

Herein a monk is a striver in faith,
virtue,
lore,
giving up,
insight
and ready speech.

But his conditions wane not
nor wax.

This I call 'standing still,
not waning,
not growth in good conditions.'

Thus there is standing still,
not waning,
not growth in good conditions.

■

And how is there growth in good conditions,
not standing still,
not waning?

Herein a monk is a striver in faith,
virtue,
lore,
giving up,
insight
and ready speech.

But his conditions stand not still
nor wane.

This I call growth in good conditions.

Thus there is growth
not standing still,
not waning in good conditions.

§

Monks, though a monk be not skilled in the habit of others' thoughts,[4] at least he can resolve:[ed1]

'I will be skilled in the habit of my own thought.'[5]

Thus, monks, should ye train yourselves.

And how is a monk skilled in the habit of his own thought?

Just as if, monks, a woman or man or a young lad
fond of self-adornment,
examining the reflection of his own face
in a bright clean mirror
or bowl of clear water,
should see therein a stain
or speck
and strive for the removal of that stain
or speck;
and when he no longer sees it there
is pleased and satisfied thereat,[6] thinking:

'A gain it is to me that I am clean' -
even so a monk's introspection
is most fruitful in good conditions, thus:

'Do I or do I not generally live covetous?

Do I or do I not generally live malevolent in heart?

Do I or do I not generally live possessed by sloth-and-torpor?

Do I or do I not generally live excited in mind?[7]

Do I or do I not generally live in doubt-and-wavering, or have I crossed beyond it?

Do I or do I not generally live wrathful or not?

Do I or do I not generally live with soiled thoughts or clean thoughts?

Do I or do I not generally live with body passionate or not?

Do I or do I not generally live sluggish or full of energy?

Do I or do I not generally live uncontrolled or well-controlled?'

Monks, if on self-examination a monk finds thus:

'I generally live covetous,
malevolent in heart,
possessed by sloth-and-torpor,
excited in mind,
doubtful and wavering,
wrathful,
with soiled thoughts,
with body passionate,
sluggish
and uncontrolled' -
then that monk must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention
for the abandoning of those wicked,
unprofitable states.[8]

Just as, monks, when one's turban or head is ablaze,
for the extinguishing thereof
one must put forth extra desire,
effort,
endeavour,

exertion,
unflagging mindfulness
and attention,
even so for the abandoning of those wicked,
unprofitable states
one must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
mindfulness
and attention
for the abandoning of those wicked,
unprofitable states.

But if on self-examination a monk finds thus:

'I do not generally live covetous,
malevolent in heart,
possessed by sloth-and-torpor,
excited in mind,
doubtful and wavering,
wrathful,
with soiled thoughts,
with body passionate,
sluggish
and uncontrolled,'
then that monk should make an effort[9]
to establish just those profitable states
and further to destroy the cankers."

---

[1] Text misprints as *pārihāniṃ*.

[2] *Yattako,* not in *Indexes, Dicts*. or *Comy*. It seems equal to *yatta (yatati)*.

[3] Growth in the first five of these constitutes the Ariyan growth at *S*. iv, 250; *A*. iii, 80. The last *(paṭibhāna)* is explained by *Comy*. as *vacana-santhana*.

[4] Here text misprints as *paricitta-*.

[5] *Sa-citta-pariyāya-kusalo,* literally 'skilled in own-heart-habit'; but *Comy*. exp. *attano citt'ovāda-kusalo* (self-exhortation-skilled).

[6] *Paripuṇṇa-sankappo, cf. M*. iii, 276.

[7] At *S*. v, 112 = *K.S*. v, 95 the two extremes of a sluggish and elated mind are bars to tranquillity.

[8] As at *S*. v, 440 = *K.S*. v, 372.

[9] *Yogo, cf. A*. ii, 94 = *G.S*. ii, 104.

---

ed1 The Last portion of this sutta is identical to the two previous and Woodward has included it only by the statement "*(the rest is as in the previous sutta)*" so for the convenience of readers of this file alone the footnotes from the previous versions have been retained.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 54

Samatha Suttaṃ

Peace of Heart

---

[98] **[68]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, though a monk be not skilled
in the habit of others' thoughts,
at least he can resolve:

'I will be skilled
in the habit of my own thought.'

Thus, monks, should ye train yourselves.

§

And how is a monk skilled
in the habit of his own thought?

Just as if, monks, a woman or man or a young lad
fond of self-adornment,[ed1]
examining the reflection of his own face
in a bright clean mirror
or bowl of clear water,
should see therein a stain
or speck
and strive for the removal of that stain
or speck;
and when he no longer sees it there
is pleased and satisfied thereat, thinking:

'A gain it is to me that I am clean' -
even so a monk's introspection
is most fruitful in good conditions, thus:

'Am I or am I not
a winner of peace of heart in my own self?

Am I or am I not
a winner of insight of the higher
and insight into Dhamma?'

■

If, monks, on self-examination a monk knows thus:

'I am a winner of peace of heart in my own self,
but not a winner of wisdom of the higher
and insight into Dhamma' -
then he **[69]** must put forth effort
to establish peace of heart in his own self
and acquire insight of the higher
and insight into Dhamma.

■

Then on some later occasion
he is a winner of both alike.

If, however, on self-examination a monk knows thus:

'I am a winner of insight of the higher
and insight into Dhamma,
but not of peace of heart in my own self' -
then he must make an effort
to establish insight of the higher
and insight into Dhamma,

and acquire peace of heart in his own self.

■

Then on some later occasion he is winner of both alike.

But if on self-examination a monk knows thus:

'I am not a winner of either quality,'
then he must put forth extra desire,
effort,
endeavour,
exertion,
unflagging mindfulness
and attention

for the acquiring
of those profitable conditions.

■

Just as, monks, when one's turban or head is ablaze,[1]
for the extinguishing thereof
one must put forth extra desire,
effort,
endeavour,
exertion,
unflagging mindfulness
and attention,
even so for acquiring of those profitable conditions
one must put forth extra desire,
effort,
endeavour,
exertion,
impulse,
unflagging mindfulness
and attention
for acquiring of those profitable conditions.

■

Then [100] at some future time
he is a winner both of peace of heart in his own self
and insight of the higher
and insight into Dhamma.

■

If, however, on self-examination
a monk finds that he has both qualities,
then he must make an effort

to establish just those profitable conditions,
and further to destroy the cankers.

§

As to the robe, monks,
I declare that it is to be sought after
or not sought after in a twofold way.

■

As to alms-food, monks,
I declare that it is to be sought after
or not sought after in a twofold way.

■

As to bed and lodging, monks,
I declare that it is to be sought after
or not sought after in a twofold way.

■

As to village and township, monks,
I declare that it is to be sought after
or not sought after in a twofold way.

■

As to countryside and district, monks,
I declare that it is to be sought after
or not sought after in a twofold way.

■

As to a person, monks,
I declare that it is to be sought after
or not sought after in a twofold way.

§

Now I spoke of the robe being sought after or not sought after in a twofold way.

Why was this said?

In this matter if one know:

'By seeking after this sort of robe[2]
unprofitable states wax in me
and profitable states wane in me' -
then such a robe is not to be sought after.

But if one know:

'By seeking after this robe
unprofitable states wane in me
and profitable states wax in me' -
such robe should be sought after.

That, monks, is why I said this about the robe.

■

Now I spoke of [101] alms-food being sought after or not sought after in a twofold way.

Why was this said?

In this matter if one know:

'By seeking after this sort of alms-food
unprofitable states wax in me
and profitable states wane in me' -
then such alms-food is not to be sought after.

But if one know:

'By seeking after this alms-food
unprofitable states wane in me
and profitable states wax in me' -
such alms-food should be sought after.

That, monks, is why I said this about alms-food.

■

Now I spoke of bed and lodging being sought after or not sought after in a twofold way.

Why was this said?

In this matter if one know:

'By seeking after this sort of bed and lodging
unprofitable states wax in me
and profitable states wane in me' -
then such bed and lodging is not to be sought after.

But if one know:

'By seeking after this bed and lodging
unprofitable states wane in me
and profitable states wax in me' -
such bed and lodging should be sought after.

That, monks, is why I said this about bed and lodging.

■

Now I spoke of village and township being sought after or not sought after in a twofold way.

Why was this said?

In this matter if one know:

'By seeking after this sort of village and township
unprofitable states wax in me
and profitable states wane in me' -
then such village and township is not to be sought after.

But if one know:

'By seeking after this village and township
unprofitable states wane in me
and profitable states wax in me' -
such village and township should be sought after.

That, monks, is why I said this about village and township.

■

Now I spoke of countryside and district being sought after or not sought after in a twofold way.

Why was this said?

In this matter if one know:

'By seeking after this sort of countryside and district
unprofitable states wax in me
and profitable states wane in me' -
then such countryside and district is not to be sought after.

But if one know:

'By seeking after this countryside and district
unprofitable states wane in me
and profitable states wax in me' -
such countryside and district should be sought after.

That, monks, is why I said this about countryside and district.

■

Now I spoke of [102] a person being sought after or not sought after in a twofold way.

Why was this said?

In this matter if one know:

'By seeking after this sort of a person
unprofitable states wax in me
and profitable states wane in me' -
then such a person is not to be sought after.

But if one know:

'By seeking after this person
unprofitable states wane in me
and profitable states wax in me' -
such a person should be sought after.

That, monks, is why I said this about a person.

---

[1] *Cf. K.S.* i, 19; 136.

[2] This § occurs at *A.* iv, 366 ff.

---

ed1 Woodward's abridgment would indicate that the list of qualities found in the previous sutta is repeated here. The PTS and BJT Pali texts do not indicate any abridgment here and to include this list would not fit the construction. It could be done as a 'wheel' in which case the 'formula' would need to be repeated for each quality accumulating the previous qualities for the first condition in each case. Bhk. Bodhi has used three different versions of the Pali text and has the construction as here.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 55

Parihāna Suttaṃ

Waning

---

[102] **[70]**

[1][bodh] THUS have I heard:

Once the venerable Sāriputta was dwelling near Sāvatthī.

Thereupon the venerable Sāriputta addressed the monks, saying:

"Monks, your reverences."

"Yes, your reverence," replied those monks to the venerable Sāriputta, who then said:

"Your reverences, there is the frequent saying

'A person whose nature is to wane.'

Now to what extent has a person been called by the Exalted One

'a person whose nature is to wane,'

and to what extent has a person been called

'A person whose nature is to wax'?"

■

"We would come from far, your reverence,
to know the meaning of this
in the presence of the venerable Sāriputta.

It were well if the meaning of this saying
were to occur to the venerable Sāriputta.

[103] Hearing it from the venerable Sāriputta
the monks would bear it in mind."

■

"Then, your reverences, do ye listen.

Pay attention carefully
and I will speak."

"We will, your reverence,"
replied those monks to the venerable Sāriputta,
who then said:

§

"Now to what extent was a person called
'of a nature to wane'
by the Exalted One?

what is unintelligible: viññātañ and aviññātañ. Intuitively understood/not intuitively understood. He has that ability or not. What is unintelligible is unintelligible. One cannot understand what is unintelligible. Some things

can be objectively unintelligible (as, for example, a rock) other things are unintelligible to some but not to others. *Viññāta* was apparently unintelligible to Woodward.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 56

Paṭhama Saññā Suttaṃ

Ideas (a)

---

[105] **[71]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these ten ideas,
if made to grow
and made much of,
are of great fruit,
of great profit
for plunging into the deathless,[1]
for ending up in the deathless.

What ten ideas?

The idea of the foul,
of death,
of the repulsiveness in food,
of distaste for all the world,
the idea of impermanence,
of **[72]** ill in impermanence,
of not-self in ill,
the idea of abandoning,
of fading,
of ending.

These ten ideas, monks, if made to grow
and made much of,
are of great fruit,
of great profit
for plunging into the deathless,
for ending up in the deathless.'

---

[1] *Amat'ogadhā*. We find also *nibbāna-, jagata-* and *brahma-cariya-ogadha*. *Cf*. *A*. i, 168; ii, 26; *S*. v, 344.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 57

Dutiya Saññā Suttaṃ

Ideas (b)

---

[106] **[72]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these ten ideas,
if made to grow
and made much of,
are of great fruit,
of great profit
for plunging into the deathless,
for ending up in the deathless.

What ten ideas?

The idea of impermanence,
of not-self,
of death,
of the repulsiveness in food,
of distaste for all the world,
the idea of the bony (skeleton),
of worms,
of the discoloured (corpse),
the fissured (corpse),
of the swollen (corpse).

These ten ideas, monks, if made to grow
and made much of,
are of great fruit,
of great profit
for plunging into the deathless,
for ending up in the deathless."

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 58

Mūlaka Suttaṃ

Rooted in the Exalted One

---

[106] **[72]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"If, monks, the Wanderers holding other views should thus question you:

'Rooted in what, your reverences,
are all things,

■

compounded of what,
are all things,

■

arising from what,
are all things,

■

conjoined in what,
are all things,

■

headed by what,
are all things,

■

ruled over by what,
are all things,

■

having what as ultimate,
are all things,

■

of what essence,
are all things,

■

into what plunging,
are all things,

■

ending up in what
are all things?'

Thus questioned,
what explanation would ye give
to those Wanderers holding other views?

■

"Rooted in the Exalted One, sir,
are things for us,
having the Exalted One as guide,
having the Exalted One for resort.[1]

Well for us, sir,
if the meaning of this that is said by the Exalted One
should occur to him.

Hearing it from the Exalted One
the monks will bear it in mind."

■

"Then, monks, do ye listen.

Pay attention carefully,
and I will speak."

"We will, sir,"
replied those monks to the Exalted One,
who then said:

§

[107] "If, monks, the Wanderers holding other views should thus question you:

'Rooted in what, your reverences,
are all things,

■

compounded of what,
are all things,

■

arising from what,
are all things,

■

conjoined in what,
are all things,

■

headed by what,
are all things,

■

ruled over by what,
are all things,

■

having what as ultimate,
are all things,

■

of what essence,
are all things,

■

into what plunging,
are all things,

■

ending up in what
are all things?'

■

Being thus questioned, monks,
ye should thus explain to them:

'Rooted in desire, your reverences,
are all things,

■

compounded of thinking
are all things,

■

[73] originating from contact,
are all things,

■

conjoined in sensation,
are all things,

■

headed by concentration,
are all things,

■

ruled over by mindfulness,
are all things,

■

having wisdom as ultimate
are all things,

■

having release for their essence,
are all things,

■

plunging into the deathless,
are all things,

■

with nibbāna for their conclusion
are all things.'

Thus questioned, monks,
thus should ye reply
to the Wanderers holding other views."

---

[1] *Cf. K.S.* ii, 56; iv, 149, etc.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 59

Pabbajjā Suttaṃ

Forthgoing

---

[107] **[73]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Wherefore, monks, thus must ye train yourselves:

Our thought shall be compassed about
as it was when we went forth (from home);[1]

■

evil, unprofitable states arising
shall not overpower our thought

and abide therein;

■

[1] compassed about with the idea of impermanence
shall our thought become;

■

[2] compassed about with the idea of the not-self,

■

[3] with the idea of the foul,

■

[4] with the idea of the danger (in things)
shall our thought become;

■

[5] learning the straight way
and the crooked way in the world[2]
our thought shall be compassed about by the idea of that;

■

[6] learning the composition and decomposition of the world
our thought shall be compassed about with that idea;

■

[7] knowing the origin and the ending of the world
our thought shall be compassed about by that idea;

■

[8] with the idea of abandoning,

■

[9] of fading interest,

■

[10] of making it to cease
shall our thoughts be compassed about.

Thus, monks, must ye train yourselves.

§

[108]And when a monk's thought is thus compassed about
as at his forthgoing,

■

and when evil, unprofitable states arising
do not overpower his thought
and abide therein;

■

and when his thought becomes compassed about
with the idea of impermanence

■

and when his thoughts become compassed about
with the idea of the not-self,

■

with the idea of the foul,

■

with the idea of the danger (in things)

■

and when his thoughts become compassed about
by learning the straight way
and the crooked way in the world

■

and when his thoughts become compassed about
by learning the composition
and decomposition of the world

■

and when his thoughts become compassed about
by knowing the origin and the ending of the world

■

and when his thoughts become compassed about
by the idea of abandoning,
of fading interest,
of making it to cease

■

one of two fruits is to be looked for in him -
either gnosis in this same visible state or,
if there be any remnant,
the fruit of not-returning.'

[1] Yāthā-pabbajja-paricitaṃ = vaḍḍhitaṃ, *Comy*. *UdA*. 323 equal to *samantato citā* (heaped up sill round), *suvaḍḍhita*. At *A*. iv, 402, *paññāya cittaṃ paricitaṃ = cittācāra-pariyāyena cito vaḍḍhito*, *Comy*.

[2] *Lokassa samñ ca visamañ ca = satta-lokassa sucarita-duccaritāni*, *Comy*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VI. Sa-Citta Vagga

Sutta 60

Giri-m-Ānanda Suttaṃ

Giri-m-ānanda[1]

---

[108] **[74]**

[1][piya][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

Now on that occasion the venerable Giri-m-ānanda was sick,
suffering,
stricken with a sore disease.

And the venerable Ānanda came to see the Exalted One
and on coming to him
saluted him
and sat down at one side.

So seated the venerable Ānanda said this to him:

"Sir, the venerable Giri-m-ānanda is sick,
suffering,
stricken with a sore disease.

It were well, sir,
if the Exalted One were to visit him,
out of compassion for him."

■

"If you, Ānanda, were to visit the monk Giri-m-ānanda
and recite to him the Ten Ideas,
there are grounds for supposing
that when he hears them
that sickness will be allayed there and then.[2]

§

What are the Ten Ideas?[3]

[109] [1] The idea of impermanence,[ed1]
[2] of not-self,
[3] of the foul,
[4] of the disadvantage,
[5] abandoning,
[6] revulsion,
[7] fading,
[8] distaste for all the world,
[9] of impermanence in all compounds,
[10] of concentration on in-breathing and out-breathing.

§

[1] And what, Ānanda, is
the idea of impermanence?

Herein a monk who has gone to the forest
or the root of a tree
or a lonely place
thus contemplates:

'Impermanent is objective form,
impermanent are feelings,
ideas,
compounded things,
impermanent is consciousness.'

Thus he abides seeing impermanence
in the five grasping-heaps.

This is called
'the idea of impermanence.'

■

[2] And what, Ānanda, is
the idea of not-self?

Herein a monk who has gone to the forest
or the root of a tree
or a lonely place
thus contemplates:

'The eye is not the self,
objective form is not the self,
the ear is not the self,
sounds are not the self,
nose is not the self,
scents are not the self,
tongue is not the self,

tastes are not the self,
body is not the self,
tangibles are not the self,
mind is not the self,
mind-states are not the self.'

Thus he abides not seeing the self
in those six outer and inner spheres.

This, Ānanda, is called
'the idea of not-self.'[4]

■

[75] [3] And what, Ānanda, is
the idea of the foul?

Herein a monk examines just this body,[5]
upwards from the soles of the feet,
downwards from the top of the head,
enclosed by skin,
full of manifold impurities
(and concludes):

'There are in this body
hair of the head,
hair of the body,
nails,
skin,
teeth,
flesh,
nerves,
bones,
marrow,
kidneys,
heart,

liver,
pleura,
spleen,
lungs,
intestines,
bowels,
stomach,
faeces,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
serum,
spittle,
mucus,
nose-mucus,
synovial fluid,
urine.'[6]

Thus he abides observant of the foul in body.

This, Ānanda, is called
'the idea of the foul.'

■

[4] And what, Ānanda, is
the idea of the disadvantage?

Herein a monk who has gone to the forest
or the root of a tree
or a lonely place
thus contemplates:

[110] 'This body has many ills, many disadvantages.

Thus, in this body arise divers diseases,
such as:[7]
disease of eyesight and hearing,
of nose,
tongue,
trunk,
head,
ear,
mouth,
teeth;

-°-

there is cough,
asthma,
catarrh,
fever,
decrepitude,
belly-ache,
swooning,
dysentery,
griping,
cholera,
leprosy,
imposthume,
eczema,
phthisis,
epilepsy;

-°-

skin-disease,
itch,
scab,

tetter,[8]
scabies;

-°-

bile-in-the-blood (jaundice),[9]
diabetes,
piles,
boils,
ulcers;

-°-

diseases[10] arising from bile,
from phlegm,
from wind,
from the union of bodily humours,
from changes of the seasons,
from stress of circumstances,[11]
or from the ripeness of one's karma;

-°-

also cold and heat,
hunger and thirst,
evacuation and urination.'

Thus he abides observant **[76]** of the disadvantages in this body.

This, Ānanda, is called
'the idea of the disadvantage.'

■

[5] And what, Ānanda, is
the idea of abandoning?

Herein a monk admits not sensual thinking
that has arisen,[12]
but abandons,
restrains,
makes an end of it,
forces it not to recur.

-°-

He admits not malicious thinking
that has arisen,
but abandons,
restrains,
makes an end of it,
forces it not to recur.

-°-

He admits not harmful thinking
that has arisen,
but abandons,
restrains,
makes an end of it,
forces it not to recur.

-°-

He admits not evil,
unprofitable states
that arise from time to time,
but abandons,
restrains,
makes an end of them,
forces them not to recur.

This, Ānanda, is called
'the idea of abandoning.'

■

[6] And what, Ānanda, is
the idea of revulsion?

Herein a monk who has gone to the forest
or the root of a tree
or a lonely place
thus contemplates:

'This is the real,
this is the excellent,
namely,
the calming of all the activities,
the casting off of every basis,
the destruction of craving,
revulsion,
Nibbāna.'

This, Ānanda, is called
'the idea of revulsion.'

■

[7] And what, Ānanda, is
the idea of ending?

Herein a monk who has gone to the forest
or the root of a tree
or a lonely place
thus contemplates:

[111] 'This is the real,
this is the excellent,
namely,
the calming of all the activities,
the casting off of every basis,

the destruction of craving,
revulsion,
nibbāna.'

This, Ānanda, is called
'the idea of ending.'

■

[8] And what, Ānanda, is
the idea of distaste?

Herein a monk, by abandoning,
by not clinging to
those graspings of systems,[13]
those mental standpoints
and dogmatic bias
that are in the world,
delights not therein.

This is called
'the idea of distaste.'

■

[9] And what, Ānanda, is
the idea of impermanence in all compounds?

Herein a monk is troubled by,
ashamed of
and disgusted[14] with
all compounded things.

This is called
'the idea of impermanence in all compounds.'

■

[10] And what, Ānanda, is
the idea of concentration on in-breathing and out-breathing?

Herein a monk who has gone to the forest[15]
or the root of **[77]** a tree
or a lonely place,
sits down cross-legged,
holding the body upright
and setting mindfulness in front of him.

■

He breathes in mindfully
and mindfully breathes out.

■

As he draws in a long breath he knows:

'A long breath I draw in.'

-°-

As he breathes out a long breath he knows:

'A long breath I breathe out.'[16]

-°-

As he draws in a short breath he knows:

'A short breath I draw in.'

-°-

As he breathes out a short breath he knows;

'A short breath I breathe out.'

-o-

He puts into practice the intention:

'I shall breathe in,
feeling it go through the whole body.'

-o-

'Feeling it go through the whole body
I shall breathe out.'

-o-

'Calming down the body-aggregate
I shall breathe in.'

-o-

'Calming down the body-aggregate
I shall breathe out.'

-o-

He puts into practice the intention:

'Feeling the thrill of zest
I shall breathe in and out;
feeling the sense of ease
I shall breathe in and out.'

-o-

'Aware of all mental factors
I shall breathe in and out.'

-o-

'Calming down the mental factors
I shall breathe in and out.'

-°-

[112] He puts into practice the intention:

'Gladdening my mind
I shall breathe in and out.'

-°-

He puts into practice the intention:

'Composing my mind
I shall breathe in and out.'

-°-

He puts into practice the intention:

'Detaching my mind
I shall breathe in and out.'

-°-

He puts into practice the intention:

'Contemplating impermanence
I shall breathe in and out.'

-°-

He puts into practice the intention:

'Contemplating dispassion
I shall breathe in and out.'

-°-

He puts into practice the intention:

'Contemplating ending
I shall breathe in and out.'

-°-

He puts into practice the intention:

'Contemplating renunciation
I shall breathe in and out.'

-°-

This, Ānanda, is called
'the idea of concentration on in-breathing and out-breathing.'

§

Now, Ānanda,
if you were to visit the monk Giri-m-ānanda
and recite to him these Ten Ideas,
there is ground for supposing
that on his hearing them
that sickness of his will straightway be allayed."

§

Thereupon the venerable Ānanda
having got by heart these Ten Ideas
in the presence of the Exalted One,
visited the venerable Giri-m-ānanda
and recited them.

On his hearing them
that sickness of the venerable Giri-m-ānanda
was straightway allayed,
and he rose up from that sickness.

And in this way
that sickness was banished
from the venerable Giri-m-ānanda.

---

[1] The prefix *giri-* is common and may refer to hillmen. This Giri-m-ānanda, or one of that name, has verses at *Apadāna* i, 330. There are several instances of sick men 'rising up' on hearing similar 'comfortable words' - *e.g.*, Kassapa at *K.S.* v, 66; *cf. ibid.* 350.

[2] *Ṭhānaso,* for this use *cf. K.S.* v, 40 ('on the spot').

[3] *Cf.* those at § vi above and another ten at *K.S.* v, 112.

This suggests an affirmation of it's existence which drags the thought into the issue of existence and non-existence. Gotama refrains from affirmation and denial because the issue is the taking up of positions itself. It is important, and this was, no doubt, Woodward's intent, to counter the argument that Gotama taught the non-existence of the self. But why this is important should not be left a mystery!

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 61

Avijjā Suttaṃ

Ignorance

---

[113] **[78]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, the extreme point of ignorance[1] is not apparent, so that one may say:

'Ignorance was not before;
it has since eome to be.'

And this statement, monks, is made.

Nevertheless, this thing is apparent:

Ignorance is conditioned by this or that.[2]

■

Ignorance, I declare, monks, has its nutriment.[3]

It is not without nutriment.

And what is the nutriment of ignorance?

'The five hindrances'
should be the reply.

■

I declare, monks,
that the five hindrances have their nutriment,
are not without nutriment.

And what is the nutriment
of the five hindrances?

'The three wrong ways of practice'
should be the reply.

■

They too have their nutriment.

What?

'Not-restraint of the sense-faculties'
should be the reply.

■

They too have their nutriment.

What?

'Lack of mindfulness and self-composure'
should be the reply.

■

That too has its nutriment, I declare.

What?

'Lack of thorough work of mind'
should be the reply.

■

And what is the nutriment of that?

'Lack of faith'
should be the reply.

■

What is the nutriment of that?

'Not listening to true dhamma'[4]
should be the reply.

■

I declare, monks,
that not listening to true dhamma has its nutriment,
is not without nutriment.

And what is the **[79]** nutriment
of not listening to true dhamma?

'Not following after the very man'[5]
should be the reply.

§

Thus, monks, the act of not following after the very man,
when complete,
completes not listening to true dhamma;
not listening to true dhamma,
when complete,
completes lack of faith;
lack of faith,
when complete,
completes lack of thorough work of mind;
[114] lack of thorough work of mind,
when complete,
completes lack of mindfulness and self-composure;
lack of mindfulness and self-composure,
when complete,
completes not-restraint of the sense-faculties;
not-restraint of the sense-faculties,
when complete,
completes the three wrong ways of practice;
the three wrong ways of practice,
when complete,
completes the five hindrances;[6]
the five hindrances,
when complete,
complete ignorance.

Such is the nutriment of this ignorance,
and such is its fulfilment.

■

Just as when, monks,
on a mountain[7] the rain falls in heavy drops,
that water flowing onwards according to the slope
fills up the mountain-clefts
and rifts and gullies,
and they when filled
fill up the little pools,
and the little pools in turn
fill up the big pools,
and they in turn fill up the small rivers;
they fill the large rivers,
and the large rivers in turn
fill up the sea,
the mighty ocean -
thus is the nutriment of the mighty ocean
and thus its fulfilment -
in the same way, monks,
not following after the very man,
completes not listening to true dhamma;
not listening to true dhamma,
when complete,
completes lack of faith;
lack of faith,
when complete,
completes lack of thorough work of mind;
lack of thorough work of mind,
when complete,
completes lack of mindfulness and self-composure;
lack of mindfulness and self-composure,
when complete,
completes not-restraint of the sense-faculties;
not-restraint of the sense-faculties,
when complete,
completes the three wrong ways of practice;

the three wrong ways of practice,
when complete,
completes the five hindrances;
the five hindrances,
when complete,
complete ignorance.

Thus is the nutriment of this ignorance
and thus its fulfilment.

§

Release by knowledge, monks,
I declare, has its nutriment,
it is not without nutriment.

And what is the nutriment
of release by knowledge?

'The seven limbs of wisdom'
should be the reply.

■

The seven limbs of wisdom,
I declare, have their nutriment.

And what is nutriment
of the seven limbs of wisdom?

'The four arisings of mindfulness'
should be the reply.

■

The four arisings of mindfulness,
I declare, have their nutriment.

And what is nutriment
of the four arisings of mindfulness?

'The three **[80]** right ways of practice'
should be the reply.

■

The three right ways of practice,
I declare, have their nutriment.

And what is nutriment
of the three right ways of practice?

[115] 'Control of the faculties of sense'
should be the reply.

■

Control of the faculties of sense,
I declare, has it's nutriment.

And what is nutriment
of control of the faculties of sense?

'Mindfulness and self-possession'
should be the reply.

■

Mindfulness and self-possession,
I declare, have their nutriment.

And what is nutriment
of Mindfulness and self-possession?

'Thorough work of mind'
should be the reply.

■

Thorough work of mind,
I declare, has it's nutriment.

And what is nutriment
of thorough work of mind?

'Faith'
should be the reply.

■

Faith,
I declare, has it's nutriment.

And what is nutriment
of Faith?

"Listening to true dhamma"
should be the reply.

■

Listening to true dhamma,
I declare, has it's nutriment.

And what is nutriment
of Listening to true dhamma?

'Following after the very man'
should be the reply.

■

Thus, monks, following after the very man,
when complete,
completes listening to true dhamma;
listening to true dhamma,
when complete,
completes faith;
faith,
when complete,
completes thorough work of mind;
thorough work of mind,
when complete,
completes mindfulness and self-possession;
mindfulness and self-possession,
when complete,
completes control of the sense-facuities;
control of the sense-facuities,
when complete,
completes the three right ways of practice;
three right ways of practice,
when complete,
completes the four arisings of mindfulness;
the four arisings of mindfulness,
when complete,
completes the seven limbs of wisdom;
the seven limbs of wisdom,
when complete,
completes release by knowledge.

Thus is the nutriment of release by knowledge,
and thus is its fulfilment.

■

Just as when, monks, on a mountain the rain falls in heavy drops,
that water flowing onwards according to the slope
fills up the mountain-clefts

and rifts and gullies,
and they when filled
fill up the little pools,
and the little pools in turn
fill up the big pools,
and they in turn fill up the small rivers;
they fill the large rivers,
and the large rivers in turn
fill up the sea,
the mighty ocean -
thus is the nutriment of the mighty ocean
and thus its fulfilment -
in the same way, monks,
[116] even so does following after the very man
complete listening to true dhamma;
listening to true dhamma,
when complete,
completes faith;
faith,
when complete,
completes thorough work of mind;
thorough work of mind,
when complete,
completes mindfulness and self-possession;
mindfulness and self-possession,
when complete,
completes control of the sense-facuities;
control of the sense-facuities,
when complete,
completes the three right ways of practice;
three right ways of practice,
when complete,
completes the four arisings of mindfulness;
the four arisings of mindfulness,
when complete,
completes the seven limbs of wisdom;

the seven limbs of wisdom,
when complete,
completes release by knowledge.

Thus is the fulfilment of release by knowledge
and thus its fulfilment."

---

[1] The essence of this and following sutta is at *K.S.* ii, 118 *ff*. Quoted *V.M.* 525 = *Path of Purity,* iii, 625; *UdA*. 176; *Expositor,* 13 (in stating that ignorance is caused by the cankers). For *koṭi saṇsārassa, cf*. *K.S*. ii, 119, etc.

[2] *Idappaccayā*.

[3] *Sāhāraṃ = sappaccayaṃ, Comy.*

[4] Here *saddhamma* may mean, as I have pointed out at *G.S*. ii, 21 *n*., 'the voice of conscience' (*saka-dhamma*).

[5] For *sappurisa* in this connexion see *Dhp*. v, 208 (Mrs. Rhys Davids' trans.), *taṃ tādisaṃ sappurisaṃ sumedhaṃ bhajetha*. At G.S. ii, 251, four states conduce to growth in wisdom - viz., association with the very man, hearing true dhamma, thorough work of mind and living according to dhamma.

[6] *Pañca nīvaraṇāni;* sensuality, ill-will, sloth-and-torpor, flurry-and-worry, doubt-and-wavering.

[7] For the simile *cf*. *K.S*. v, 339; *G.S*. i, 223.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 62

Taṇhā Suttaṃ

Craving

---

[116] **[80]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, the extreme point of craving-to-become is not apparent,
so that one may say:

'Craving-to-become was not before;
it has since come to be.'

And, monks, this statement is made.

■

Nevertheless this thing is apparent:

Craving-to-become is conditioned by this or that.

§

I declare, monks, that craving-to-become has its nutriment;
it is not without nutriment.

And what is the nutriment of craving-to-become?

'Ignorance'
should be the reply.

■

Ignorance, I declare, monks, has its nutriment.

It is not without nutriment.

And what is the nutriment of ignorance?

'The five hindrances'
should be the reply.

■

I declare, monks,
that the five hindrances have their nutriment,
are not without nutriment.

And what is the nutriment
of the five hindrances?

'The three wrong ways of practice'
should be the reply.

■

They too have their nutriment.

What?

'Not-restraint of the sense-faculties'
should be the reply.

■

They too have their nutriment.

What?

'Lack of mindfulness and self-composure'
should be the reply.

■

That too has its nutriment, I declare.

What?

'Lack of thorough work of mind'
should be the reply.

■

And what is the nutriment of that?

'Lack of faith'
should be the reply.

■

What is the nutriment of that?

'Not listening to true dhamma'
should be the reply.

■

I declare, monks,
that not listening to true dhamma has its nutriment,
is not without nutriment.

And what is the nutriment
of not listening to true dhamma?

'Not following after the very man'
should be the reply.

§

Thus, monks, the act of not following after the very man,
when complete,
completes not listening to true dhamma;
not listening to true dhamma,
when complete,
completes lack of faith;
lack of faith,
when complete,
completes lack of thorough work of mind;

lack of thorough work of mind,
when complete,
completes lack of mindfulness and self-composure;
lack of mindfulness and self-composure,
when complete,
completes not-restraint of the sense-faculties;
not-restraint of the sense-faculties,
when complete,
completes the three wrong ways of practice;
the three wrong ways of practice,
when complete,
completes the five hindrances;
the five hindrances,
when complete,
completes ignorance
ignorance
when complete,
completes craving-to-become.

Such is the nutriment of this craving-to-become,
and such is its fulfilment.

■

Just as when, monks,
on a mountain the rain falls in heavy drops,
that water flowing onwards according to the slope
fills up the mountain-clefts
and rifts and gullies,
and they when filled
fill up the little pools,
and the little pools in turn
fill up the big pools,
and they in turn fill up the small rivers;
they fill the large rivers,
and the large rivers in turn

fill up the sea,
the mighty ocean -
thus is the nutriment of the mighty ocean
and thus its fulfilment -
in the same way, monks,
not following after the very man,
completes not listening to true dhamma;
not listening to true dhamma,
when complete,
completes lack of faith;
lack of faith,
when complete,
completes lack of thorough work of mind;
lack of thorough work of mind,
when complete,
completes lack of mindfulness and self-composure;
lack of mindfulness and self-composure,
when complete,
completes not-restraint of the sense-faculties;
not-restraint of the sense-faculties,
when complete,
completes the three wrong ways of practice;
the three wrong ways of practice,
when complete,
completes the five hindrances;
the five hindrances,
when complete,
completes ignorance;
ignorance, when complete,
completes craving-to-become.

Thus is the nutriment of this craving-to-become
and thus its fulfilment.

§

Release by knowledge, monks,
I declare, has its nutriment,
it is not without nutriment.

And what is the nutriment
of release by knowledge?

'The seven limbs of wisdom'
should be the reply.

■

The seven limbs of wisdom,
I declare, have their nutriment.

And what is nutriment
of the seven limbs of wisdom?

'The four arisings of mindfulness'
should be the reply.

■

The four arisings of mindfulness,
I declare, have their nutriment.

And what is nutriment
of the four arisings of mindfulness?

'The three right ways of practice'
should be the reply.

■

The three right ways of practice,
I declare, have their nutriment.

And what is nutriment
of the three right ways of practice?

'Control of the faculties of sense'
should be the reply.

■

Control of the faculties of sense,
I declare, has it's nutriment.

And what is nutriment
of control of the faculties of sense?

'Mindfulness and self-possession'
should be the reply.

■

Mindfulness and self-possession,
I declare, have their nutriment.

And what is nutriment
of Mindfulness and self-possession?

'Thorough work of mind'
should be the reply.

■

Thorough work of mind,
I declare, has it's nutriment.

And what is nutriment
of thorough work of mind?

'Faith'
should be the reply.

■

Faith,
I declare, has it's nutriment.

And what is nutriment
of Faith?

'Listening to true dhamma'
should be the reply.

■

Listening to true dhamma,
I declare, has it's nutriment.

And what is nutriment
of Listening to true dhamma?

'Following after the very man'
should be the reply.

§

Thus, monks, following after the very man,
when complete,
completes listening to true dhamma;
listening to true dhamma,
when complete,
completes faith;
faith,

when complete,
completes thorough work of mind;
thorough work of mind,
when complete,
completes mindfulness and self-possession;
mindfulness and self-possession,
when complete,
completes control of the sense-facuities;
control of the sense-facuities,
when complete,
completes the three right ways of practice;
three right ways of practice,
when complete,
completes the four arisings of mindfulness;
the four arisings of mindfulness,
when complete,
completes the seven limbs of wisdom;
the seven limbs of wisdom,
when complete,
completes release by knowledge.

Thus is the nutriment of release by knowledge,
and thus is its fulfilment.

■

Just as when, monks, on a mountain the rain falls in heavy drops,
that water flowing onwards according to the slope
fills up the mountain-clefts
and rifts and gullies,
and they when filled
fill up the little pools,
and the little pools in turn
fill up the big pools,
and they in turn fill up the small rivers;
they fill the large rivers,

and the large rivers in turn
fill up the sea,
the mighty ocean -
thus is the nutriment of the mighty ocean
and thus its fulfilment -
in the same way, monks,
even so does following after the very man
complete listening to true dhamma;
listening to true dhamma,
when complete,
completes faith;
faith,
when complete,
completes thorough work of mind;
thorough work of mind,
when complete,
completes mindfulness and self-possession;
mindfulness and self-possession,
when complete,
completes control of the sense-facuities;
control of the sense-facuities,
when complete,
completes the three right ways of practice;
three right ways of practice,
when complete,
completes the four arisings of mindfulness;
the four arisings of mindfulness,
when complete,
completes the seven limbs of wisdom;
the seven limbs of wisdom,
when complete,
completes release by knowledge.

Thus is the fulfilment of release by knowledge
and thus its fulfilment."

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 63

Niṭṭhaṇ-Gata Suttaṃ

The Goal

---

[119] **[81]**

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, whosoever have come to the goal in me,[1]
all of them are endowed with (right) view.

■

Of five such endowed with (right) view
their goal is won here (on earth).

Of other such five their goal is won on leaving here (this earth).[2]

§

Of which five is the goal won here?

[120] **[1]** Of him who has but seven more births at most,

■

[2] of him who is reborn in a good family,[3]

■

[3] of the one-seeder,

■

[4] of the once-returner,[ed1]

■

[5] and of him who in this same visible state is arahant.

Of such the goal is won here.

§

And of which five is the goal won on leaving here?

[1] Of him who attains release midway,

■

[2] of him who attains release by reduction of his time,

■

[3] or without much trouble,

■

[4] or with some little trouble,

■

[5] and of the up-streamer who goes to the Elders.[4]

Of such the goal is won on leaving here.

§

Whosoever, monks, have come to the goal in me,
all of them are endowed with (right) view.

Of five such the goal is won here;
of other such five
the goal is won after leaving here.'

---

[1] *Mayi niṭṭhangatā = nibbematikā* (unanimous), *Comy. Cf. A.* i, 275; ii, 144. On this and § iv. *cf.* M. i, 142.

[2] *Comy*. by *parinibbāna* here on earth or *Brahmaloka* after death.

[3] *Kolanlcola,* 'One who goes from family to family.' *Cf*. *G.S*. i, 213, 'such an one, by destroying three fetters, is reborn in a good family,' according to *PuggA*. p. 196 (*J.P.T.S*. 1914); *S*. v, 69, 205; but I am not sure whether my translation is right. It is not a matter of caste, but seems something of the nature of *gotra-bhū* (defined elsewhere). The subject is discussed at *Pts*. *of Controversy*., 77, 269, where it is called 'salvation by rank.' Perhaps it means 'one of the elect.' *Netti Comy*. p. 247, has *Yo pana dve vā tīṇi vā kulāni sandhāvitvā saṇsaritvā dukkhass'antaṃ karoti, ayaṃ kolankolo*.

[4] *Akaniṭṭha-devā* ('no youngsters there,' *Comy*.), the home of the Four Great Brahmās. At *G.S*. i, 213 I wrongly translated 'Pure Abodes.' 'Not the course of the ordinary man,' says *Comy*.

---

ed1 Woodward omits.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 64

Avecca-p-Pasanna Suttaṃ

Unwavering

---

[81]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, whosoever have unwavering faith in me,
all of them are stream-winners.

Of those who are stream-winners
[82] the goal of five is won here (on earth);
of five others
the goal is won on leaving here.

§

Of which five is the goal won here?

[1] Of him who has but seven more births at most,

■

[2] of him who is reborn in a good family,

■

[3] of the one-seeder,

■

[4] of the once-returner,[ed1]

■

[5] and of him who in this same visible state is arahant.

Of such the goal is won here (on Earth).

§

And of which five is the goal won on leaving here?

[1] Of him who attains release midway,

■

[2] of him who attains release by reduction of his time,

■

[3] or who does so without much trouble,

■

[4] or with some little trouble,

■

[5] and of the up-streamer who goes to the Elders.

Of such the goal is won on leaving here.

§

Whosoever, monks, have unwavering faith in me,
all of them are stream-winners.

Of five such the goal is won here;
of other such five
the goal is won after leaving here.'[ed1]

[ed1] Woodward omits.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 65

Paṭhama Sukha Suttaṃ

Weal and Woe (a)

---

[82]

[1] THUS have I heard:

Once the venerable Sāriputta was staying among the Magadhese at Nālakagāmaka.[1]

[121] Now the Wanderer Sāmandakāni[2] came to see the venerable Sāriputta,
and on coming to him greeted him courteously and,
after the exchange of courtesies and reminiscent talk,
sat down at one side.

So seated he said:

"Pray, Sāriputta, your reverence,
what is weal and what is woe?"

"Your reverence, rebirth[3] is woe,
not-rebirth is weal.

§

Where there is rebirth,
this woe may be looked for:

Cold and heat;
hunger and thirst;
evacuation and urination;
contact with fire,
the rod,
the spear;
even one's own relatives and friends abuse one,
when they meet or gather together.

Where there is rebirth, your reverence,
this woe may be looked for.

■

But where there is no rebirth
this weal may be looked for:

No cold and heat;
no hunger and thirst;
no evacuation and urination;
no contact with fire,
rod
and spear;
nor do one's **[83]** friends abuse one
when they meet or gather together.

Where there is not rebirth, your reverence,
this woe is not to be looked for.'

[1] Also Nālakagāma - e.g., *K.S.* iv, 170. It was his native village and he died there, *S.* v. 161, etc.

[2] At *S.* iv, 261 *Sāmaṇḍaka*, but *Sinh.* texts and *Comy.* *Sāmañcakāni*. *Cf.* *Brethren*, 40.

[3] *Abhinibbatti*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 66

Dutiya Sukha Suttaṃ

Weal and Woe (b)

---

[82]

[1] THUS have I heard:

Once the venerable Sāriputta was staying among the Magadhese at Nālakagāmaka.

Now the Wanderer Sāmaṇḍakāni came to see the venerable Sāriputta,
and on coming to him greeted him courteously and,
after the exchange of courtesies and reminiscent talk,
sat down at one side.

So seated he said:

"Pray, Sāriputta, your reverence,
in this Dhamma-discipline
what is weal and what is woe?"

"Your reverence, when there is discontent
this woe may be looked for:

Whether one goes,
stands,
sits,
or lies,
he reaches not happiness and pleasure.

Whether he has gone to the forest,
to the root of a tree,
to a lonely place,
to life in the open air,
to life amid the monks,
he reaches not happiness and pleasure.

Where there is discontent,
this woe may be looked for.

§

Where there is content, your reverence,
this weal may be looked for:

Whether one goes,
stands,
sits
or lies,
he reaches happiness and pleasure.

Whether he has gone to the forest,
to the root of a tree,
to a lonely place,
to a life in the open air
or life amid the monks,
he reaches happiness and pleasure.

Where there is content, your reverence,
this weal may be looked for."

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 67

Paṭhama Naḷakapāna Suttaṃ

At Naḷakapāna (a)

---

[83]

[1] THUS have I heard:

Once the Exalted One was going his rounds among the Kosalans
together with a number of monks,
and came to Naḷakapāna,[1]
a Kosalan township of that name.

There the Exalted One resided at Judas-Tree Grove.

Now on that occasion
the Exalted One was seated surrounded by monks,
the day being the sabbath.

And when the Exalted One
for much of the night
had instructed,
stirred,
fired,
and gladdened the monks
with a talk about dhamma

on looking round
and seeing that the order of monks was perfectly silent,[2]
he called to the venerable Sāriputta, saying:

"Sāri- **[84]** putta, the order of monks [123] has banished sloth-and-torpor.

Let some dhamma-talk occur to you.

My back aches.

I will ease it."[3]

■

"Very well, sir," replied the venerable Sāriputta to the Exalted One.

Then the Exalted One had his robe spread fourfold,
and lying on his right side
he took up the lion-posture,
resting foot on foot,
mindful and composed,
fixing his thoughts on rising up again.

§

Thereupon the venerable Sāriputta called to the monks, saying:

"Monks, your reverences."

"Yes, Sāriputta, your reverence,"
replied those monks to the venerable Sāriputta, who said:

"Your reverences, whosoever hath not faith in good states,
whosoever hath not modesty and self-respect,

energy and wisdom in good states,
for such an one,
come night, come day,
waning
not waxing
in good states
is to be looked for.

■

Just as, your reverences,
in the dark period of the moon,
come night, come day,
it wanes in beauty,
wanes in roundness,
in splendour,
wanes in the height and compass of its orbit,
even so, your reverences,
in whomsoever there is not faith in good states,
whosoever hath not modesty and self-respect,
energy and wisdom in good states,
for such an one,
come night, come day,
waning
not waxing
in good states
is to be looked for.

■

To say 'a man, a person, is faithless,'
this implies waning,

-°-

to say 'a man, a person, is immodest,'
this implies waning,

-o-

to say 'a man, a person, is without self-respect,'
this implies waning,

-o-

to say 'a man, a person, is sluggish,'
this implies waning,

-o-

to say 'a man, a person, is weak in wisdom,'
this implies waning,

-o-

to say 'a man, a person, is wrathful,'
this implies waning,

-o-

to say 'a man, a person, is grudging,'
this implies waning,

-o-

to say 'a man, a person, is of evil desires,'
this implies waning,

-o-

to say 'a man, a person, has evil friends,'
this implies waning,

-o-

to say 'a man, a person, is of wrong view,'
this, your reverences, constitutes waning.

§

But in whomsoever there is faith in good states,
modesty,
self-respect,
energy,
[124] wisdom in good states -
in such, come night, come day,
growth in good states is to be looked for,
not waning.

■

Just as, your reverences,
in the bright period of the moon,
come night, come day,
it waxes in beauty,
waxes in roundness, **[85]**
waxes in splendour,
in the height and compass of its orbit,
even so, in whomsoever there is faith in good states,
modesty,
self-respect,
energy,
wisdom in good states -
in such, come night, come day,
growth in good states is to be looked for,
not waning.

■

To say 'a man, a person, is faithful,'
this constitutes not-waning;

-o-

to say 'a man, a person, is modest,'
this constitutes not-waning;

-o-

to say 'a man, a person, is self-respecting,'
this constitutes not-waning;

-o-

to say 'a man, a person, is stoutly energetic,'
this constitutes not-waning;

-o-

to say 'a man, a person, is strong in wisdom,'
this constitutes not-waning;

-o-

to say 'a man, a person, is without wrath,'
this constitutes not-waning;

-o-

to say 'a man, a person, is without grudging,'
this constitutes not-waning;

-o-

to say 'a man, a person, is of small desires,'
this constitutes not-waning;

-°-

to say 'a man, a person, has a lovely friend,'
this constitutes not-waning;

-°-

to say 'a man, a person, has right view' -
this, your reverences, constitutes not-waning."

Thereupon the Exalted One,
rising up again,
called to the venerable Sāriputta, saying:

"Well said! Well said, Sāriputta!

In whomsoever there is not faith in good states,
whosoever hath not modesty and self-respect,
energy and wisdom in good states,
for such an one,
come night, come day,
waning
not waxing
in good states
is to be looked for.

■

Just as, Sāriputta,
in the dark period of the moon,
come night, come day,
it wanes in beauty,

wanes in roundness,
in splendour,
wanes in the height and compass of its orbit,
even so, Sāriputta,
in whomsoever there is not faith in good states,
whosoever hath not modesty and self-respect,
energy and wisdom in good states,
for such an one,
come night, come day,
[125] waning
not waxing
in good states
is to be looked for.

■

To say 'a man, a person, is faithless,'
this implies waning;

-°-

to say 'a man, a person, is immodest,'
this implies waning;

-°-

to say 'a man, a person, is without self-respect,'
this implies waning;

-°-

to say 'a man, a person, is sluggish,'
this implies waning;

-°-

to say 'a man, a person, is weak in wisdom,'
this implies waning;

-º-

to say 'a man, a person, is wrathful,'
this implies waning;

-º-

to say 'a man, a person, is grudging,'
this implies waning;

-º-

to say 'a man, a person, is of evil desires,'
this implies waning;

-º-

to say 'a man, a person, has evil friends,'
this implies waning;

-º-

to say 'a man, a person, is of wrong view,'
this, Sāriputta, constitutes waning.

§

But in whomsoever there is faith in good states,
modesty,
self-respect,
energy,

wisdom in good states -
in such, come night, come day,
growth in good states is to be looked for,
not waning.

■

Just as, Sāriputta,
in the bright period of the moon,
come night, come day,
it waxes in beauty,
waxes in roundness,
waxes in splendour,
in the height and compass of its orbit,
even so, in whomsoever there is faith in good states,
modesty,
self-respect,
energy,
wisdom in good states -
in such, come night, come day,
growth in good states is to be looked for,
not waning.

■

To say 'a man, a person, is faithful,'
this constitutes not-waning;

-°-

to say 'a man, a person, is modest,'
this constitutes not-waning;

-°-

to say 'a man, a person, is self-respecting,'
this constitutes not-waning;

-º-

to say 'a man, a person, is stoutly energetic,'
this constitutes not-waning;

-º-

to say 'a man, a person, is strong in wisdom,'
this constitutes not-waning;

-º-

to say 'a man, a person, is without wrath,'
this constitutes not-waning;

-º-

to say 'a man, a person, is without grudging,'
this constitutes not-waning;

-º-

to say 'a man, a person, is of small desires,'
this constitutes not-waning;

-º-

to say 'a man, a person, has a lovely friend,'
this constitutes not-waning;

-º-

to say 'a man, a person, has right view' -
this, Sāriputta, constitutes not-waning.'

[1] *Cf. M.* i, 462 (*Naḷakapāna-sutta,* 'cane-drink'), where *Comy.* refers to *JA.* 20. The Bodhisattva, as a monkey, taught his followers to drink water through hollow reeds; hence the name.

[2] *Tuṇhī-bhūtaṃ tuṇhī-bhūtaṃ.*

[3] *Āyamissāmi,* literally 'stretch it,' an incident whieh occurs several times. On such occasions the instruction was handed over to Sāriputta, Moggallāna or Ānanda - *e.g., K.S.* iv, 118.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 68

Dutiya Naḷakapāna Suttaṃ

At Naḷakapāna (b)

---

[85]

[1] THUS have I heard:

Once the Exalted One was staying at Nalakapana in Judas-tree Grove.

On that occasion the Exalted One was seated surrounded by monks,
the day being the sabbath.

Then the Exalted One,
when for much of the night
had instructed,
stirred,
fired,
and gladdened the monks
with a talk about dhamma
on looking round
and seeing that the order of monks was perfectly silent,
he called to the venerable Sāriputta, saying:

"Sāriputta, the order of monks has banished sloth-and-torpor.

Let some dhamma-talk occur to you.

My back aches.

I will ease it."

■

"Very well, sir," replied the venerable Sāriputta to the Exalted One.

[126]Then the Exalted One had his robe spread fourfold,
and lying on his right side
he took up the lion-posture,
resting foot on foot,
mindful and composed,
fixing his thoughts on rising up again.

§

Thereupon the venerable Sāriputta called to the monks, saying:

"Monks, your reverences."

"Yes, Sāriputta, your reverence,"
replied those monks to the venerable Sāriputta, who said:

[86] "Your reverences, in whomsoever there is not faith in good states,
nor modesty and self-respect,
nor energy
nor attention[1] to what he hears,
nor bearing dhamma in mind,
nor examination of meaning,
nor behaviour according to dhamma,

nor seriousness in good states -
in such an one,
come night, come day,
waning,
not growth,
in good states is to be looked for.

■

Juat as, in the dark period of the moon,
come night, come day,
it wanes in beauty,
wanes in roundness,
in splendour,
wanes in the height and compass of its orbit,
even so, your reverences,
even so in whomsoever there is not faith in good states,
nor modesty and self-respect,
nor energy
nor attention to what he hears,
nor bearing dhamma in mind,
nor examination of meaning,
nor behaviour according to dhamma,
nor seriousness in good states -
in such an one,
come night, come day,
waning,
not growth,
in good states is to be looked for.

§

But in whomsoever there is faith in good states,
modesty and self-respect,
energy
attention to what he hears,
bearing dhamma in mind,
examination of meaning,
behaviour according to dhamma,
seriousness in good states -
in such an one,
come night, come day,
growth,
not waning,
in good states is to be looked for.

■

Just as, your reverences,
in the bright period of the moon,
come night, come day,
it waxes in beauty,
waxes in roundness,
waxes in splendour,
in the height and compass of its orbit,
even so, in whomsoever there is faith in good states,
modesty and self-respect,
energy
attention to what he hears,
bearing dhamma in mind,
examination of meaning,
behaviour according to dhamma,
seriousness in good states -
in such an one,
come night, come day,
growth,
not waning,
in good states is to be looked for.

Thereupon the Exalted One,
rising up again,
called to the venerable Sāriputta, saying:

"Well said! Well said, Sāriputta!

Sāriputta!, in whomsoever there is not faith in good states,
nor modesty and self-respect,
nor energy
nor attention to what he hears,
nor bearing dhamma in mind,
nor examination of meaning,
nor behaviour according to dhamma,
nor seriousness in good states -
in such an one,
come night, come day,
waning,
not growth,
in good states is to be looked for.

■

Juat as, in the dark period of the moon,
come night, come day,
it wanes in beauty,
wanes in roundness,
in splendour,
wanes in the height and compass of its orbit,
even so, your reverences,
even so in whomsoever there is not faith in good states,
nor modesty and self-respect,
nor energy

nor attention to what he hears,
nor bearing dhamma in mind,
nor examination of meaning,
nor behaviour according to dhamma,
nor seriousness in good states -
in such an one,
come night, come day,
waning,
not growth,
in good states is to be looked for.

§

But in whomsoever there is faith in good states,
modesty and self-respect,
energy
attention to what he hears,
bearing dhamma in mind,
examination of meaning,
behaviour according to dhamma,
seriousness in good states -
in such an one,
come night, come day,
growth,
not waning,
in good states is to be looked for.

■

Just as, Sāriputta!,
in the bright period of the moon,
come night, come day,
it waxes in beauty,

waxes in roundness,
waxes in splendour,
in the height and compass of its orbit,
even so, in whomsoever there is faith in good states,
modesty and self-respect,
energy
attention to what he hears,
bearing dhamma in mind,
examination of meaning,
behaviour according to dhamma,
seriousness in good states -
in such an one,
come night, come day,
growth,
not waning,
in good states is to be looked for."

---

[1] Avadhāna (not in P. Dicts.), but *cf*. *Sn*. 322; *MP*. 21; *UdA*. 17; *A*. i, 198.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 69

Paṭhama Kathā-Vatthu Suttaṃ

Topics of talk (a)

---

[86] [128]

[1] Once the Exalted One was staying near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

On that occasion a number of monks,
after returning from their alms-round
and eating their meal,
had gathered and sat down in the service-hall.

There they stayed
indulging in divers sorts of aimless talk
about such things as:

Rājahs,[1]
[87] robbers and great ministers;
talk of armies, panic and battle;
talk of food and 'animal talk,'[2]
drink, clothes, beds, flowers, garlands and perfumes;
talk of relatives, vehicles, villages, townships, cities and districts;
talk about women and champions,

about streets and gossip at the well:
ghost stories,[3]
desultory talk
and fables about (the origin of) land and sea;
and talk of becoming and not-becoming.[4]

■

Then the Exalted One
rising from his solitude at eventide
went towards the service-hall,
and on reaching it
sat down on a seat made ready.
Being seated the Exalted One addressed the monks, saying:

"Pray, monks, on what subjects were ye conversing
gathered together here,
and what was the nature
of the talk left unfinished by you?"

■

'Sir, after returning from our alms-round
and eating our meal
we gathered and sat down here in the service-hall
and so stayed
indulging in divers sorts of pointless talk, such as:

Rājahs,
robbers and great ministers;
talk of armies, panic and battle;
talk of food and 'animal talk,'
drink, clothes, beds, flowers, garlands and perfumes;
talk of relatives, vehicles, villages, townships, cities and districts;
talk about women and champions,
about streets and gossip at the well:

ghost stories,
desultory talk
and fables about (the origin of) land and sea;
and talk of becoming and not-becoming.

■

"Monks, it is not seemly
that ye clansmen [129] who in faith
have gone forth from the home to the homeless
should indulge in such talk.[5]

■

There are these ten topics of talk.

What ten?

Talk about wanting little,
about contentment,
seclusion,
solitude,
energetic striving,
virtue,
concentration,
insight,
release,
release by knowing and seeing.

These, monks, are the ten topics of talk.

■

Monks, if ye should engage again and again
in talk on these ten topics,
ye would outshine in brilliance
even the brilliance of moon and sun,

which are of such mighty power and majesty
— not to speak of the brilliance
of the Wanderers who hold other views.'[6]

---

[1] *Comy*. instances Mahāsammata and Mandhāta (*rājās* of the first kalpa); then forgetting his history says, 'talk about Dharmasoka.' A similar comment is on *Petavatthu* iv, 3 s.v. Moriya, where *Comy*. has, 'Here he is speaking of Dharmasoka.' *Petav*. and *Vimāna-vatthu* both seem of late date anyhow. This would point to the likelihood that the *Piṭakas* were not finally put in order till after *Āsoka's* Council, and may have been added to still later.

[2] *Tiracchāna-kathā*,; *cf*. *K.S*. v, 355. and *Comy*. there as at *DA*. i, 89, 'Talk not conducive to heaven, release and the Way'; generally translated 'animal-talk' (not of course about animals), 'childish talk'; but I think the emphasis is on the idea of close to the ground (*cf*. 'pedestrian' muse) as opposed to the upright human posture or, as in Skt., 'oblique, awry.'

[3] *Pubba-peta-kathā* 'deceased relatives,' *Comy*.

[4] *Bhavābhava* may also mean 'all sorts of becomings.'

[5] A frequent form of rebuke. *Cf*. *Ud*. 11.

[6] *Cf*. *Ud*. vi, 10.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VII. Yamaka Vagga

Sutta 70

Dutiya Kathā-Vatthu Suttaṃ

Topics of talk (b)

---

[88][129]

[1] 'Monks, there are these ten praiseworthy examples.

"What ten?

[130] In this connexion, monks,
a monk, as regards himself,
is one who wants little,
and he is one who makes wanting little
a topic of talk among the monks.

Both a monk who wants little
and a monk who makes others
talk about wanting little
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is contented

and he is one who makes contentment
a topic of talk among the monks.

Both a monk who is contented
and a monk who makes others
talk about contentment
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is fond of seclusion
and he is one who makes fondness of seclusion
a topic of talk among the monks.

Both a monk who is fond of seclusion
and a monk who makes others
talk about being fond of seclusion
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is fond of solitude
and he is one who makes fondness of solitude
a topic of talk among the monks.

Both a monk who is fond of solitude
and a monk who makes others
talk about being fond of solitude
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is of energetic striving

and he is one who makes energetic striving
a topic of talk among the monks.

Both a monk who is of energetic striving
and a monk who makes others
talk about striving energetically
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is virtuous
and he is one who makes virtue
a topic of talk among the monks.

Both a monk who is virtuous
and a monk who makes others
talk about virtue
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is proficient in concentration,
and he is one who makes proficiency in concentration
a topic of talk among the monks.

Both a monk who is proficient in concentration
and a monk who makes others
talk about proficiency in concentration
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is proficient in insight,

and he is one who makes proficiency in insight
a topic of talk among the monks.

Both a monk who is proficient in insight
and a monk who makes others
talk about proficiency in insight
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is proficient in release,
and he is one who makes proficiency in release
a topic of talk among the monks.

Both a monk who is proficient in release
and a monk who makes others
talk about proficiency in release
are praiseworthy examples.

■

Also a monk, as regards himself,
is one who is proficient in release by knowing and seeing
and he is one who makes proficiency in release by knowing and seeing
a topic of talk among the monks.

Both a monk who is proficient in release by knowing and seeing
and a monk who makes others
talk about proficiency in release by knowing and seeing
are praiseworthy examples.[1]

---

[1] *Cf*. *M*. i, 214.

Ed. Note: It is recommended that this sutta be read along with #69, as this appears to have originally been the conclusion or extension of that sutta.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 71

Ākaṇkheyya Suttaṃ

Wishing

---

[89] [131]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, sir," replied those monks to the Exalted One, who said this:

"Monks, do ye dwell proficient in virtue,
proficient in the Obligation,
do ye dwell restrained with the restraint of the Obligation,
proficient in the practice of good conduct,
seeing grounds for fear in minutest faults;
do ye undertake and train yourselves
in the training of the precepts.

■

If a monk should wish:

'0 that I were dear and charming
to my fellows in the Brahma-life,
that I were esteemed and sought after by them!' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,[1]
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'0 that I were the winner of supplies of robe and alms-food,
of bed and lodging,
of medicines and necessaries for sickness!' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'0 may the services of those whose[2] offerings of robe and alms-food
of bed and lodging,
of medicines and necessaries for sickness
which I make use of
be of great fruit and profit to them!' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,

not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

[132]If a monk should wish:

'0 may that piety of mine,[3]
[90] remembered by those kinsmen and blood-relations
(dead and) gone before,[4] be of great fruit and profit!' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'May I be content
with any supply of robe and alms-food
of bed and lodging,
of medicines and necessaries for sickness
that I may get!' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'May I endure cold and heat,[5]
hunger and thirst,
the bite of flies and mosquitoes,
the contact of wind and sun and creeping things;
may I endure abusive, pain-causing ways of speech
and painful bodily feelings,
grievous,
sharp,
racking,
distracting
and discomforting,
that drain the life away' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'May I overcome likes and dislikes,
may not likes and dislikes overcome me,
but may I abide ever and again
vanquishing likes and dislikes as they arise.' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'May I overcome fear and dread,
may not fear and dread overcome me,
but may I abide ever and again
vanquishing fear and dread as they arise.' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'May I win easily and without effort
the four stages of musing
which are of the clear consciousness,[6]
which are concerned with the happy life
in this same visible state.' -
then let him be a fulfiller of the virtues,
in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

■

If a monk should wish:

'By destroying the cankers
may I attain in this same visible state,
of myself realizing it by comprehension,
the cankerless heart's release,
the release by insight,
and so abide.' -
then let him be a fulfiller of the virtues,

in his own self let him be given to peace of mind,
not rejecting musing,
possessed of insight,
fostering resort to lonely spots.

Monks, do ye dwell proficient in virtue,
proficient in the Obligation,
do ye dwell restrained with the restraint of the **[91]** Obligation,
proficient in the practice of good conduct,
seeing grounds for fear in minutest faults;
do ye undertake and train yourselves
in the training of the precepts."

---

[1] *Cf*. *Itiv*. 39.

[2] Text has *yesāhaṃ* for *yesam ahaṃ*.

[3] *Cf*. *Khp*. § 7 and *Petavatthu*. The pitris, fathers, are supposed to be in heaven, but the petas (*pretas*), referred to here, are in purgatory, sometimes translated as 'ghosts,' and supposed to be conscious of offerings made to them by the living.

[4] *Cf*. *Khp*.VII.v.10, *petānay dakkhiṇaṃ dajjā pubbe kataṃ anussaraṃ*. Here text reads pasanna-cittā, agreeing with *petā;* but *Comy*. *pasanna-cittaṃ,* referred to by *taṃ* following, and explains as I have translated.

[5] As at *G.S*. ii, 122.

[6] Abhicetasika; *cf*. *G.S*. ii, 24. According to *Comy*. it is *abhikkanta-visuddha-cittaṃ*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 72

Kaṇṭaka Suttaṃ

The Thorn (in the Flesh)

---

[91] [133]

[1] THUS have I heard:

Once the Exalted One was staying near Vesāli in Great Grove,
at the House with the Peaked Roof,
together with a number of senior monks who were his disciples-namely,
the venerable Cāla,
Upacāla,
Kakkaṭa,
Kaḷimbha,
Nikaṭa,
and Kaṭissaha
and other notable monks.[1]

■

Now on that occasion a crowd of notable Licchavites,
riding in their splendid cars
in rivalry[2] with din and uproar,

were dashing into Great Wood
to see the Exalted One.

■

Then those venerable ones thought:

"Here is a crowd of notable Licchavites,
riding in their splendid cars
in rivalry with din and uproar,
were dashing into Great Wood
to see the Exalted One.

Now it has been said by the Exalted One
that noise is a thorn to musing.

Suppose we retreat to Gosinga Wood
where is the sal grove;[3]
[134]there we can stay pleasantly,
free from noise and crowds."

■

So those venerable ones retreated to Gosinga Wood,
where is the sal grove,
and there they stayed pleasantly,
free from noise and crowds.

■

Later on the Exalted One called to the monks,
saying:

"Monks, where is Cāla,
Upacāla,
Kakkaṭa,
Kaḷimbha,

Nikaṭa,
and Kaṭissaha?

Where are those monks,
my senior disciples,
gone?"

■

[92] "As to that, sir, it occurred to those venerable ones:

'Here is a crowd of notable Licchavites,
riding in their splendid cars
in rivalry with din and uproar,
dashing into Great Wood
to see the Exalted One.

Now it has been said by the Exalted One
that noise is a thorn to musing.

Suppose we retreat to Gosinga Wood,
where is the sal grove;
there we can stay pleasantly,
free from noise and crowds.'

■

So, sir, those venerable ones are gone there.

There they are staying pleasantly,
free from noise and crowds."

■

"Well said! Well said, monks!

Those who should assert
what those great disciples have asserted

would rightly do so.

■

Indeed, monks, I have said
that noise is a thorn to musing.

There are these ten thorns.

§

What ten?

[1] To one who delights in seclusion
delight in society is a thorn.

*asubha-nimitt**ā-nuyoga-manuyu**-t-tassa subhanimitt**ānuyogo.*** Anuyoga = yoked -to; devotion to; manu = to think about. For one intent on following the signs of the unpleasant, being connected to the signs of the pleasant are a thorn. Do not confuse this with 'samadhi' which is also translated as 'concentration.'

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 73

Iṭṭha-Dhamma Suttaṃ

Desirable

---

[92]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

"Monks, these ten things are desirable,
dear,
charming,
hard to win in the world.

§

What ten?

Wealth is desirable,
dear,
charming,
hard to win in the world.

■

Beauty is desirable,
dear,
charming,
hard to win in the world.

■

Health is desirable,
dear,
charming,
hard to win in the world.

■

Virtues are desirable,
dear,
charming,
hard to win in the world.

■

The Brahma-life is desirable,
dear,
charming,
hard to win in the world.

■

Friends are desirable,
dear,
charming,
hard to win in the world.

■

Much knowledge is desirable,
dear,
charming,
hard to win in the world.

■

Wisdom is desirable,
dear,
charming,
hard to win in the world.

■

Teachings are desirable,
dear,
charming,
hard to win in the world.

■

The heaven worlds[1] are desirable,
[93] dear,
charming,
hard to win in the world.

These are the ten.

§

[136]Monks, to these ten things desirable,
dear,
charming,
hard to win in the world,
ten things are obstacles.

■

Sloth and non-exertion
is an obstacle to wealth.

■

Lack of finery and adornment
is an obstacle to beauty.

■

Acting unseasonably
is an obstacle to health.

■

Friendship with the wicked
is an obstacle to virtues.

■

Non-restraint of the sense-faculties
is an obstacle to the Brahma-life.

■

Quarrelling
is an obstacle to friends.

■

Failure to repeat (what one has heard)
is an obstacle to much knowledge.

■

Not to lend an ear[2] and ask questions
is an obstacle to wisdom.

■

Lack of study and examination
is an obstacle to teachings.

■

Wrong faring[3]
is an obstacle to (gaining) the heavens.

These are the ten obstacles
to these ten things which are desirable,
dear,
charming,
hard to win in the world.

§

Monks, ten things are helps[4]
to these ten things

which are desirable,
dear,
charming,
hard to win in the world.

■

Energy and exertion
are helps to getting wealth.

■

Finery and adornment
are helps to beauty.

■

Seasonable action
is a help to health.

■

A lovely friendship
is a help to virtues.

■

Restraint of the sense-faculties
is a help to the Brahma-life.

■

Not quarrelling
is a help to friendship.

■

Repetition
is a help to much knowledge.

■

Lending an ear and asking questions
are helps to wisdom.

■

Study and examination
are helps to teachings.

■

Right faring
is a help to the heaven worlds.

These are the ten helps
to these ten things
which are desirable,
dear,
charming,
hard to win in the world."

---

[1] Burmese MSS. have *maggā*; *Sinh*. *sattā*. *Comy*. does not notice. The tenth item in next would indicate *maggā* as the more likely reading.

[2] Read *asussūsā* for text's *asussusā*, and so below.

[3] *Micchā-paṭipatti* (*cf*. *paṭipanno*, one who fares on a way).

[4] *Āhāra* is nutriment or food.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 74

Vaḍḍha Suttaṃ

Growth

---

[93]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied,
and the Exalted One said:

[137]"Monks, by increasing in ten growths
the Ariyan disciple grows in the Ariyan growth,
takes hold of the essential,
takes hold of the best for his[1] person.

What ten?

[94] He grows in landed property,
in wealth and granary,

in child and wife,
in slaves and folk who work for him,
in four-footed beasts;
he grows in faith and virtue,
in love,
generosity
and wisdom.

In these ten growths the Ariyan disciple grows in the Ariyan growth,
takes hold of the essential,
takes hold of the best for his person."

Whoso in this world grows in wealth and store,
In sons and wives and in four-footed beasts,
Hath fame and worship as a man of means
From relatives and friends and those who rule.

But whoso in this world in faith and virtue,[2]
In wisdom, generosity and lore
Alike makes growth - a very man like this,[3]
Keen-eyed, in this life grows alike in both.

---

[1] Five at *K.S.* iv, 168.

[2] The latter part of these gāthās occurs at *S.* iv, 250; at *A.* iii, 80 = *G.S.* i, 66, where *Comy. varddāyī = uttamassa varassa ādāyako*. The first part resembles those at *D.* iii, 165.

[3] *Tādiso sappuriso; cf*. above, § 61.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 75

Migasālā Suttaṃ

Migasālā[1]

---

[94]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

On that occasion the venerable Ānanda,
robing himself in the forenoon
and taking robe and bowl,
went to the dwelling of the woman disciple Migasālā,
and on reaching it
sat down on a seat made ready.

Then the woman disciple Migasālā came to where the venerable Ānanda was,
and on coming to him
saluted him
and sat down at one side.

§

So seated she said this to the venerable Ānanda:

"Pray, Ānanda, your reverence,
how[2] should this teaching
given by the Exalted One
be understood?

[138] It is that one who lives the Brahma-life
and one who does not so live
alike reach the same bourn
in the life to come.

■

Now, sir, my father Purāṇa lived the Brahma-life,
lived apart (from evil),
abstained from sexual intercourse,
from dealings **[95]** with women.

He when he died
was pronounced by the Exalted One
to be a once-returner,
one reborn in the Company of Delight.

■

But, sir, my father's brother Isidatta
was not a liver of the Brahma-life,
he took pleasure in his wife.

Yet he too was pronounced by the Exalted One
to be a once-returner,
reborn in the Company of Delight.

■

Pray, sir, how should this teaching of the Exalted One be understood,
namely, that one who lives the Brahma-life
and one who does not
shall both alike
reach the same bourn
in the life to come?"

■

"Sister, it is to be understood
just as the Exalted One declared."

§

Thereupon the venerable Ānanda,
after receiving his alms-food
at the hands of the woman disciple Migasālā,
rose up from his seat and departed.

Then, after returning from his alms-round
and eating his meal,
he went to see the Exalted One,
and on coming to him
saluted him
and sat down at one side.

So seated he said this to the Exalted One:

■

"Here, sir, I robed myself in the forenoon,
and taking bowl and robe
went to the dwelling of the woman disciple Migasālā
and on reaching it
sat down on a seat made ready.

Then the woman disciple Migasālā came to where I was,
and on coming
saluted
and sat down at one side.

So seated she said this:

'Pray, Ānanda, your reverence,
how should this teaching
given by the Exalted One
be understood?

It is that one who lives the Brahma-life
and one who does not so live
alike reach the same bourn
in the life to come.

Now, sir, my father Purāṇa lived the Brahma-life,
lived apart (from evil),
abstained from sexual intercourse,
from dealings with women.

He when he died
was pronounced by the Exalted One
to be a once-returner,
one reborn in the Company of Delight.

But, sir, my father's brother Isidatta
was not a liver of the Brahma-life,
he took pleasure in his wife.

Yet he too was pronounced by the Exalted One
to be a once-returner,
reborn in the Company of Delight.

Pray, sir, how should this teaching of the Exalted One be understood,
namely, that one who lives the Brahma-life
and one who does not
shall both alike
reach the same bourn
in the life to come?'

[139] Whereupon, sir, I said to her:

'Sister, it is to be understood
just as the Exalted One declared.'"

§

"But, Ānanda,
in the knowledge of the destiny of others
who is the woman disciple Migasālā -
just a foolish, witless, female woman,
with just a woman's wit -
and who are the individuals,
the male men[3] who have knowledge of the destiny of others?

§

[96] Ānanda, these ten persons
are found existing in the world.

What ten?

In this connexion
a certain person is immoral
and comprehends not that release of the mind,
that release by insight,
as it really is,
wherein that immorality of his
utterly ceases without remainder.

He has neglected to lend an ear,
he has done nothing by way of deep learning,
he has not penetrated by (right) view,
he wins not even temporary release.[4]

When body breaks up,
beyond death,
he tends to waning,
not to excellence;
he is one who goes on to waning,
he goes not on to excellence.

■

Herein again, Ānanda,
a certain person is immoral,
but he does comprehend that mind-release,
that release by insight,
as it really is,
[140] wherein that immorality of his
ceases without remainder.

He has given ear,
he has used deep knowledge,

he has penetrated by view,
he wins temporary release.

When body breaks up,
beyond death,
he tends to excellence,
not waning;
he goes on to excellence,
he goes not on to waning.

■

Thereupon, Ānanda,
those who measure
thus measure:[5]

These qualities are both in this man
and in the other.

Why then is the one of them mean
and the other exalted?

Such judgment is for them
to their loss and pain
for many a day.

For of the two
the one is immoral,
but does comprehend that mind-release,
that release by insight,
as it really is,
wherein that immorality of his
ceases without remainder;
for he has given ear,
he has used deep knowledge,
he has penetrated by view,
he wins temporary release -

this person, Ānanda,
is more goodly and excellent
than that other person.

Why so?

Because the ear of dhamma[6]
saves this person.

Who save the Wayfarer
could know the cause herein?

■

[97] Wherefore, Ānanda,
be ye not measurers of persons,
take not the measure of persons.

A person is ruined,[7] Ānanda,
by taking the measure of other persons.

But I myself, Ānanda,
and whoso is like unto me,
could take the measure of persons.

§

[141] Again in this connexion
a certain person is virtuous,
but he comprehends not
that mind-release,
that release by insight,
as it really is,

wherein that virtue of his
ceases without remainder.

Moreover he has neglected to lend an ear,
he has neglected deep learning,
he has not penetrated by view,
nor does he win temporary release.

When body breaks up,
beyond death,
he tends to waning,
he goes not on to excellence.

■

Again in this connexion
a certain person is virtuous,
but he does not comprehend
that mind-release,
that release by insight,
as it really is,
wherein that virtue of his
ceases without remainder.

Moreover he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,
he does win temporary release.

When body breaks up,
beyond death,
he tends to excellence,
not waning;
he goes on to excellence,
he goes not on to waning.

Thereupon, Ānanda,
those who measure
thus measure:

These qualities are both in this man
and in the other.

Why then is the one of them mean
and the other exalted?

This judgment is for them
to their loss and pain
for many a day.

For of the two
the one is virtuous,
but he does not comprehend
that mind-release,
that release by insight,
as it really is,
wherein that virtue of his
ceases without remainder
but he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,
he does win temporary release.
this person, Ānanda,
is more goodly and excellent
than that other person.

Why so?

Because the ear of dhamma
saves this person.

■

Who save the Wayfarer
could know the cause herein?

Wherefore, Ānanda,
be ye not measurers of persons,
take not the measure of persons.

A person is ruined, Ānanda,
by taking the measure of other persons.

But I myself, Ānanda,
and whoso is like unto me,
could take the measure of persons.

§

Again in this connexion
a certain person has keen passions,
and comprehends not that mind-release,
that release by insight,
as it really is,
wherein that passion of his
ceases without remainder.

Moreover he has neglected to lend an ear,
he has neglected deep learning,
he **[98]** has not penetrated by view,
nor does he win even temporary release.

When body breaks up,
beyond death,
he tends to waning,
he goes not on to excellence.

■

On the other hand,
a person has keen passions,
but does comprehend that mind-release,
that release by insight,
as it really is,
wherein that passion of his
ceases without remainder.

Moreover he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,
he does win temporary release.

When body breaks up,
beyond death,
[142] he tends to excellence,
not waning;
he goes on to excellence,
he goes not on to waning.

■

Thereupon, Ānanda,
those who measure
thus measure:

These qualities are both in this man
and in the other.

Why then is the one of them mean
and the other exalted?

This judgment is for them
to their loss and pain
for many a day.

For of the two
the one has keen passions,
but he does not comprehend
that mind-release,
that release by insight,
as it really is,
wherein that keen passion of his
ceases without remainder
but he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,
he does win temporary release.
this person, Ānanda,
is more goodly and excellent
than that other person.

Why so?

Because the ear of dhamma
saves this person.

■

Who save the Wayfarer
could know the cause herein?

Wherefore, Ānanda,
be ye not measurers of persons,
take not the measure of persons.

A person is ruined, Ānanda,
by taking the measure of other persons.

But I myself, Ānanda,
and whoso is like unto me,
could take the measure of persons.

§

Again in this connexion
a certain person is wrathful,
and comprehends not that mind-release,
that release by insight,
as it really is,
wherein that wrath of his
ceases without remainder.

Moreover he has neglected to lend an ear,
he has neglected deep learning,
he has not penetrated by view,
nor does he win even temporary release.

When body breaks up,
beyond death,
he tends to waning,
he goes not on to excellence.

■

On the other hand,
a person is wrathful,
but does comprehend that mind-release,
that release by insight,
as it really is,
wherein that wrath of his
ceases without remainder.

Moreover he has not neglected to lend an ear,
he has not neglected deep learning,

he has penetrated by view,
he does win temporary release.

When body breaks up,
beyond death,
he tends to excellence,
not waning;
he goes on to excellence,
he goes not on to waning.

■

Thereupon, Ānanda,
those who measure
thus measure:

These qualities are both in this man
and in the other.

Why then is the one of them mean
and the other exalted?

This judgment is for them
to their loss and pain
for many a day.

For of the two
the one is wrathful,
but he does not comprehend
that mind-release,
that release by insight,
as it really is,
wherein that wrath of his
ceases without remainder
but he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,

he does win temporary release.
this person, Ānanda,
is more goodly and excellent
than that other person.

Why so?

Because the ear of dhamma
saves this person.

■

Who save the Wayfarer
could know the cause herein?

Wherefore, Ānanda,
be ye not measurers of persons,
take not the measure of persons.

A person is ruined, Ānanda,
by taking the measure of other persons.

But I myself, Ānanda,
and whoso is like unto me,
could take the measure of persons.

§

Again in this connexion
a certain person is of muddled wits,
and comprehends not that mind-release,
that release by insight,
as it really is,

wherein those muddled wits of his
cease without remainder.

Moreover he has neglected to lend an ear,
he has neglected deep learning,
he has not penetrated by view,
nor does he win even temporary release.

When body breaks up,
beyond death,
he tends to waning,
he goes not on to excellence.

■

On the other hand,
a person is of muddled wits,
but does comprehend that mind-release,
that release by insight,
as it really is,
wherein muddled wits of his
cease without remainder.

Moreover he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,
he does win temporary release.

When body breaks up,
beyond death,
he tends to excellence,
not waning;
he goes on to excellence,
he goes not on to waning.

■

[143] Thereupon, Ānanda,
those who measure
thus measure:

These qualities are both in this man
and in the other.

Why then is the one of them mean
and the other exalted?

This judgment is for them
to their loss and pain
for many a day.

For of the two
the one is of muddled wits,
but he does not comprehend
that mind-release,
that release by insight,
as it really is,
wherein those muddled wits of his
cease without remainder
but he has not neglected to lend an ear,
he has not neglected deep learning,
he has penetrated by view,
he does win temporary release.
this person, Ānanda,
is more goodly and excellent
than that other person.

Why so?

Because the ear of dhamma
saves this person.

■

Who save the Wayfarer
could know the cause herein?

Wherefore, Ānanda,
be ye not measurers of persons,
take not the measure of persons.

A person is ruined, Ānanda,
by taking the measure of other persons.

But I myself, Ānanda,
and whoso is like unto me,
could take the measure of persons.

■

In the knowledge of the destiny of others, Ānanda,
who is the woman disciple Migasālā -
just a foolish, witless female woman,
with just a woman's wit -
and who are the individuals,
the male men who have the knowledge of the destiny of others?

So, Ānanda, these ten persons are found existing in the world.

§

Bhk. Bodhi [here and at AN 6.44] has made better sense of this than either Woodward or Hare:
"...if Isidatta had possessed the same kind of virtuous behavior that Purāṇa had, Purāṇa could not have even known his destination. And if Purāṇa had possessed the same kind of wisdom that Isidatta had, Isidatta could not have even known his destination. In this way, Ānanda, these two persons

were each deficient in one respect."
by "not even known his destination" is meant that had the deficient quality been present, that one would have become Arahant.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 76

Tayo-Dhamma Suttaṃ

Unable to Grow

---

[99]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, were not three states found existing in the world,
the Wayfarer would not arise in the world,
an arahant rightly enlightened;
nor would the Dhamma-discipline proclaimed by the Wayfarer
be shown in the world.

What are the three states?

Birth, decay and death.

Were not these three states found existing in the world, the Wayfarer would
not arise in the world,
an arahant rightly enlightened;
nor would the Dhamma-discipline proclaimed by the Wayfarer
be shown in the world.

But since these three states are found
therefore the Wayfarer does arise in the world,
an arahant rightly enlightened,
and the Dhamma-discipline proclaimed by the Wayfarer
is shown in the world.

■

By not abandoning three states one is unable to grow[1]
so as to abandon rebirth,
to abandon decay,
to abandon death.

What three states?

By not abandoning lust,
by not abandoning malice,
by not abandoning delusion
one is unable to grow
so as to abandon rebirth,
to abandon decay,
to abandon death.

■

By not abandoning three states
one is unable to grow
so as to abandon lust,
to abandon malice
to abandon delusion.

What three?

By not abandoning the view of the individual-group,
by not abandoning doubt-and-wavering,
by not abandoning wrong handling of habit and rite
one is unable to grow
so as to abandon lust,
to abandon malice
to abandon delusion.

■

[145] By not abandoning three states
one is unable to grow
so as to abandon the view of the individual-group,
so as to abandon doubt-and-wavering,
so as to abandon wrong handling of habit and rite.

What three?

By not abandoning lack of giving thorough attention,
by not abandoning following the wrong way,
by not abandoning sluggishness **[100]** of mind
one is unable to grow
so as to abandon the view of the individual-group,
so as to abandon doubt-and-wavering,
so as to abandon wrong handling of habit and rite.

■

By not abandoning three states
one is unable to grow
so as to abandon lack of giving thorough attention,
so as to abandon following the wrong way,
so as to abandon sluggishness of mind.

What three?

By not abandoning forgetfulness,
by not abandoning discomposure,
by not abandoning mental derangement
one is unable to grow
so as to abandon lack of giving thorough attention,
so as to abandon following of the wrong way[2]
so as to abandon sluggishness of mind.

■

By not abandoning three states
one is unable to grow
so as to abandon forgetfulness,
so as to abandon discomposure,
so as to abandon mental derangement.

What three?

By not abandoning distaste for seeing the Ariyans,
by not abandoning distaste for hearing Ariyan dhamma,
by not abandoning a carping disposition[3]
one is unable to grow
so as to abandon forgetfulness,
so as to abandon discomposure,
so as to abandon mental derangement.

■

By not abandoning three states
one is unable to grow
so as to abandon distaste for seeing the Ariyans,
so as to abandon distaste for hearing Ariyan dhamma,
so as to abandon a carping disposition.

What three?

By not abandoning flurry,
by not abandoning lack of self-control
by not abandoning immorality
one is unable to grow
so as to abandon distaste for seeing the Ariyans,
so as to abandon distaste for hearing Ariyan dhamma,
so as to abandon a carping disposition.

■

[146] By not abandoning three states
one is unable to grow
so as to abandon flurry,
so as to abandon lack of self-control
so as to abandon immorality.

What three?

By not abandoning lack of faith,
by not abandoning stinginess
by not abandoning indolence
one is unable to grow
so as to abandon flurry,
so as to abandon lack of self-control,
so as to abandon immorality.

■

By not abandoning three states
one is unable to grow
so as to abandon lack of faith,
so as to abandon stinginess
so as to abandon indolence.

What three?

By not abandoning disregard,
by not abandoning stubbornness,
by not abandoning friendship with the wicked
one is unable to grow
so as to abandon lack of faith,
so as to abandon stinginess,
so as to abandon indolence.

■

By not abandoning three states
one is unable to grow
so as to abandon disregard,
so as to abandon stubbornness,
so as to abandon friendship with the wicked.

What three?

By not abandoning shamelessness,
by not abandoning recklessness,
by not abandoning lack of seriousness
one is unable to grow
so as to abandon disregard,
so as to abandon stubbornness,
so as to abandon friendship with the wicked.

■

Suppose, monks, this one is shameless,
reckless
and lacks seriousness.

-°-

Being thus without seriousness
he cannot grow so as to abandon disregard,

so as to abandon stubbornness,
so as to abandon friendship with the wicked.

-°-

Having wicked friends
he cannot grow so as to abandon lack of faith,
so as to abandon stinginess,
so as to abandon indolence.

-°-

Being indolent
he cannot grow so as to abandon flurry,
so as to abandon lack of self-control,
so as to abandon immorality.

-°-

Being immoral
he cannot grow so as to abandon distaste for seeing the Ariyans,
so as to abandon distaste for hearing Ariyan dhamma,
so as to abandon a carping disposition.

-°-

Having a carping disposition
he cannot grow so as to abandon forgetfulness,
so as to abandon discomposure,
so as to abandon mental derangement.

-°-

[101] [147] Being mentally deranged
he cannot grow so as to abandon lack of giving thorough attention,
so as to abandon following the wrong way,
so as to abandon sluggishness of mind.

-°-

Being sluggish of mind
he cannot grow so as to abandon view of the individual-group,
so as to abandon doubt-and-wavering,
so as to abandon wrong handling of habit and rite.

-°-

Being doubtful-and-wavering
he cannot grow so as to abandon lust,
so as to abandon malice,
so as to abandon delusion.

-°-

Not abandoning lust, malice and delusion
he cannot grow so as to abandon rebirth,
so as to abandon decay,
so as to abandon death.

§

[148] But, monks, by abandoning three states
one can grow so as to abandon rebirth,
so as to abandon decay,
so as to abandon death.

What three?

By abandoning lust,
by abandoning malice
by abandoning delusion

one can grow so as to abandon rebirth,
so as to abandon decay,
so as to abandon death.

■

[149] By abandoning three states
one is able to grow
so as to abandon lust,
to abandon malice
to abandon delusion.

What three?

By abandoning the view of the individual-group,
by abandoning doubt-and-wavering,
by abandoning wrong handling of habit and rite
one is able to grow
so as to abandon lust,
to abandon malice
to abandon delusion.

■

By abandoning three states
one is able to grow
so as to abandon the view of the individual-group,
so as to abandon doubt-and-wavering,
so as to abandon wrong handling of habit and rite.

What three?

By abandoning lack of giving thorough attention,
by abandoning following the wrong way,
by abandoning sluggishness of mind
one is able to grow
so as to abandon the view of the individual-group,

so as to abandon doubt-and-wavering,
so as to abandon wrong handling of habit and rite.

■

By abandoning three states
one is able to grow
so as to abandon lack of giving thorough attention,
so as to abandon following the wrong way,
so as to abandon sluggishness of mind.

What three?

By abandoning forgetfulness,
by abandoning discomposure,
by abandoning mental derangement
one is able to grow
so as to abandon lack of giving thorough attention,
so as to abandon following of the wrong way
so as to abandon sluggishness of mind.

■

By abandoning three states
one is able to grow
so as to abandon forgetfulness,
so as to abandon discomposure,
so as to abandon mental derangement.

What three?

By abandoning distaste for seeing the Ariyans,
by abandoning distaste for hearing Ariyan dhamma,
by abandoning a carping disposition
one is able to grow
so as to abandon forgetfulness,

so as to abandon discomposure,
so as to abandon mental derangement.

■

By abandoning three states
one is able to grow
so as to abandon distaste for seeing the Ariyans,
so as to abandon distaste for hearing Ariyan dhamma,
so as to abandon a carping disposition.

What three?

By abandoning flurry,
by abandoning lack of self-control
by abandoning immorality
one is able to grow
so as to abandon distaste for seeing the Ariyans,
so as to abandon distaste for hearing Ariyan dhamma,
so as to abandon a carping disposition.

■

By abandoning three states
one is able to grow
so as to abandon flurry,
so as to abandon lack of self-control
so as to abandon immorality.

What three?

By abandoning lack of faith,
by abandoning stinginess
by abandoning indolence
one is able to grow
so as to abandon flurry,

so as to abandon lack of self-control,
so as to abandon immorality.

■

By abandoning three states
one is able to grow
so as to abandon lack of faith,
so as to abandon stinginess
so as to abandon indolence.

What three?

By abandoning disregard,
by abandoning stubbornness,
by abandoning friendship with the wicked
one is able to grow
so as to abandon lack of faith,
so as to abandon stinginess,
so as to abandon indolence.

■

By abandoning three states
one is able to grow
so as to abandon disregard,
so as to abandon stubbornness,
so as to abandon friendship with the wicked.

What three?

By abandoning shamelessness,
by abandoning recklessness,
by abandoning lack of seriousness
one is able to grow
so as to abandon disregard,

so as to abandon stubbornness,
so as to abandon friendship with the wicked.

■

Suppose, monks, this one has shame,
is not reckless
and has seriousness.

-°-

Having seriousness
he can grow so as to abandon disregard,
so as to abandon stubbornness,
so as to abandon friendship with the wicked.

-°-

Not having wicked friends
he can grow so as to abandon lack of faith,
so as to abandon stinginess,
so as to abandon indolence.

-°-

Not being indolent
he can grow so as to abandon flurry,
so as to abandon lack of self-control,
so as to abandon immorality.

-°-

Not being immoral
he can grow so as to abandon distaste for seeing the Ariyans,
so as to abandon distaste for hearing Ariyan dhamma,
so as to abandon a carping disposition.

-°-

Not having a carping disposition
he can grow so as to abandon forgetfulness,
so as to abandon discomposure,
so as to abandon mental derangement.

-°-

Not being mentally deranged
he can grow so as to abandon lack of giving thorough attention,
so as to abandon following the wrong way,
so as to abandon sluggishness of mind.

-°-

Not being sluggish of mind
he can grow so as to abandon view of the individual-group,
so as to abandon doubt-and-wavering,
so as to abandon wrong handling of habit and rite.

-°-

Not having doubt-and-wavering
he can grow so as to abandon lust,
so as to abandon malice,
so as to abandon delusion.

-°-

Abandoning lust, malice and delusion
he can grow so as to abandon rebirth,
so as to abandon decay,
so as to abandon death."

[1] *Abhabbo*.

[2] *Kummagga; cf*. *A*. ii, 14; iii, 418.

[3] *Upārambha-cittatā; cf*. *A*. iv, 175, conjoined with *randha-gavesī* (looking for flaws).

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 77

Kāka Suttaṃ

The Crow

---

[101]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the crow is possessed of ten qualities contrary to Dhamma.

What ten?

It is truculent[1],
and pushing,
greedy,
and a gross feeder,
cruel,
and pitiless,

clumsy,[2],
of harsh voice,[3]
muddle-headed
and a hoarder of treasure.[4]

A crow is possessed of these ten qualities contrary to Dhamma.

§

In like manner
a wicked monk
is possessed of ten qualities contrary to Dhamma.

What ten?

He is truculent,
and pushing,
greedy,
and a gross feeder,
cruel,
and pitiless,
clumsy,
of harsh voice,
muddle-headed
and a hoarder of treasure.

---

[1] *Dhaṇsī; cf. Dhp*. 244 *kāka-sūrena, dhaṇsinā ... pagabbhena*.

Dubbala. Badly balanced. Awkward. Inept.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 78

Niganṭha Suttaṃ

The Unclothed[1]

---

[101]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the Unclothed are possessed
of these ten qualities
contrary to Dhamma.

What ten?

The Unclothed are unbelievers,
immoral,
shameless,
reckless,

they are no comrades of the very man,[2] they exalt self and depreciate others.

[102] The Unclothed wrongly handle things temporal,[3]
they tightly grip
and refuse to let go of them.

The Unclothed are rogues, monks,
of evil desires,
of perverse views.

These are the ten qualities
contrary to Dhamma
possessed by the Unclothed."

---

[1] The Jains or naked ascetics, of whom the chief was Nātaputta.

[2] *Sappurisa; cf*, p. 70 n.

[3] *Sandiṭṭhi-parāmasā; cf*. *A*. iii, 333; *M*. i, 43, 96, 402.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 79

Āghāta-Vatthu Suttaṃ

Occasions of Ill-will

---

[102]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten occasions of ill-will.[1]

What ten?

One conceives ill-will at the thought:

[1] 'So-and-so has done me harm;
[2] he is doing me harm;
[3] he is going to do me harm.'[2]

One conceives ill-will at the thought:

[4] 'So-and-so has done harm to one dear and precious to me;
[5] he is doing harm,
[6] he is going to do harm
to one dear and precious to me.'

One conceives ill-will at the thought:

[7] 'So-and-so has done good
to one not dear and precious to me:
[8] he is doing good,
[9] he is going to do good
to one not dear and precious to me.'

[10] And[ed1] one is groundlessly annoyed.

These are the ten occasions of ill-will."

---

[1] *Aghāta-*. Five at *A*. iii, 185.

[2] As at *Dhs*. § 1060 = *Buddh*. *Psych*. *Eth*. 282.

[ed1] Woodward has "Thus" which would indicate that this was a conclusion based on the previous nine and this would leave us with only nine factors. The Pali reads "and": "*aṭṭhāne ca*." Bhk. Bodhi footnotes with the explanation that this has to do with getting angry when one stubs one's toe on a rock and such things as are not intentional affliction-inflictions.

Aṇguttara Nikāya
X. Dasaka-Nipāta
VIII: Ākaṇkha-Vagga

Sutta 80

Āghāta-Paṭivinaya Suttaṃ

Ways of Checking Ill-will

---

[102]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten ways of checking ill-will.

What ten?

[1] One checks ill-will at the thought:

So-and-so has done me harm.

But how can that be?[1]

■

[2] One checks ill-will at the thought:

So-and-so is doing me harm.

But how can that be?

■

[3] One checks ill-will at the thought:

So-and-so will do me harm.

But how can that be?

■

[4] One checks ill-will at the thought:

So-and-so has done harm to one dear and precious to me.

But how can that be?

■

[5] One checks ill-will at the thought:

So-and-so is doing harm to one dear and precious to me.

But how can that be?

■

[6][ed1] One checks ill-will at the thought:

So-and-so will do harm to one dear and precious to me.

But how can that be?

■

[7] One checks ill-will at the thought:

So-and-so has done good to one not dear and precious to me.

But how can that be?

■

[8] One checks ill-will at the thought:

So-and-so is doing good to one not dear and precious to me.

But how can that be?

■

[9] One checks ill-will at the thought:

So-and-so will do good to one not dear and precious to me.

But how can that be?

■

[10] And[ed2] one is not groundlessly annoyed.

These are the ten ways of checking ill-will.'

---

taṃ kut'ettha labbhā' ti? 'What is to be gained from that?' The meaning is understood if *kamma* is kept in mind. The idea is to calm one's tendency to an angry reaction by remembering that this deed this fellow does will return to him and that therefore there is no need to seek vengence from a feeling of outrage at injustice.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 81

Bāhuna Suttaṃ

Bāhuna

---

[103]

[1] THUS have I heard:

Once the Exalted One was staying near Campā[1]
on the bank of the Lotus-pond at Gaggarā.

Then the venerable Bāhuna came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated he said this to the Exalted One:

"Pray, sir, from what states free,
detached and released does the Wayfarer dwell,
with a mind whose barriers are broken down?"[2]

■

[152]"Bāhuna, the Wayfarer is free,
detached
and released from[3] ten states

and so dwells with a mind
whose barriers are broken down.

The Wayfarer dwells free,
detached
and released from physical body, Bāhuna,
and dwells with a mind
whose barriers are broken down.

What are the ten?

§

The Wayfarer dwells free,
detached
and released from feeling, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from perception, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from mental factors, Bāhuna,

and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from (persisting) consciousness, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from rebirth, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from decay, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from death, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

The Wayfarer dwells free,
detached
and released from the passions, Bāhuna,
and dwells with a mind
whose barriers are broken down.

■

Just as, Bāhuna, a lotus,
blue
or red
or white,
born in water,
grown up in water,
on reaching the surface
rests on the water unsoiled thereby,[4]
even so Bāhuna, the Wayfarer,
free,
detached
and released from these ten states,
dwells with a mind
whose barriers are broken down."

---

[1] § 94 below; *M*. i, 339; *S*. i, 195. Capital of the Angas, now Bhagulpur. *Cf*. MA. iii, 1. Bāhuna seems unknown.

[2] *Cf*. *S*. ii, 173; *A*. i, 259, *cetasā vimariyāda-katena*.

[3] The use of the instrumental case throughout here might give the meaning 'by means of.'

[4] *Cf*. *G.S*. iii, 245 (gāthās).

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 82

Ānanda Suttaṃ

Ānanda

---

[103]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Ānanda came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

As he sat at one side
the Exalted One said this to him:

"Ānanda, there is no possibility that a monk who is an un- **[104]** believer should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is immoral
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is of little learning
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is of foul speech
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one having wicked friends
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is indolent
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is muddle-headed
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is discontented
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that one who is of wicked desires
should reach increase, growth and maturity in this Dhamma-discipline.

■

There is no possibility that a monk who holds perverse view
should reach increase, growth and maturity in this dhamma-diseipline.

■

Indeed, Ānanda, there is no possibility that a monk possessed of these ten qualities
should reach increase, growth and maturity in this dhamma-diseipline.

§

But, Ānanda, there is a possibility that a monk who is a believer
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who is virtuous
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who is deeply learned
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who is a minder of what he has heard
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who is fair-spoken
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who has a lovely friend
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who is ardent in energy
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk whose mindfulness is sure
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who is contented
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who wants little
should reach increase, growth and maturity in this dhamma-diseipline.

■

There is a possibility that a monk who holds right view
should reach increase, growth and maturity in this dhamma-diseipline.

■

Indeed, Ānanda, there is a possibility that a monk possessed of these ten qualities
should reach increase, growth and maturity in this dhamma-diseipline."

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 83

Puṇṇiya Suttaṃ

Puṇṇiya[1]

---

[104]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Puṇṇiya came to see the Exalted One
and on coming to him saluted him
and sat down at one side.

As he sat at one side he asked this:

"Pray, sir, what is the reason,
what is the cause
why at one time dhamma-teaching occurs to the Wayfarer
and at another time does not occur?"

"A monk may be a believer, Puṇṇiya;
but if he pays no visit,
dhamma-teaching occurs not to the Wayfarer.

But if he both be a believer
and pay a visit,
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor,
but not a constant[2] visitor;
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
but not a questioner;
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
and a questioner;

but not one who listens to dhamma with attentive ear;
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
but yet on hearing dhamma bears it not in mind,
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,

yet examines not the meaning of the teachings he has borne in mind;
dhamma-teaching occurs not to the Wayfarer.

[105] But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
and examines the meaning of the teachings he has borne in mind;
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
and examines the meaning of the teachings he has borne in mind;
[155]yet, by not understanding the meaning and the teaching,
fares not onward in accordance with dhamma-teaching;
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
and examines the meaning of the teachings he has borne in mind;
and understanding the meaning and the teaching,
fares onward in accordance with dhamma-teaching;
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
and examines the meaning of the teachings he has borne in mind;
and understanding the meaning and the teaching,
fares onward in accordance with dhamma-teaching;
if he be not fair-spoken, possessed of urbane speech, distinctly and clearly enunciated[3] so as to make his meaning clear;
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
and examines the meaning of the teachings he has borne in mind;
and understanding the meaning and the teaching,
fares onward in accordance with dhamma-teaching;
if he be fair-spoken, possessed of urbane speech, distinctly and clearly enunciated so as to make his meaning clear;
then dhamma-teaching does occur to the Wayfarer.

■

A monk may be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,

and examines the meaning of the teachings he has borne in mind;
and understanding the meaning and the teaching,
fares onward in accordance with dhamma-teaching;
and if he be fair-spoken, possessed of urbane speech, distinctly and clearly enunciated so as to make his meaning clear;
yet if he is not one to teach, urge, incite and gladden his fellows in the Brahma-life
dhamma-teaching occurs not to the Wayfarer.

But if he be a believer
and a visitor
and a constant visitor,
and a questioner;
and one who listens to dhamma with attentive ear;
and on hearing dhamma bears it in mind,
and examines the meaning of the teachings he has borne in mind;
and understanding the meaning and the teaching,
fares onward in accordance with dhamma-teaching;
if he be fair-spoken, possessed of urbane speech, distinctly and clearly enunciated so as to make his meaning clear;
and if he is one to teach, urge, incite and gladden his fellows in the Brahma-life
then dhamma-teaching does occur to the Wayfarer.

These are the reasons, Puṇṇiya,
these are the causes
why at one time dhamma-teaching occurs to the Wayfarer
and at another time does not occur."

---

[1] P. seems unknown. He asks the same question at A. iv, 337.

[2] *Payirupāsitā,* one who attends constantly or sits beside a teacher.

[3] *Cf*. *G.S*. ii, 106.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 84

Vyākaraṇa Suttaṃ

Declaration of Gnosis

---

[105]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Moggallāna the Great called to the monks, saying:

"Monks, your reverences!"

"Yes, your reverence,"
replied those monks to the venerable Moggallāna,
who then said:

"In this matter, your reverences, a monk declares gnosis[1] thus:

'Destroyed is rebirth,
lived is the Brahma-life,
done is what should be done.

I am assured that
there is no more of life in these conditions.'

■

Then the Wayfarer
or a Wayfarer's disciple
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
closely examines,[2]
questions
and talks with him.

■

He, thus closely examined,
questioned
and talked with
by the Wayfarer
or a disciple of the Wayfarer,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
- he comes to a desert[3] (so to speak),
he comes to a jungle,[4]
he comes to an ill pass,
to ruin,
to an ill pass and ruin alike.

■

For the Wayfarer or Wayfarer's disciple,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,

skilled in reading the habit of others' hearts,
reading his heart with his own thus ponders:

'How is it that this worthy
thus declares gnosis?'

"Destroyed is rebirth,
lived is the Brahma-life,
done **[106]** is what should be done;
I am assured
that there is no more of life in these conditions"?

§

Then the Wayfarer or a Wayfarer's disciple
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own, comes to know:

But this worthy is wrathful,
lives generally with heart beset by wrath.'

Such obsession by wrath
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is grudging,
lives generally with heart beset by grudging.

Such obsession by grudging
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is a detractor of others' virtues,
lives generally with heart beset by detraction of others' virtues.

Such obsession by detraction of others' virtues
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is spiteful,
lives generally with heart beset by spite.

Such obsession by spite
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is envious,
lives generally with heart beset by envy.

Such obsession by envy
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is stingy,
lives generally with heart beset by stinginess.

Such obsession by stinginess
means waning in the Dhamma-discipline

proclaimed by the Wayfarer.

■

This worthy is crafty,
lives generally with heart beset by craftiness.

Such obsession by craftiness
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is a trickster,
lives generally with heart beset by trickery.

Such obsession by trickery
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is of wicked desires,
lives generally with heart beset by wicked desires.

Such obsession by wicked desires
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is of muddled wits,
lives generally with heart beset by muddled wits.

Such obsession by muddled wits
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy, though there was yet more to be done (to reach perfection),
owing to special attainments,
but of trifling value,
has come to a halt midway of his career;[5]
coming to a halt midway
is waning in the Dhamma-discipline
proclaimed by the Wayfarer.

§

Indeed, monks, if he abandon not these ten conditions
there is no possibility for a monk to reach increase,
growth
and maturity
in this Dhamma-discipline.

■

But if he abandon these ten conditions
there is the possibility for a monk to reach increase,
growth
and maturity
in this Dhamma-discipline.'

---

[1] *Aññaṃ vyākaroti*.

[2] *Cf*. *G.S*. i, 169.

[3] *Iriṇam āpajjati*. *Iriṇa (Skt.)* = barren soil. *§riṇa* = desert. *Comy*. has *irīṇa = tuccha-bhāva* (blank).

[4] *Vijinam āpajjati*. There is a reading *vicinam*. *Comy*. reads *vipinam* (thicket). It means 'a state of loss of virtue, of one lost in a forest.'

[5] *Antarā-vosāna; cf*. *D*. ii, 78; *M*. i, 193; *S*. iii, 168; a term applied to Devadatta at *Itiv*., p. 85.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 85

Katthi Suttaṃ

The Boaster

---

[106]

[1] THUS have I heard:

Once the venerable Cunda the Great[1] was staying among the Cetī at Sahajātī.

On that occasion he addressed the monks, saying:

"Monks, your reverences."

"Yes, your reverence,"
replied those monks to the venerable Cunda the Great,
who said:

"In this matter, your reverences, suppose a monk is a boaster[2]
and garrulous about his own attainments, thus:

'I have attained the first musing and can emerge[3] therefrom.'

■

[158] 'I can **[107]** attain the second musing[ed1] and can emerge therefrom.'

■

'I can attain the third musing and can emerge therefrom.'

■

'I can attain the fourth musing and can emerge therefrom.'

■

'I can attain the sphere of infinity of space and can emerge therefrom.'

■

'I can attain the sphere of infinity of consciousness and can emerge therefrom.'

■

'I can attain the sphere of nothingness and can emerge therefrom.'

■

'I can attain the sphere of neither-perception-nor-not-perception and can emerge therefrom.'

■

'I can attain the sphere wherein perception-and-feeling are ended, and can emerge therefrom.'

§

Then the Wayfarer
or a Wayfarer's disciple
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
closely examines,
questions
and talks with him.

■

He, thus closely examined,
questioned
and talked with
by the Wayfarer
or a disciple of the Wayfarer,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
-he comes to a desert (so to speak),
he comes to a jungle,
he comes to an ill pass,
to ruin,
to an ill pass and ruin alike.

■

For the Wayfarer or Wayfarer's disciple,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own thus ponders:

'How is it that this worthy is a boaster and garrulous about his own attainments, so as to say:

■

"I have attained the first musing and can emerge therefrom."

■

"I can attain the second musing and can emerge therefrom."

■

"I can attain the third musing and can emerge therefrom."

■

"I can attain the fourth musing and can emerge therefrom."

■

"I can attain the sphere of infinity of space and can emerge therefrom."

■

"I can attain the sphere of infinity of consciousness and can emerge therefrom."

■

"I can attain the sphere of nothingness and can emerge therefrom."

■

"I can attain the sphere of neither-perception-nor-not-perception and can emerge therefrom."

■

"I can attain the sphere wherein perception-and-feeling are ended, and can emerge therefrom"'?

§

Then the Wayfarer
or a Wayfarer's disciple
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own, comes to know:

'For many a day
this worthy has been one
whose deeds are incongruous,
inconsistent,
shady
and spotted.

■

His deeds,
his habits
are not consistent with good morals.

■

This worthy is immoral,
and immorality like this
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

Moreover this worthy is an unbeliever,
and unbelief
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

[159] He is of little learning,
and little learning
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is foul-spoken,
and foul speech
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He has wicked friends,
and wicked friendship
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is slothful,
and sloth
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is of muddled wits,
and muddled wits
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is a fraud,
and fraudulence
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is not forbearing,[4]
and not-forbearance
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is weak in wisdom,
and weak wisdom
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.'

§

Suppose, your reverences, a friend should say to his friend:

[108] 'When you are in need of money, old man,
you will ask me for money
and I will give it you.'

The latter, when need of money arises,
says to the former:

'I need money, old man.

Give me money.'

The other replies:

'Then dig here, old man.'

He digs there but finds no money,
and says to the other:

'You told me a lie.

You gave me empty words in saying:

"Dig here."

The other replies:

'No I told you no lie,
I gave you not empty words;
so dig you here.'

He does so,
but finds no money,
and again reproaches his friend with falsehood.

Again the friend denies it,
[160] saying:

'I told you no lie.

I gave you not empty words,
but I was out of my mind;
I was distracted.'[5]

§

Just in the same way,
your reverences,
suppose a monk is a boaster
and garrulous about his own attainments, thus:

'I have attained the first musing and can emerge therefrom.'

■

'I can attain the second musing and can emerge therefrom.'

■

'I can attain the third musing and can emerge therefrom.'

■

'I can attain the fourth musing and can emerge therefrom.'

■

'I can attain the sphere of infinity of space and can emerge therefrom.'

■

'I can attain the sphere of infinity of consciousness and can emerge therefrom.'

■

'I can attain the sphere of nothingness and can emerge therefrom.'

■

'I can attain the sphere of neither-perception-nor-not-perception and can emerge therefrom.'

■

'I can attain the sphere wherein perception-and-feeling are ended, and can emerge therefrom.'

§

Then the Wayfarer
or a Wayfarer's disciple
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
closely examines,
questions
and talks with him.

■

He, thus closely examined,
questioned
and talked with
by the Wayfarer
or a disciple of the Wayfarer,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,

-he comes to a desert (so to speak),
he comes to a jungle,
he comes to an ill pass,
to ruin,
to an ill pass and ruin alike.

§

For the Wayfarer or Wayfarer's disciple,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own thus ponders:

How is it that this worthy is a boaster and garrulous about his own attainments, so as to say:

■

"I have attained the first musing and can emergetherefrom."

■

"I can attain the second musing and can emerge therefrom."

■

"I can attain the third musing and can emerge therefrom."

■

"I can attain the fourth musing and can emerge therefrom."

■

"I can attain the sphere of infinity of space and can emerge therefrom."

■

"I can attain the sphere of infinity of consciousness and can emerge therefrom."

■

"I can attain the sphere of nothingness and can emerge therefrom."

■

"I can attain the sphere of neither-perception-nor-not-perception and can emerge therefrom."

■

"I can attain the sphere wherein perception-and-feeling are ended, and can emerge therefrom"'?

§

Then the Wayfarer
or a Wayfarer's disciple
who is a muser
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own, comes to know:

'For many a day
this worthy has been one
whose deeds are incongruous,
inconsistent,
shady
and spotted.

■

His deeds,
his habits
are not consistent with good morals.

■

This worthy is immoral,
and immorality like this
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

Moreover this worthy is an unbeliever,
and unbelief
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is of little learning,
and little learning
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is foul-spoken,
and foul speech
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He has wicked friends,
and wicked friendship
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is slothful,
and sloth
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is of muddled wits,
and muddled wits
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is a fraud,
and fraudulence
means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

He is not forbearing,
and not-forbearance

means waning in the Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is weak in wisdom,
and weak wisdom
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.'

§

Indeed, monks, if he abandon not these ten qualities
[161] there is no possibility for a monk to reach increase,
growth
and maturity
in this Dhamma-discipline.

But if he abandon these ten qualities
there is the possibility for a monk to reach increase,
growth
and maturity
in this Dhamma-discipline."

---

[1] At § 24 and *G.S.* iii, 252 (about musing) he speaks to the monks at the same place.

[2] *Katthī* seems not to occur elsewhere. The strengthened form in negative is at *Sn*. 850; *MP*. 414. Here *Comy*. says *kathana-sīlo, vivaṭaṃ katheti*.

[3] 'Emergence' is said to mean the power to return to normal consciousness at a given predetermined moment. *Cf*. Path of Purity, iii, 870.

[4] *Dubbhara; cf*. *A*. iv, 280.

[5] *Cf*. *S*. i, 126; *G.S*. ii, 90, *ummādaṃ vā pāpuṇeyya citta-vikkhepaṃ vā;* here *cetoso vipariyāyaṃ*. Below, § 8. For *Samma cf*. *G.S*. i, 211 *n*.[?]

[ed1] Woodward omits from this list the second through 'infinity of consciousness'. Terms are taken from his translation of AN 10.99 where he translates *āyatana* as 'plane', and *n'eva-saññā-nāsaññāyatanaṃ* as 'neither-consciousness-nor-unconsciousness' and *saññāvedayitanirodhaṃ* as 'the ending of consciousness and feeling'.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 86

Adhimāna Suttaṃ

The Question of Gnosis

---

[108]

[1] THUS have I heard:

Once the venerable Kassapa the Great was staying in Rājagaha
at the Bamboo Grove at the Squirrels' Feeding-ground.

On that occasion [162] he called to the monks, saying:

"Monks, your reverences!"

"Yes, your reverence," replied those monks
to the venerable Kassapa the Great,
who said this:

"In this matter, your reverences,
a certain monk declares gnosis thus:

'Destroyed is rebirth,
lived is the Brahma-life,
done is what was to be done.

I am assured that there is no more
of life in these conditions.'

§

Then the Wayfarer
or a Wayfarer's disciple
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
closely examines,
questions
and talks with him.

■

He, thus closely examined,
questioned
and talked with
by the Wayfarer
or a disciple of the Wayfarer,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
-he comes to **[109]** a desert (so to speak),
he comes to a jungle,
he comes to an ill pass,
to ruin,
to an ill pass and ruin alike.

■

For the Wayfarer or Wayfarer's disciple,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own thus ponders:

'How is it that this worthy is a boaster and garrulous about his own attainments, so as to say:

"Destroyed is rebirth,
lived is the Brahma-life,
done is what was to be done.

I am assured that there is no more
of life in these conditions."'

§

Then the Wayfarer
or a Wayfarer's disciple
who is a muser
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own, comes to know:

'This worthy is over-conceited;
regarding his own conceit as truth
he thinks he has won
what he has not won;
he thinks he has done
what he has not done;

he thinks he has attained
what he has not attained.

From over-conceit he declares gnosis thus:

"Destroyed is rebirth,
lived is the Brahma-life,
done is what was to be done.

I am assured that there is no more
of life in these conditions."

■

For the Wayfarer or Wayfarer's disciple,
who is a muser,
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own thus ponders:

'Dependent on what, I wonder,
is this worthy thus conceited,
and regarding his own conceit as truth
thinks he has won
what he has not won;
thinks he has done
what he has not done;
thinks he has attained
what he has not attained
and thus declares gnosis?'

■

[163] Then the Wayfarer
or a Wayfarer's disciple
who is a muser

skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own, comes to know:

'But this worthy is of deep learning;
he bears in mind what he has heard
and treasures it up;
those teaching that,
lovely in the beginning,
lovely midway,
lovely at the end (of life),
set forth the utterly complete Brahma-life
in all its purity -
such teachings he has much heard
and borne in mind,
verbally repeated,
mentally examined,
penetrated with view.

Therefore is this worthy conceited;
regarding his over-conceit as truth he thinks he has won what he has not won
what he has not won;
thinks he has done
what he has not done;
thinks he has attained
what he has not attained.

It is from over-conceit
that he declares gnosis thus:

"Destroyed is rebirth,
lived is the Brahma-life,
done is what was to be done.

I am assured that there is no more
of life in these conditions."'

■

Then the Wayfarer
or a Wayfarer's disciple
who is a muser
skilled in attaining (musing),
skilled in reading others' hearts,
skilled in reading the habit of others' hearts,
reading his heart with his own, comes to know:

This worthy is covetous;
he lives generally with heart obsessed by coveting.

Now obsession by coveting
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is malicious;
he lives generally with heart obsessed by malice.

Now obsession by malace
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is slothful and torpid;
he lives generally with heart obsessed by sloth and torpidity.

Now obsession by sloth and torpor
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is unbalanced;
he lives generally with heart unbalanced.

Now living generally with heart unbalanced
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is a doubter and waverer;
he lives generally with heart of doubt and wavering.

Now obsession by doubt and wavering
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy delights in doing things,
delights in deeds,
is wholly given over to delight in deeds.

Now delight in doing things,
delight in deeds,
being wholly given over to delight in deeds
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

[164] This worthy delights in gossip,
loves gossip,
is wholly given over to delight in gossip.

Now delight in gossip,
love of gossip,
being wholly given over to delight in gossip
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy delights in sleep,
loves sleep,
is wholly given over to delight in sleep.

Now delight in sleep,
love of sleep,
being wholly given over to delight in sleep
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

This worthy is delights in society,
loves society,
is wholly given over to delight in society.

Now delight in society,
love of society,
being wholly given over to delight in society
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

■

[110] Being of muddled wits,
this worthy, owing to special attainments,
but of trifling value,
has come to a halt midway of his career.

Now coming to a halt midway of one's career
means waning in this Dhamma-discipline
proclaimed by the Wayfarer.

§

Indeed, your reverences,
there is no possibility that this monk,
without abandoning these ten qualities,
should reach increase,
growth
and maturity
in this Dhamma-discipline.

■

But should he abandon these ten qualities,
there are good grounds for his reaching growth,
increase
and maturity therein."

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 87

Adhikaraṇika Suttaṃ

Kālaka the Monk

---

[110]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

On that occasion,
concerning Kālaka[1] the monk,
the Exalted One called to the monks, saying:

"Monks!"

"Yes, sir," replied those monks to the Exalted One,
who said this:

"In this matter, monks,
we have a monk who is disputatious,[2]
who speaks not in favour of calming disputes.

In so far as he is disputatious,
who speaks not in favour of calming disputes,
this state of things[3] conduces not to dearness,

to respect,
to cultivation,[4]
to accord
and oneness.

■

[165] Then again a monk is not fond of the training,
speaks not in favour of undergoing the training.

In so far as he is not fond of the training,
who speaks not in favour of undergoing the training,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk is of evil desires,
no speaker in favour of restraint of desires.

In so far as he is of evil desires,
who speaks not in favour of restraint of desires,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk is wrathful,
no speaker in favour of restraint of wrath.

In so far as he is wrathful,
who speaks not in favour of restraint of wrath,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk is disparaging,
no speaker in favour of restraint of disparagement.

In so far as he is disparaging,
who speaks not in favour of restraint of disparagement,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk is crafty,
no speaker in favour of restraint of craftiness.

In so far as he is crafty,
who speaks not in favour of restraint of craftiness,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk is a deceiver,
no speaker in favour of restraint of deceit.

In so far as he is deceiver,
who speaks not in favour of restraint of deceit,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk [166] is by nature unobservant[5] of teachings,
[111] speaks not in favour of observing teachings.

In so far as he is by nature unobservant of teachings,
who speaks not in favour of observing teachings,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk is not given to seclusion
speaks not in favour of seclusion.

In so far as he is not given to seclusion,
who speaks not in favour of seclusion,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

Again a monk does not kindly welcome his fellows in the Brahma-life,
speaks not in favour of welcoming kindly.

In so far as he does not kindly welcome his fellows in the Brahma-life,
who speaks not in favour of welcoming kindly,
this state of things conduces not to dearness,
to respect,
to cultivation,
to accord
and oneness.

■

In such a monk, however much this longing arises:

'0 that my fellows in the Brahma-life
would honour,
respect,
appreciate
and show deference to me!' -

yet his fellows in the Brahma-life neither honour,
respect,
appreciate
nor show deference to him.

What is the cause of that?

Because his discerning fellows in the Brahma-life
observe that those bad,
unprofitable qualities
are not abandoned in him.

■

Just as if, monks,
in an unbroken colt[6]
however much this longing should arise:

'0 that men would set me in the place of a trained thoroughbred,
feed me with a thoroughbred's food
and groom me with the grooming of a thoroughbred!' -

yet men put him not in the place of a thoroughbred,
feed him not with a thoroughbred's food,
groom him not with the grooming of a thoroughbred.

[167] Why not?

Because discerning men observe
that those crafty,
roguish tricks,
those swervings
and crooked ways of his
are not abandoned.[7]

■

Even so, monks, however much this longing may arise in such a monk:

'O that my fellows in the Brahma-life would honour,
respect,
appreciate
and show deference to me! -

yet his fellows in the Brahma-life do none of these things.

Why not?

Because, monks, his discerning fellows in the Brahma-life
observe that those qualities are not abandoned in him.

§

Now, monks, suppose we have a monk who is not disputatious,
but who speaks in favour of calming disputes.

In so far as he is not disputatious,
but speaks in favour of calming disputes,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

[112] Then again he is fond of the training,
speaks in favour of undergoing the training.

In so far as he is fond of the training,
but speaks in favour of undergoing the training,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he has small desires,
speaks in favour of restraint of desires.

In so far as he has small desires,
but speaks in favour of restraint of desires,

this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he is not wrathful,
speaks in favour of restraining wrath.

In so far as he is not wrathful,
but speaks in favour of restraint of wrath,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he is not disparaging,
speaks in favour of restraining disparagement.

In so far as he is not disparaging,
but speaks in favour of restraining disparagement,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he [168] is not crafty
speaks in favour of restraining craftiness.

In so far as he is not crafty,
but speaks in favour of restraining craftiness,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he is no deceiver
speaks in favour of restraining deceit.

In so far as he is no deceiver,
but speaks in favour of restraining deceit,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he is by nature observant of teachings,
speaks in favour of observing teachings.

In so far as he is by nature observant of teachings,
but speaks in favour of observing teachings,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he is given to seclusion,
speaks in favour of seclusion.

In so far as he given to seclusion,
but speaks in favour of seclusion,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

Then again he kindly welcomes his fellows in the Brahma-life,
speaks in favour of kindly welcoming one's fellows in the Brahma-life.

In so far as he kindly welcomes his fellows in the Brahma-life,
but speaks in favour of seclusion,
this state of things conduces to dearness,
respect,
cultivation,
to accord
and oneness.

■

In such a monk,although no such longing arises as:

'0 that my fellows in the Brahma-life would honour,
respect,
appreciate
and show deference to me!' -

yet his fellows in the Brahma-life do honour,
do respect,
appreciate,
do show deference to him.

Why so?

Because, monks, his discerning fellows in the Brahma-life
observe that in him those wicked,
unprofitable qualities
are abandoned.

■

Just as if, monks, such longing as this should arise in a first-rate[8]
thoroughbred steed:

'0 that men would put me in the place of a thoroughbred,
feed me with a thoroughbred's food,
groom me with a thoroughbred's grooming! -

yet men do all these things to him.

[169] Why so?

Because discerning men
observe that in him
those crafty,
roguish tricks,
those swervings
and crooked ways
are abandoned.

■

In the same way, monks,
although no such desire arise in a monk as:

'0 that my fellows in the Brahma-life would honour,
respect,
appreciate
and show deference to me!' -

yet his fellows in the Brahma-life do honour,
do respect,
appreciate,
do show deference to him.

Why so?

Because in their discernment
they observe that those wicked,
unprofitable qualities
are abandoned in him."

---

[1] The *uddāna* of text has no title for this and next sutta, but one MS. has what I have given. Neither *Comy.* nor *Ang*. Index notices the name Kālaka, and I have not found it elsewhere. Text gives several variants; perhaps it is due to a confusion with Kokālika of § ix.

[2] *Adhikaraṇika*. Taken by *P.E.D*. as 'judge in a dispute,' but by *Comy*. as 'disputatious.'

[3] *Dhamma*.

[4] *Bhāvanāya,* in the sense of cultivating one's acquaintance. *Cf*. *sevitabba, bhajitabba, bhāvitabba*.

[5] *Nisāmaka-jātiyo (? -jātiko) = na upadhāraṇa-sabhāvo, Comy. Cf. G.S*. ii, 106; *A*. iv, 296 (*Comy. sīghaṃ jānituṃ asamattho*).

[6] *Cf. A*. i, 287 = *G.S*. i, 266 = A. iv, 397. *Comy. assakalunkha = assa-pota*. Below, XI, x.

[7] At *M*. i, 340 of the young elephant.

[8] *Bhadda*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 88

Akkosaka Suttaṃ

Disaster (a)[1]

---

[112]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, if any monk abuses and reviles,
rails at the Ariyans who are his fellows in the Brahma-life,
it is utterly impossible,
it is unavoidable,
that he should not come to one or other of ten disasters.

What ten?

[1] He fails to attain the unattained,

■

[2] from what he has attained **[113]**
he falls away,[2]

■

[3] true dhamma is not made clear for him;[3]

■

[4] or else he is over-conceited about true dhamma,[4]

■

[5] or he follows the Brahma-life without delight therein,

■

[6] or he commits some foul offence,

■

[7] or falls into some grievous sickness,

■

[8] or goes out of his mind with distraction;

■

[9] he makes an end with mind confused,

■

[10] and when body breaks up,
beyond death,
he rises up again in the Waste,

the Ill-bourn,
the Downfall,
in purgatory.

Monks, if any monk abuses and reviles,
rails at the Ariyans who are his fellows in the Brahma-life,
it is utterly impossible,
it is unavoidable,
that he should not come to one or other of these ten disasters."

---

[1] N°(b) with eleven results is at XI, § 6.

[2] *Cf*. *A*. ii, 252; *G.S*. ii, 185.

[3] *Saddhamm'assa na vodāyati*. *Comy*. has *sāsana-saddhammā assa vodānaṃ na gacchanti*.

[4] *Cf*. § vi. Seven *Sad'Dhammas* frequently named are: *saddhā, hiri-ottappaṃ, bahu-s-sutaṃ, saccaṃ, āraddha-viriya, sati, paññā*. These may be regarded as personal convictions or attainments. (I translate at *K.S*. iii, 69, as 'the seven domains of good,' but I doubt whether this is correct.) [Ed.: Perhaps edited? But the closest thing I can find there is: 'the seven abodes'. No mention of seven *Sad'Dhammas*.]

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 89

Kokālika Suttaṃ

The Kokālikan[1]

---

[113]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the Kokālikan monk came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated he said this to the Exalted One:

"Sir, Sāriputta and Moggallāna have wicked desires,
they are a prey to wicked desires."

■

"Say not so, Kokālikan!

Say not so, Kokālikan!

Calm your heart towards Sāriputta and Moggallāna.

Of dear virtues are Sāriputta and Moggallāna."

§

Then for a second time the Kokālikan monk said this to the Exalted One:

"Sir, Sāriputta and Moggallāna have wicked desires,
they are a prey to wicked desires."

And a second time the Exalted One reproved him saying:

"Say not so, Kokālikan!

Say not so, Kokālikan!

Calm your heart towards Sāriputta and Moggallāna.

Of dear virtues are Sāriputta and Moggallāna."

§

Then for a third time the Kokālikan monk said this to the Exalted One:

"Sir, Sāriputta and Moggallāna have wicked desires,
they are a prey to wicked desires."

And a third time the Exalted One **[114]** reproved him saying:

"Say not so, Kokālikan!

Say not so, Kokālikan!

Calm your heart towards Sāriputta and Moggallāna.

Of dear virtues are Sāriputta and Moggallāna."

■

Thereupon the Kokālikan monk rose up from his seat,
saluted the Exalted One,
keeping his right side towards him,
and departed.

■

Not long after he had departed
the whole body of the Kokālikan monk
broke out with pustules
of the size of mustard-seed.

-°-

From being of the size of mustard-seed
they grew to the size of lentils,
then to that of chick-peas,[2]
then to that of kola-nut stones,
then to the size of a jujube,
then to that of myrobalan,
then to that of unripe vilva fruit,[3]
then to that of billa fruit.

Having grown to that size
they burst
discharging pus and blood.

-°-

And there he lay on plantain leaves,
just like a poisoned fish.[4]

§

Thereupon Tudu, the individual Brahmā,[5]
went to see the Kokālikan monk,
and on reaching him
stood on a cloud
and said this to him:

"Kokālikan,
calm your heart towards Sāriputta and Moggallāna!

Of dear virtues are Sāriputta and Moggallāna."

■

"Who are you, your reverence?"

"I am Tudu,
the individual Brahma."

■

"Were you not pronounced a non-returner
by the Exalted One?

Then how is it that you come here?

See how you have erred in this matter."[6]

§

Thereupon Tudu the individual Brahmā
addressed the Kokālikan monk
in these verses:

"In sooth to every man that's born
A hatchet grows within his mouth,
Wherewith the fool, whene'er he speaks
And speaks amiss, doth cut himself.

[115] Who praiseth him who should be blamed
Or blameth who should praised be,
He by his lips stores up ill-luck,
And by that ill-luck finds no bliss.

Small is the ill-luck of a man
Who gambling loseth all his wealth.
Greater by far th' ill-luck of him
Who, losing all and losing self,
'Gainst the Wellfarers fouls his mind.

Whoso reviles the worthy ones,
In speech and thought designing ill,
For an hundred thousand periods,
For six and thirty, with five more
Such periods, to purgatory's doomed."[7]

■

But the Kokālikan monk
met his end by that same sickness.

■

When he had made an end
he rose up again in Paduma[8] Purgatory,
for hardening his heart against Sāriputta and Moggallāna.

§

Then when the night was far spent,
the Brahmā Sahampati
shedding radiance
lit up Jeta Grove from end to end,
and came to see the Exalted One,
and on coming to him
saluted him and stood at one side.

Thus standing
the Brahmā Sahampati said this to the Exalted One:

"Sir, the Kokālikan monk has met his end,
and having met his end
has risen up again in Paduma Purgatory,
for hardening his heart against Sāriputta and Moggallāna."

Thus spake the Brahmā Sahampati,
and so saying
saluted the Exalted One,
keeping his right side towards him,
and vanished there and then.

■

But the Exalted One,
when that night had gone,
addressed the monks, saying:

"Monks, last night
when night was waning
the Brahmā **[116]** Sahampati
shedding radiance
lit up Jeta Grove from end to end,
and on coming to me
saluted me and
and stood at one side.

Thus standing
the Brahmā Sahampati said this to me:

'Sir, the Kokālikan monk has met his end,
and having met his end
has risen up again in Paduma Purgatory,
for hardening his heart against Sāriputta and Moggallāna.'

Thus spake the Brahmā Sahampati,
and so saying
saluted me,
keeping his right side towards me,
and vanished there and then.

§

At these words a certain monk said to the Exalted One:

"Pray, sir, how long is the measure of life in Paduma Purgatory?"

"Long indeed, monk, is the measure of life in Paduma Purgatory.

It were no easy thing to reckon it thus:

So many years
or so many centuries
or so many thousands of years
or so many hundreds of thousands of years."

■

"But, sir, can a figure be made?"

"It can, monk."

Then the Exalted One added:

A Magadhan Cart
A Magadhan Cart. 106,454,041,600,000,000,000,000 years in White Lotus Niraya. Rounding off to the nearest sesame seed ... See Subdivisions of Hell for calculations based on the Magadhan cart, which is called 'smaller' than the Kosalan cart, but which in Mrs. Rhys David's SN 1.6.10 version of this sutta is the one that is used and which calculations are the same as here for the same hells.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
IX: Thera-Vagga

Sutta 90

Khīṇ'Āsava-Bala Suttaṃ

The Powers

---

[117]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the venerable Sāriputta came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

As he sat at one side the Exalted One said this to him:

"Pray, Sāriputta, what are the powers
of the monk[1] who has destroyed the cankers?

Possessed of what powers
does the monk who has destroyed the cankers,
come to know of the destruction of the cankers:

'Destroyed in me are the cankers'"?

■

"Tenfold, sir, are the powers
of the monk who has destroyed the cankers,
possessed of which powers he knows:

'Destroyed in me are the cankers.'

§

What are the ten?

In this matter, sir,
by the monk who has destroyed the cankers
all compounded things are
by right insight
clearly seen,
as they really are,
to be of the nature of impermanence.

In so far as
by the monk who has destroyed the cankers
all compounded things are
by right insight
clearly seen,
as they really are,
to be of the nature of impermanence,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Then again, sir,
by the monk who has destroyed the cankers
all compounded things are seen by right insight,
as they really are,
as being like unto burning charcoal.[2]

In so far as
by the monk who has destroyed the cankers
all compounded things are seen by right insight,
as they really are,
as being like unto burning charcoal,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir,
the thoughts of the monk who has destroyed the cankers
flow towards seclusion,[3]
slide and tend to seclusion,
come to rest in seclusion,
take delight in seclusion,
come utterly to cease
in all conditions that may give rise to cankers.

In so far as
the thoughts of the monk who has destroyed the cankers
flow towards seclusion,
slide and tend to seclusion,
come to rest in seclusion,
take delight in seclusion,
come utterly to cease
in all conditions that may give rise to cankers,

this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
the four arisings of mindfulness
are made to grow,
thoroughly made to grow.

In so far as by the monk who has destroyed the cankers
the four arisings of mindfulness
are made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
the four best efforts[4] are made to grow,
thoroughly made to grow.

In so far as by the monk who has destroyed the cankers
the four best efforts are made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
the four bases of psychic power[5]
are made to grow,
thoroughly made to grow.

In so far as by the monk who has destroyed the cankers
the four bases of psychic power
are made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
the five faculties
are made to grow,
thoroughly made to grow.

In so far as by the monk who has destroyed the cankers
the five faculties
are made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
the five powers
are made to grow,
thoroughly made to grow.

In so far as by the monk who has destroyed the cankers
the five powers
are made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
the seven limbs of wisdom
are made to grow,
thoroughly made to grow.

In so far as by the monk who has destroyed the cankers
the seven limbs of wisdom
are made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

■

Again, sir, by the monk who has destroyed the cankers
[118] the Ariyan Eightfold Way
is made to grow,
thoroughly made to grow.

In so far as in a monk who has destroyed the cankers
the Ariyan Eightfold Way is made to grow,
thoroughly made to grow,
this is a power of the monk who has destroyed the cankers,
by reason of which power he comes to know:

'Destroyed in me are the cankers.'

These, sir, are the ten powers
of the monk who has destroyed the cankers."

---

[1] Eight of these are at *A*. iv, 224.

[2] One of many similes for *kāmā* at *M*. i, 130.

[3] *Viveka-*. *Cf*. *K.S*. v, 223.

[4] *Ibid*., 219.

[5] *Ibid*. 225, etc.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 91

Kāma-Bhogī Suttaṃ

Pleasures of Sense

---

[119] [176]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

On that occasion the housefather Anāthapiṇḍika came to see the Exalted One
and on coming to him saluted him
and sat down at one side.

As he sat at one side the Exalted One said this to him:

[177]"Housefather, there are these ten enjoyers of sense-pleasuxes[1]
found existing in the world.

What ten?

Herein, housefather, a certain enjoyer of sense-pleasures
seeks after wealth unlawfully and arbitrarily;
so doing he makes not himself happy and cheerful,[2]

he does not share with others,
he does no meritorious deeds.

■

Again a certain enjoyer of sense-pleasures
seeks after wealth unlawfully and arbitrarily;
but in so doing he does make himself happy and cheerful,
but he does not share with others,
and he does no meritorious deeds.

■

Again a certain enjoyer of sense-pleasures
seeks after wealth unlawfully and arbitrarily;
but in so doing he does make himself happy and cheerful,
he does share with others,
he does meritorious deeds.

■

Again a certain enjoyer of sense-pleasures
seeks after wealth both lawfully and unlawfully,
both arbitrarily and not so;
but in so doing he makes not himself happy and cheerful,
nor does he share with others,
nor does he do meritorious deeds.

■

Again a certain enjoyer of senae-pleasures
seeks after wealth both lawfully and unlawfully,
both arbitrarily and not so,
and does make himself happy and cheerful,
yet shares not with **[120]** others
and does no meritorious deeds.

■

Again a certain enjoyer of sense-pleasures
seeks after wealth both lawfully and unlawfully,
both arbitrarily and not so,
and does make himself happy and cheerful,
and shares with others
and does meritorious deeds.

■

Again a certain enjoyer of sense-pleasures
seeking after wealth lawfully,
not arbitrarily,
in so doing neither makes himself happy and cheerful,
nor does he share with others,
nor does he do meritorious deeds.

■

Again a certain enjoyer of sense-pleasures,
seeking after wealth lawfully,
not arbitrarily,
[178]though he makes himself happy and cheerful,
yet shares not with others
and does no meritorious deeds.

■

Again a certain enjoyer of sense-pleasures
seeking after wealth lawfully,
not arbitrarily,
does make himself happy and cheerful,
does share with others,
does meritorious deeds.

But he makes use of his wealth
with greed and longing,
he is infatuated therewith,
heedless of the danger,
blind to his own salvation.[3]

■

Again a certain enjoyer of sense-pleasures
seeking after wealth lawfully,
not arbitrarily,
and making himself happy and cheerful,
both shares with others
and does meritorious deeds,
but makes use of his wealth
without greed and longing,
without infatuation;
he is not heedless of the danger,
he is not blind to his own salvation.

§

Now, housefather, in the case where this enjoyer of sense-pleasures
seeks wealth unlawfully and arbitrarily,
and in so doing makes not himself happy and cheerful,
shares not with others
and does no meritorious deeds,
in such a case
this enjoyer of sense-pleasures
is culpable on three counts:

First he seeks wealth unlawfully and arbitrarily;
this is the first count.

Then he makes not himself happy and cheerful;
this is the second count.

Thirdly he shares not his wealth with others
and does no meritorious deeds;
this is the third count
on which he is culpable.

Thus, housefather, he is culpable on three counts.

■

Again, housefather, in the case where the enjoyer of sense- **[121]** pleasures
seeks wealth unlawfully and arbitrarily,
but in so doing makes himself happy and cheerful,
yet shares not with others
and does no meritorious deeds,
in such a case he is culpable on two counts,
praiseworthy on one count.

For he seeks wealth unlawfully and arbitrarily;
this is the first count on which he is culpable.

He makes himself happy and cheerful;
this is the count on which he is praiseworthy.

He shares not with others
and does no meritorious deeds;
this is the second count on which he is culpable.

Thus, housefather, he is culpable on two counts,
praiseworthy on one.

■

[179]Again, housefather, in the case where this enjoyer of sense-pleasures
seeks wealth unlawfully and arbitrarily,

and in so doing makes himself happy and cheerful,
shares with others
and does meritorious deeds -
in such a case he is culpable on one count,
praiseworthy on two.

For in seeking wealth unlawfully and arbitrarily
he is culpable on one count;
in making himself happy and cheerful,
sharing with others
and doing meritorious deeds,
he is praiseworthy on two counts.

Thus, housefather, he is culpable on one,
praiseworthy on two counts.

■

Again, housefather, in the case where this enjoyer of sense-pleasures
seeks wealth both lawfully and unlawfully,
both arbitrarily and not,
and in so doing neither makes himself happy and cheerful,
nor shares with others
nor does meritorious deeds -
in such a case he is praiseworthy on one count,
culpable on three.

For in seeking wealth lawfully and not arbitrarily
he is praiseworthy on this one count only;
in doing so unlawfully and arbitrarily
he is culpable on this first count;
in not making himself happy and cheerful
he is culpable on this second count;
in not sharing or doing meritorious deeds
he is culpable on this third count.

Thus, housefather, on this one count he is praiseworthy,
on these three he is culpable.

■

Again, housefather, in the case where this enjoyer of sense-pleasures
seeks wealth both lawfully and unlawfully,
both arbitrarily and not,
but in so doing makes himself happy and cheerful,
yet shares not with others
and does no meritorious deeds -
in such a case he is praiseworthy on two counts,
culpable on two.

For in seeking wealth lawfully and not arbitrarily
he is praiseworthy on this **[122]** first count;
in doing so unlawfully and arbitrarily
he is culpable on this first count;
in making himself happy and cheerful
he is praiseworthy on this second count;
in not sharing with others
and doing no meritorious deeds
he is culpable on this second count.

Thus, housefather, [180] he is praiseworthy on two counts,
culpable on two counts.

■

Again, housefather, in the case where this enjoyer of sense-pleasures
seeks wealth both lawfully and unlawfully,
both arbitrarily and not,
and in so doing makes himself happy and cheerful
and shares with others
and does meritorious deeds -
in such a case he is praiseworthy on three counts,
culpable on one.

For in seeking wealth lawfully and not arbitrarily
he is praiseworthy on this first count;
in doing so unlawfully and arbitrarily
he is culpable on this one count;
in making himself happy and cheerful
he is praiseworthy on this second count;
in sharing with others
and doing meritorious deeds
he is praiseworthy on this third count.

Thus on these three counts he is praiseworthy,
culpable on one count.

■

Again, housefather, in the case where this enjoyer of sense-pleasures
seeks after wealth lawfully
not arbitrarily,
but in so doing makes not himself happy and cheerful,
nor shares with others
and does no meritorious deeds -
in such a case he is praiseworthy on one count,
culpable on two.

For in seeking wealth lawfully not arbitrarily,
on this one count he is praiseworthy;
in not making himself happy and cheerful
he is culpable on this first count;
in not sharing
and not doing meritorious deeds
he is culpable on this second count.

Thus on this one count he is praiseworthy,
on these two he is culpable.

■

Again, housefather, in the case where this enjoyer of sense-pleasures
seeks after wealth lawfully,
not arbitrarily,
and in doing so makes himself happy and cheerful,
yet shares not with others
and does no meritorious deeds -
in this case he is praiseworthy on two counts,
culpable on one count.

For in seeking wealth lawfully,
not arbitrarily,
he is praiseworthy on this first count;
in making himself happy and cheerful
he is praiseworthy on this second count;
in not sharing with others
and not doing meritorious deeds
he is culpable on this one count.

[181]Thus, house **[123]** father, on these two counts he is praiseworthy,
culpable on this one count.

■

Again, housefather, in the case where this enjoyer of sense-pleasures
seeks after wealth lawfully,
not arbitrarily,
and in so doing makes himself happy and cheerful
and likewise shares with others
and does meritorious deeds,
yet makes use of his wealth with greed and longing,
is infatuated therewith,
heedless of the danger
and blind to his own salvation -
in such a case this man is praiseworthy on three counts,
culpable on one count.

For in seeking wealth lawfully,
not arbitrarily,
he is praiseworthy on this first count;
in making himself happy and cheerful
he is praiseworthy on this second count;
in sharing and doing meritorious deeds
he is praiseworthy on this third count;
but as he makes use of his wealth with greed and longing,
is infatuated therewith,
heedless of the danger
and blind to his own salvation -
he is culpable on this one count.

Thus on these three counts he is praiseworthy,
on this one count culpable.

■

But, housefather, in the case where this enjoyer of sense-pleasures
seeks after wealth lawfully,
not arbitrarily,
and in so doing makes himself happy and cheerful,
and also shares his wealth with others
and does meritorious deeds therewith,
and further makes use of it without greed and longing,
without infatuation,
and is not heedless of the danger
or blind to his own salvation -
in such a case he is praiseworthy on four counts.

For in seeking after wealth lawfully,
not arbitrarily,
on this first count he is praiseworthy;
in making himself happy and cheerful
he is praiseworthy on this second count;
in sharing his wealth with others

and doing meritorious deeds therewith,
on this third count also he is praiseworthy;
in making use of his wealth without greed and longing,
without infatuation,
in not being heedless of the danger,
in not being blind to his own salvation,
on this fourth count he is praiseworthy.

Thus on these four counts he is praiseworthy.

Thus, housefather, these ten sorts of enjoyers of sense-pleasures
are found existing in the world.

§

Now, housefather, of these ten enjoyers of sense-pleasures
he who seeks after wealth lawfully,
not arbitrarily,
[182]and in so doing makes himself happy and cheerful,
also shares his wealth with others,
and further does meritorious deeds there- **[124]** with,
and yet makes use of his wealth without greed and longing,
without infatuation,
heedful of the danger
and alive to his own salvation[4] -
of these ten this one is best and chief,
topmost,
highest
and supreme.

■

Even as from a cow comes milk,
from milk cream,
from cream butter,
from butter ghee,
from ghee the skimmings of ghee,
and that is reckoned the best -
even so of these ten enjoyers of sense-pleasures
he who seeks after wealth lawfully,
not arbitrarily,
and in so doing makes himself happy and cheerful,
also shares his wealth with others,
and further does meritorious deeds therewith,
and yet makes use of his wealth without greed and longing,
without infatuation,
heedful of the danger
and alive to his own salvation -
of these ten this one is best and chief,
topmost,
highest
and supreme."

---

[1] *Kāmā-bhogin* = luxurious. Three sorts are described at *K.S*, iv, 235-41 to the headman Rāsiya, arranged in the same tedious way, but doubtless held suitable for the comprehension of housefathers.

[2] As at *D*. i, 51; *G.S*. ii, 75, etc.

[3] As at *K.S*. iv, 237 but there, as here, *ajjhāpanna* (guilty of an offence) should read *ajjhopanna*. See Trenckner-Andersen-Smith, *P. Dict*. *s.v.*

[4] This phrase and the simile following are at *G.S*. ii, 104 (*A*. ii, 95), where the reading is *mokkho* for our *pāmokkho*. *Cf*. *S*. iii, 264.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 92

Bhaya Suttaṃ

Guilty Dread

---

[124]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

On that occasion the housefather Anāthapiṇḍika came to see the Exalted One
and on coming to him saluted him
and sat down at one side.

As he sat at one side the Exalted One said this to him:

"Housefather, when the fivefold guilty dread[1]
is allayed in the Ariyan disciple
and he is possessed
of the four limbs of stream-winning,
and has well seen
and well penetrated
the Ariyan Method
by insight,

he may, if he so desire,
himself proclaim thus of himself:

'I am one who has cut off the doom of Purgatory,
of rebirth in the womb of an animal,
in the realm of ghosts;
cut off is the Waste,
the Ill-bourn,
the Downfall.

A Stream-winner am I,
one not doomed to the Downfall,
assured,
bound for enlightenment.'

§

Now, housefather,
what is the fivefold guilty dread
that is allayed in him?

[183] It is that guilty dread, housefather,
which he who kills
begets in this same visible state,
as a result of his killing;
it is that guilty dread
about the life to come,
which he who kills begets;
also that mental suffering
and dejection
which he experiences.

By abstaining from killing
he begets no guilty dread
in this same visible state
nor for the life to come;
he experiences no mental suffering
and dejection.

Thus in him who abstains from killing
that guilty dread is allayed.

■

That same guilty dread, housefather,
which he who takes what is not given
begets in this same visible state,
as a result of his taking what is not given;
it is that guilty dread
about the life to come,
which he who takes what is not given begets;
also that mental suffering
and dejection
which he experiences.

By abstaining from taking what is not given
he begets no guilty dread
in this same visible state
nor for the life to come;
he experiences no mental suffering
and dejection.

Thus in him who abstains from taking what is not given
that guilty dread is allayed.

■

That same guilty dread, housefather,
which he who is a wrongdoer in sexual desires

[125] begets in this same visible state,
as a result of his wrongdoing in sexual desires;
it is that guilty dread
about the life to come,
which he who is a wrongdoer in sexual desires begets;
also that mental suffering
and dejection
which he experiences.

By abstaining from wrongdoing in sexual desires
he begets no guilty dread
in this same visible state
nor for the life to come;
he experiences no mental suffering
and dejection.

Thus in him who abstains from wrongdoing in sexual desires
that guilty dread is allayed.

■

That same guilty dread, housefather,
which he who tells lies
begets in this same visible state,
as a result of his telling lies;
it is that guilty dread
about the life to come,
which he who tells lies begets;
also that mental suffering
and dejection
which he experiences.

By abstaining from telling lies
he begets no guilty dread
in this same visible state
nor for the life to come;

he experiences no mental suffering
and dejection.

Thus in him who abstains from telling lies
that guilty dread is allayed.

■

That same guilty dread, housefather,
which he who is under the influence
of liquor fermented and distilled
and so given[2] to negligence -
begets in this same visible state,
as a result of his indulgence
in liquor fermented and distilled;
it is that guilty dread
about the life to come,
which he who indulges
in liquor fermented and distilled begets;
also that mental suffering
and dejection
which he experiences.

By abstaining from liquor fermented and distilled
he begets no guilty dread
in this same visible state
nor for the life to come;
he experiences no mental suffering
and dejection.

Thus in him who abstains from liquor fermented and distilled
that guilty dread is allayed.

These are the five guilty dreads that are allayed.

§

And of what four limbs of stream-winning is he possessed?

Herein, housefather, the Ariyan disciple
is possessed of unwavering confidence in the Enlightened One thus:

That Exalted One is arahant,
a perfectly enlightened one,
perfect in knowledge and practice,
a Wellfarer,
world-knower,
unsurpassed trainer of men who can be trained,
Teacher of devas and mankind,
a Buddha is the Exalted One.

■

He is possessed of unwavering confidence in dhamma, thus:

Well proclaimed by the Exalted One is dhamma,
to be known in this visible state,
not limited to time,
but of the sort to come and see,
that leads onward,
to be understood personally
by the discerning ones.

■

He is possessed of unwavering confidence in the Order, thus:

Well faring onward
is the Exalted One's order of disciples,
straight faring onward,

faring onward by the Method,
dutifully faring onward;
that is, the four pairs of individuals,
the eight individual men -
that is the Exalted One's order of disciples,
one worthy of reverence,
worthy of worship,
worthy of offerings,
worthy of salutations with clasped hands,
an Unsurpassed field of merit for the world.

■

He is possessed of the virtues
dear to the Ariyans,
virtues unbroken,
[184]whole,
unspotted,
giving liberty,
praised by the discerning ones,
virtues untainted,
conducing to concentration of mind.‖ ‖

Of these four limbs of stream-winning
he is possessed.

§

And what in him is the Ariyan Method
that is well seen
and well penetrated by insight?

[126] Herein, housefather, the Ariyan disciple thus reflects:

'This being, that is.
By the arising of this, that arises.
This not being, that is not.
By the ending of this, that comes to cease.'

■

That is to say:

Because of ignorance, the activities;
because of the activities, conscious being;
because of conscious being, name-and-shape;
because of name-and-shape, the six centres of sense;
because of the six centres of sense, contact;
because of contact, feeling;
because of feeling, craving;
because of craving, grasping;
because of grasping, becoming;
because of becoming, birth;
because of birth, decay-and-death,
grief,
lamentation
and woe,
dejection
and despair
come into being.

Thus is the arising of this whole mass of ill.

■

But with the waning
and utter ceasing without remainder
of ignorance, the ending of the activities;
with the ending of the activities, the ending of conscious being;
with the ending of conscious being, the ending of name-and-shape;
with the ending of name-and-shape, the ending of the six centres of sense;

with the ending of the six centres of sense, the ending of contact;
with the ending of contact, the ending of feeling;
with the ending of feeling, the ending of craving;
with the ending of craving, the ending of grasping;
with the ending of grasping, the ending of becoming;
with the ending of becoming, the ending of birth;
with the ending of birth,
decay-and-death,
grief,
lamentation
and woe,
dejection
and despair
cease to become.

Thus is the ending
of this whole mass of ill,
and this for him
is the Ariyan Method well seen,
well penetrated by insight.

§

Now, housefather, since for the Ariyan disciple
these five guilty dreads are allayed,
and he is possessed of these four limbs of stream-winning,
and for him this Ariyan Method
is well seen
and well penetrated by insight,
he, if he so desires,
himself
may proclaim of himself:

'Destroyed is Purgatory for me,
destroyed is birth in the womb of an animal,
destroyed is the realm of ghosts,
destroyed is (rebirth in) the Waste,
the Ill-bourn,
the Downfall,
in Purgatory;
a stream-winner am I,
one not doomed to the Downfall,
one assured,
bound for enlightenment.'"

---

[1] Almost the same as at *K.S.* v, 333, but here reckoned a Ten - *i.e.*, freedom from the fivefold guilty dread, possession of the four elements of stream-winning and understanding of the Ariyan Method.

[2] *-pamāda-ṭ-ṭhāyī*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 93

Kiṃ Diṭṭhika? Suttaṃ

View

---

[127] [185]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī
at Jeta Grove in Anāthapiṇḍika's Park.

Now the housefather Anāthapiṇḍika left Sāvatthī at an early hour
to visit the Exalted One.

But it occurred to him:

"It is not time to see the Exalted One,
he is in retirement.

Nor is it time to see the monks
who make the mind to grow;[1]
those monks are in retirement.

Suppose I were to pay a visit
to the Park where dwell
the Wanderers who hold other views?"

■

So the housefather Anathapiṇḍika drew near
the Park where dwelt
the Wanderers holding other views.

Now on that occasion
the Wanderers holding other views,
having come together in a great company,
were sitting engaged in divers childish talk,
all talking loudly,
making a great noise and din.

But when they saw the housefather Anāthapiṇḍika approaching,
while yet he was at some distance,
they hushed each other, saying:

"Make little noise, your reverence!

Make no noise, your reverence!

Here comes the housefather Anāthapiṇḍika,
a disciple of Gotama the recluse.

This housefather Anāthapiṇḍika
is one of those disciples of Gotama the recluse,
householders clad in white,
who live at Sāvatthi.

Now those worthies are fond of little noise,
they are schooled to little noise,
they speak in praise of little noise.

Maybe, if he sees our company making little noise,
he will think it worth his while to draw near."

So those Wanderers kept silence.

■

So the housefather Anāthapiṇḍika drew near to those Wanderers,
and on coming to them
greeted them courteously,
and after courteous greetings
and reminiscent talk
[186]sat down at one side.

■

As he thus sat
those Wanderers said this to him:

"Tell us, housefather,
what views does Gotama the recluse hold?"

"Indeed, sirs, I know not
all the view of the Exalted One."

■

[128] "You say you know not
all the view of Gotama the recluse, housefather.

Then tell us what view the monks hold."

"Indeed, sire, of the monks
also I know not all the view."

■

"Well, housefather, since you know not all the view
either of Gotama the recluse
or of the monks,
tell us what sort of view you yourself hold."

"This, sirs, indeed were no hard task -
to tell you of what sort of view I am myself.

But first let your reverences
expound your own views.

Afterward it will be no hard task
for me to expound what views I hold myself."

■

At these words a certain Wanderer said this
to the housefather Anathapiṇḍika:

"Eternal is the world;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"Not eternal is the world;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"Limited is the world;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"Unlimited is the world;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"Soul[2] is body;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"Soul is one thing, body another;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"A wayfarer (man)[3] is beyond death;
this is truth;

any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"A wayfarer is not beyond death;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"A wayfarer both is and is not beyond death;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

■

And yet another Wanderer said:

"Neither is nor is not beyond death;
this is truth;
any other view is infatuation.

That is the view I hold, housefather."

§

At these words the housefather Anāthapiṇḍika said this to those Wanderers:

"Sirs, when this or that worthy says:

'I hold this view, housefather:

Eternal is the world;
this is truth;
any other view is infatuation' -
[187]such view arises
[129] either from his own lack of close thinking,
or it depends on the words of someone else.[4]

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

Not eternal is the world;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

'Limited is the world;
this is truth;
any other view is infatuation' -

such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

'Sirs, when this or that worthy says:

'I hold this view, housefather:

Unlimited is the world;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

Soul is body;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

Soul is one thing, body another;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

A wayfarer (man) is beyond death;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;

to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

A wayfarer is not beyond death;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

A wayfarer both is and is not beyond death;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts.

■

Sirs, when this or that worthy says:

'I hold this view, housefather:

'Neither is nor is not beyond death;
this is truth;
any other view is infatuation' -
such view arises
either from his own lack of close thinking,
or it depends on the words of someone else.

A view like this has become,
is put together,
thought out,
has arisen dependent on something.

Now whatever has become,
is put together,
thought out,
has arisen dependent on something -
that is impermanent.

What is impermanent,
that is ill.

To what is ill
that worthy clings;
to what is ill
that worthy resorts."

§

[188]At these words those Wanderers said this to the housefather Anāthapiṇḍika:

"Well, housefather,
we have all expressed our several views

according as we hold them.

Do you now tell us
what view you hold yourself."

■

"Sirs, whatsoever has become,
is put together,
is thought out,
is dependent on something else,
that is impermanent.

What is impermanent,
that is ill.

What is ill,
that is not of me,
I am not that,
not for me is that the self.

Such is my own view, sirs."

■

"Well, housefather,
since you hold that whatsoever has become,
is put together,
is thought out,
is dependent on something else,
that is impermanent,
and since you hold
that the impermanent is ill,
then, housefather,
you cling to ill,
you make ill your resort."

■

'Sirs, since whatsoever has become,
whatsoever is put together,
thought out,
dependent on something else,
is impermanent;
since what is impermanent
is ill;
since what is ill
is not of me,
I am not that,
not for me is that the self -
thus is this matter well seen by me
as it really is
by right insight;
and from that ill
I have come to know
to the uttermost the escape,
as it really is."

■

At these words the Wanderers kept silent,
were confounded,
[130] hung the head,
looked downward,
were disappointed,
sat unable to make reply.

■

So the housefather Anāthapiṇḍika,
seeing those Wanderers confounded,
unable to make reply,
rose up from his seat

and went to see the Exalted One,
and on coming to him,
saluted him and sat down at one side.

So seated he related
all the conversation he had had
with the Wanderers holding other views.[ed1]

Whereupon the Exalted One said:

"Well done, housefather!

Well done, housefather!

Even thus righteously
are infatuated people
from time to time
to be confuted and rebuked by you."

■

Thereupon the Exalted One instructed,
stirred,
fired
and gladdened the housefather Anāthapiṇḍika
with a talk about dhamma.

And the housefather Anāthapiṇḍika,
thus instructed,
stirred,
fired
and gladdened with a talk about dhamma,
[189]rose up from his seat,
saluted the Exalted One
by keeping his right side towards him,
and so departed.

§

Not long after the housefather Anāthapiṇḍika had gone,
the Exalted One addressed the monks, saying:

This misreads the intent here. What is meant is that Anāthapiṇḍika's rebuke was on a level with that which might be given by a bhikkhu ordained for a hundred years.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 94

Vajjiyamāhita Suttaṃ

Vajjiyamāhita[1]

---

[130]

[1] THUS have I heard:

Once the Exalted One was staying at Campā
on the bank of the Lotus Pond at Gaggara.

Now the housefather Vajjiyamāhita left Campa at an early hour to see the Exalted One.

But it occurred to him:

"It is not time to see the Exalted One,
he is in retirement.

Nor is it time to see the monks
who make the mind to grow;
those monks are in retirement.

Suppose I were to pay a visit
to the Park where dwell
the Wanderers who hold other views."

■

So the housefather Vajjiyamāhita drew near
the Park where dwelt
the Wanderers holding other views.

Now on that occasion
the Wanderers holding other views,
having come together in a great company,
were sitting engaged in divers childish talk,
all talking loudly,
making a great noise and din.

But when they saw the housefather Vajjiyamāhita approaching,
while yet he was at some distance,
they hushed each other, saying:

"Make little noise, your reverence!

Make no noise, your reverence!

Here comes the housefather Vajjiyamāhita,
a disciple of Gotama the recluse.

This housefather Vajjiyamāhita
is one of those disciples of Gotama the recluse,
householders clad in white,
who live at Campā.

Now those worthies are fond of little noise,
they are schooled to little noise,
they speak in praise of little noise.

Maybe, if he sees our company making little noise,
he will think it worth his while to draw near."

[190] So those Wanderers kept silence.

■

So the housefather Vajjiyamāhita drew near to those Wanderers,
and on coming to them
greeted them courteously,
and after courteous greetings
and reminiscent talk
[131] sat down at one side.

§

As he thus sat
those Wanderers holding other views said this to him:

"Is it true, housefather,
as it is said,
that Gotama the recluse blames all ascetic ways,
that he downright upbraids and reproaches
every ascetic who lives the hard life?"

■

"No indeed, sirs,
the Exalted One blames not all ascetic ways,
nor does he downright upbraid and reproach
every ascetic who lives the hard life.

The Exalted One, sirs,
blames the blameworthy,
praises the praiseworthy.

In so doing the Exalted One is a particularizer;[2]
that Exalted One is not one

who makes sweeping assertions herein."

■

At these words a certain Wanderer said this to the housefather Vajjiyamāhita:

"Stay thou, housefather!

That Gotama the recluse,
whose praises you utter,
is a nihilist,[3]
one who defines nothing as certain."[4]

■

"Nay, sir, herein I speak with good reason.

The Exalted One has thus defined:

'This is good;
that is bad.'

By thus defining good and bad
the Exalted One is a definer.

He is no nihilist,
not one who defines nothing as certain."

[191]At these words those Wanderers were silent,
were confounded,
hung the head,
looked downwards,
were disappointed,
and sat unable to make reply.

■

Then the housefather Vajjiyamāhita,
seeing that those Wanderers were confounded,
hung the head,
looked downwards,
were disappointed,
and sat unable to make reply,
rose up from his seat
rose up from his seat
and went to see the Exalted One,
and on coming to him,
saluted him and sat down at one side.

So seated he related
all the conversation he had had
with the Wanderers holding other views.

§

Then said the Exalted One to him:

"Well done, housefather!

Well done, housefather!

Even **[132]** thus reasonably
are infatuated people
from time to time
to be confuted and rebuked by you.

§

Indeed, housefather,
I say not that all ascetic ways are to be pursued.

Yet do I not say
that all ascetic ways are not to be pursued.

■

I say not that every undertaking,
that every effort in training
should be undertaken and made.

Yet do I not say that every undertaking,
that every effort in training
should not be undertaken and made.

■

I say not, housefather,
that every renunciation should be made,
nor yet that it should not be made.

■

I say not that every form of release
is to be regarded as such,[5]
nor yet that it should not be so regarded.

■

If, housefather, in one practising austerities
unprofitable states wax
and profitable states wane,
such austerity should not be practised, I declare.

■

If in one practising austerities
unprofitable states wane
and profitable states wax,
such austerities should be practised, I declare.

■

[192] If in one undertaking the training
unprofitable states wax
and profitable states wane,
such austerity should not be practised, I declare.

■

If in one undertaking the training
unprofitable states wane
and profitable states wax,
such austerities should be practised, I declare.

■

If in one making an effort
unprofitable states wax
and profitable states wane,
such austerity should not be practised, I declare.

■

If in one making an effort
unprofitable states wane
and profitable states wax,
such austerities should be practised, I declare.

■

If in one making renunciation
unprofitable states wax
and profitable states wane,
such austerity should not be practised, I declare.

■

If in one making renunciation
unprofitable states wane
and profitable states wax,
such austerities should be practised, I declare.

■

If in one who regards himself as released
by a certain form of release,
unprofitable states wax
and profitable states wane,
such release should not be regarded as such, I declare.

■

But if in one who regards himself as released
by a certain form of release
profitable states wax
and unprofitable states wane,
such form of release should be regarded as release, I declare."

§

Then the housefather Vajjiyamāhita,
being thus instructed,
stirred,

fired
and gladdened by the Exalted One,
rose up from his seat,
saluted the Exalted One by keeping his right side towards him
and departed.

■

Not long after he had gone
the Exalted One addressed the monks, saying:

"Monks, any monk who had been for a long time
stained with but few faults
in this Dhamma-discipline
might reasonably
from time to time
confute and rebuke
the Wanderers holding other views,
even as they have been confuted
by the housefather Vajjiyamāhita."

---

[1] *Cf*. § 81. With a number of other laymen said to have won the deathless at *A*. iii, 451.

[2] *Vibhajja-vādo, ekaṇsa-vādo*. See *Gotama the Man,* 73, 106; *Sakya,* 357; *K.S*. ii, 2 n.; *M*. ii, 197.

[3] *Venayiko,* a nihilist. *Cf*. *M*. i, 140, *venayiko sammaṇo Gotamo sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpeti* (where *MA*. ii, 117 has *vinayati vināsetī ti, vinayo*). *So yeva venayiko*. Here our *Comy*. has, as alternative, *satta-vināsako;* but puts first *sayaṃ avinīto aññehi vinetabbo*. The words also mean 'versed in Vinaya,' in which sense it is taken by *P.E.D*. in this passage. But at *A*. iv, 175, it is 'disciplinarian.'

[4] *Appaññattiko = apaññattiko*, *Comy*. Perhaps it means 'a Pyrrhonist' (suspender of judgment).

[5] For different forms see *G.S.* iii, 15, presumably suitable for some but not others.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 95

Uttiya Suttaṃ

Uttiya[1]

---

[133]

[1] THUS have I heard:

The Wanderer Uttiya came to see the Exalted One,
and on coming to him greeted him courteously,
and after the exchange of greetings and reminiscent talk
sat down at one side.

So seated the Wanderer Uttiya said this to the Exalted One:

(1) "Pray, Master Gotama, is the world eternal?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
the world is eternal
this the truth and other view infatuation."

■

(2) "How then, Master Gotama, is the world not eternal?
Is this the truth and other view infatuation?"

"This also, Uttiya, I have not declared:
the world is not eternal
this the truth and other view infatuation."

■

(3) "Pray, Master Gotama, is the world limited?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
the world is limited
this the truth and other view infatuation."

■

(4) "Pray, Master Gotama, is the world unlimited?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
the world is unlimited
this the truth and other view infatuation."

■

(5) "Pray, Master Gotama, is the soul body?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
the soul is body
this the truth and other view infatuation."

■

(6) "Pray, Master Gotama, is the soul one thing,
body another thing?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
the soul is one thing,
body another thing
this the truth and other view infatuation."

■

(7) "Pray, Master Gotama, is a wayfarer (man)[2] beyond death?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
a wayfarer (man) is beyond death
this the truth and other view infatuation."

■

(8) "Pray, Master Gotama, is a wayfarer (man) not beyond death?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
a wayfarer (man) is not beyond death
this the truth and other view infatuation."

■

(9) "Pray, Master Gotama, is a wayfarer (man) beyond death
and yet is not?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
a wayfarer (man) is beyond death
and yet is not
this the truth and other view infatuation."

■

(10) "Pray, Master Gotama, is a wayfarer (man) neither beyond death
nor yet is not?
Is this the truth and other view infatuation?"

"I have not declared, Uttiya:
a wayfarer (man) is neither beyond death
nor yet is not
this the truth and other view infatuation."

§

"Pray, Master Gotama, how is this?

To my question
'is the world eternal?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
the world is eternal
this the truth and other view infatuation.'

■

To my question
'is the world not eternal?
Is this the truth and other view infatuation?'
you answered:
'This also, Uttiya, I have not declared:
the world is not eternal
this the truth and other view infatuation..'

■

To my question
'is the world limited?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
the world is limited
this the truth and other view infatuation.'

■

To my question
'is the world unlimited?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
the world is unlimited
this the truth and other view infatuation.'

■

To my question
'is the soul body?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
the soul is body
this the truth and other view infatuation.'

■

To my question
'is the soul one thing,
body another thing?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
the soul is one thing,

body another thing
this the truth and other view infatuation.'

■

To my question
'is a wayfarer (man) beyond death?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
a wayfarer (man) is beyond death
this the truth and other view infatuation.'

■

To my question
'is a wayfarer (man) not beyond death?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
a wayfarer (man) is not beyond death
this the truth and other view infatuation.'

■

To my question
'is a wayfarer (man) beyond death
and yet is not?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
a wayfarer (man) is beyond death
and yet is not
this the truth and other view infatuation.'

■

To my question
'is a wayfarer (man) neither beyond death
nor yet is not?
Is this the truth and other view infatuation?'
you answered:
'I have not declared, Uttiya:
a wayfarer (man) is neither beyond death
nor yet is not
this the truth and other view infatuation.'

What then has been declared by the worthy Gotama?"

§

"With full comprehension, Uttiya,
I teach Dhamma to disciples
for the purification of beings,
for the overpassing of sorrow and despair,
for the going to an end of grief and dejection,
for reaching the Method,[3]
for the realizing of Nibbāna."

■

"If then with full comprehension
the worthy Gotama teaches dhamma to disciples
for the purification of beings,
for the overpassing of sorrow and despair,
for the going to an end of grief and dejection,
for reaching the Method,
for the realizing of Nibbāna,
pray, will the whole world escape[4] thereby

or only half of it
or one third part of it?"

At these words the Exalted One was silent.

■

[134] Then it occurred to the venerable Ānanda:

"The Wanderer Uttiya must not be allowed to entertain the harmful view that:

'Gotama the recluse,
when asked by him an all-important question,[5]
let it drop.

Can it be that he cannot answer it?'

Such a view would be loss and sorrow
for a long time
to the Wanderer Uttiya."

■

So the venerable Ānanda said this to him:

"See now, Uttiya, your reverence,
I will make a figure for you.

In a figure sometimes intelligent people understand the meaning of what is said.

Suppose a border-town of some rājah,
with strong foundations,
strong walls and towers,
but a single gate;
and over that gate is set a warden,

shrewd and watchful,
who keeps out strangers
and lets in known people.

As he patrols all round that town in due order
he might not mark a crevice in the wall
or a hole big enough for a cat to slip through,
nor would he have the knowledge:

'So many creatures enter
or so many creatures leave this town.'[6]

But this he would know:

'Whatsoever creatures of any size[7]
enter or leave this town,
all of them enter or leave by this gate.'

■

Just in the same way, your reverence
(that question of yours, namely):

'Will the whole world escape thereby
or half of it
or one third part of it?'

is not a matter of urgent importance to the Wayfarer.

■

What he says is this:

'Whosoever have escaped,
are escaping
or will escape from the world,
all of them,

by abandoning the five hindrances,
those defilements of the heart
which cause the weakening of insight -
all of them
with thoughts well established in the four arisings of mindfulness,
by making to grow in very truth the seven limbs of wisdom -
all of them have escaped,
are escaping
or will escape by so doing.'

■

So as to that question of yours which **[135]** you put to the Exalted One, you asked it from a different point of view.[8]

That is why the Exalted One did not explain the matter to you."

---

[1] *Cf*. Andersen, *Pali Reader,* 89 and notes; *Ud*. 67. At *K.S*. v, 20, 146, Uttiya is a monk; so also at*Brethren,* 34, where *Comy*. states that he was originally a Wanderer. As Mrs. Rhys Davids there remarks, it may be the same person.

[2] *Cf*. above, *n*. on § 93.

[3] read *Ñāya*.

[4] *Niyyissati,* lit. 'go out.'

[5] *Sabba-sāmukkaṃsikaṃ*. *Comy*. has *mayā sabba-pucchānaṃ uttamaṃ puccham pucchito,* but does not explain how it came to have this meaning. *DA*. i, 277 = *AA*. on *A*. iv, 186, *s.v. dhamma-desana* = *MA*. iii, 92 = *UdA*. 283, gives the meaning of 'a self-raised teaching, only intelligible to self.' But here the meaning conveyed is 'essential' (Andersen's *Pali Glossary*). It does not occur in *Saṃyutta Nikāya* or *Comy*.

[6] This sentence is not at *D*. ii, 83, or *K.S*. v, 139.

[7] *Olarika*.

[8] *Aññena pariyāyena - i.e*., not *dhamma-pariyāyena* but *añña-titthiya-pariyāyena*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 96

Kokanuda Suttaṃ

Kokanuda

---

[135]

[1] THUS have I heard:

Once the venerable Ānanda was staying at Rājagaha in the Tapodā Park.

Now the venerable Ānanda rose up in the night
when dawn was at hand
and went to Tapodā[1]
to bathe his limbs.

Having done so
and come up again
he stood clad in one robe
drying his limbs.[2]

■

Now the Wanderer Kokanuda also had risen in the night
when dawn was at hand
and went to Tapodā Park
to bathe his limbs.

And he saw the venerable Ānanda approaching while yet at a distance;
and at the sight of him he said:

"Who are you, your reverence?"

"I am a monk, your reverence."

"One of what monks?"

"One of the recluses
who are the Sakyan's sons."

"I would ask your reverence a question on a certain point,[3]
if your reverence could give the opportunity
for answering my question."

"Ask on, your reverence.

When we hear, we shall know."

§

(1) "How is it, friend?
Does your worship hold the view:
Eternal is the world;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
Eternal is the world;
this is the truth;
other view is infatuation."

■

(2) "How then, friend?
Does your worship hold the view:
[136] Not eternal is the world;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
Not eternal is the world;
this is the truth;
other view is infatuation."

■

(3) "How then, friend?
Does your worship hold the view:
limited is the world;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
limited is the world;
this is the truth;
other view is infatuation."

■

(4) "How then, friend?
Does your worship hold the view:
unlimited is the world;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
unlimited is the world;
this is the truth;
other view is infatuation."

■

(5) "How then, friend?
Does your worship hold the view:
what is soul, that is body;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
what is soul, that is body;
this is the truth;
other view is infatuation."

■

(6) "How then, friend?
Does your worship hold the view:
soul is other than body;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
soul is other than body;
this is the truth;
other view is infatuation."

■

(7) "How then, friend?
Does your worship hold the view:
the wayfarer (man) is beyond death;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
the wayfarer (man) is beyond death;
this is the truth;
other view is infatuation."

■

(8) "How then, friend?
Does your worship hold the view:
the wayfarer (man) is not beyond death;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
the wayfarer (man) is not beyond death;;
this is the truth;
other view is infatuation."

■

(9) "How then, friend?
Does your worship hold the view:
the wayfarer (man) both is and is not beyond death;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
the wayfarer (man) both is and is not beyond death;

this is the truth;
other view is infatuation."

■

(10) "How then, friend?
Does your worship hold the view:
the wayfarer (man) neither is nor is not beyond death;
this is the truth;
other view is infatuation?"

"No indeed, your reverence,
I hold not this view:
the wayfarer (man) both is and is not beyond death;
this is the truth;
other view is infatuation."

■

"Then your worship knows not,
sees not?"

"No indeed, your reverence,
I am not one who knows not,
sees not.

I know.

I see."

§

"How is it, friend?[4]

When questioned thus:

'Does your worship hold the view:
Eternal is the world;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
Eternal is the world;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
Not eternal is the world;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
Not eternal is the world;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
limited is the world;
this is the truth;
other view is infatuation?'
you reply:

'No indeed, your reverence,
I hold not this view:
limited is the world;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
unlimited is the world;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
unlimited is the world;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
what is soul, that is body;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
what is soul, that is body;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
soul is other than body;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
soul is other than body;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
the wayfarer (man) is beyond death;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
the wayfarer (man) is beyond death;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
the wayfarer (man) is not beyond death;
this is the truth;
other view is infatuation?'
you reply:

'No indeed, your reverence,
I hold not this view:
the wayfarer (man) is not beyond death;;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
the wayfarer (man) both is and is not beyond death;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
the wayfarer (man) both is and is not beyond death;
this is the truth;
other view is infatuation.'

■

When questioned thus:

'Does your worship hold the view:
the wayfarer (man) neither is nor is not beyond death;
this is the truth;
other view is infatuation?'
you reply:
'No indeed, your reverence,
I hold not this view:
the wayfarer (man) both is and is not beyond death;
this is the truth;
other view is infatuation.'

■

When thus questioned:

'Does your worship know not,
see not?'
you reply:
'No indeed, your reverence,
I am not one who knows not,
who sees not.
I know.
I see.'

Pray how is the meaning of your words to be understood?"

■

"Your reverence,
to regard the world as eternal,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the world as not eternal,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the world as limited,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the world as unlimited,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard soul as body,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard soul as different than body,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the wayfarer,(man) as being[5] beyond death,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the wayfarer,(man) as not being beyond death,
(and to hold) this is the truth;

other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the wayfarer,(man) as both being and not being beyond death,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

■

Your reverence,
to regard the wayfarer,(man) as neither being nor not being beyond death,
(and to hold) this is the truth;
other view is infatuation -
this is going-to-view.

§

As regards going-to-view, your reverence,
as regards fixing on view,
relying on view,
as regards obsession by view,
rising up[6] from view
and rooting up view[7] -
since in all that I am one who knows,
who sees,
why should I profess that I know not,
that I see not?

I know,
your reverence,
I see."

§

"Pray what is the venerable one's name?

And by what name
do his fellows in the Brahma-life
know the venerable one?"

■

[137] "Ānanda is my name,
your reverence.

By that name
my fellows in the Brahma-life know me."

■

"What!

I have been talking with his worship the great teacher
and knew not it was the venerable Ānanda!

Had I been aware
of its being the venerable Ānanda,
I would not have said thus much.

So let the venerable Ānanda pardon me."

[1] *Tapodā* means 'hot waters.' *Cf*. *K.S*. i, 14; *Vin*. iii, 108 (quoted *UdA*. 72); *VinA*. 512. Here was a hot spring, says *SA*. i, 38, because the Brazen Purgatory was beneath.

[2] *Pubbāpayamāno* as at *M*. i, 161, and *SA*. on *S*. i, 8 (where text has *sukkhāpayamāno*). *Comy*. explains 'make them dry as before (*pubba-sadisāni*).' Trenckner, however, at *M*. i, 453 gives a *Comy*. *pubba-bhāvaṃ gamayamāno*.

[3] *Kiñci-d-eva desaṃ; cf*. § 23 above.

[4] Here the Wanderer uses the familiar *bho* Ānanda uses *āvuso,* the term of equals in religious standing, but ends up with *āyasmā,* in addressing him.

[5] 'Being' = 'existing.'

[6] *Samuṭṭhāna*. *Comy*., however, takes this as a synonym of the word before.

[7] This, according to *Comy*., constitutes the stream-winner.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 97

Āhuneyya Suttaṃ

Worshipful

---

[137]

[1] THUS have I heard:

Once on a time the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of ten[1] qualities a monk is worshipful,
worthy of honour,
worthy of offerings,
worthy of being saluted with clasped hands,
a field of merit unsurpassed for the world.

§

What ten qualities?

Herein a monk is virtuous,
he dwells restrained with the restraint of the obligation,
well equipped in range of practice,
seeing grounds for fear in minutest faults,
he takes up and trains himself
in the training of the precepts.

■

Then again a monk has heard much;
he bears in mind what he has heard,
he stores up what he has heard.

[199]Whatsoever teachings,
lovely at the beginning,
lovely midway,
lovely at the end (of life),
in spirit and in letter
do stress the brahma-life
in its all-round fullness
and utter purity,
such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered
and well penetrated by vision.

■

Then again a monk has a friendship with the lovely,
fellowship with the lovely,
companionship with the lovely.

■

He is one who has right view,
he is possessed of right seeing.

■

Also he enjoys divers sorts of more-power:[2]

From being one he becomes many;

-°-

from being many he becomes one;

-°-

manifest or invisible
he goes unhindered through a wall,
through a rampart,
through a mountain,
as if through air:

-°-

he plunges into the earth
and shoots up again
as if in water;

-°-

he walks upon the water
without parting it,
as if on solid ground;

-°-

he travels through the air
sitting cross-legged,
like a bird upon the wing;

-o-

even this moon and sun,
though of such mighty power
[138] and majesty,
he handles and strokes them
with his hand;

-o-

even as far as the Brahma-world
he has power with his body.

■

With the deva-power of hearing,
purified and surpassing that of men,
he can hear sound both of devas and of humans,
whether far or near.

■

He comes to know the minds of other beings,
of other persons,
with his own mind grasping them.

-o-

Of the mind that is lustful,
he comes to know that it is lustful.

-o-

Of the mind that is free from lust,
he comes to know that it is free from lust.

-o-

Of the mind that is full of hate,
he comes to know that it is full of hate.

-o-

Of the mind that is free from hate,
he comes to know that it is free of hate.

-o-

Of the mind that is deluded,
he comes to know that it is deluded.

-o-

Of the mind that is free from delusion,
he comes to know that it is free from delusion.

-o-

Of the mind that is cramped,
he comes to know that it is cramped.

-o-

Of the mind that is diffuse,
he comes to know that it is diffuse.

-o-

Of the mind that is lofty,
he comes to know that it is lofty.

-o-

Of the mind that is mean,
he comes to know that it is mean.

-°-

Of the mind that is inferior,
he comes to know that it is inferior.

-°-

Of the mind that is superior,
he comes to know that it is superior.

-°-

Of the mind that is uncontrolled,
he comes to know that it is uncontrolled.

-°-

Of the mind that is controlled,
he comes to know that it is controlled.

-°-

Of the mind that is in bondage,
he comes to know that it is in bondage.

-°-

Of the mind that is released,
he comes to know that it is is released.

■

He calls to mind his former dwelling in divers ways, thus:

[200]One birth,
two births,
three, four, five,
even ten births,

twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

'At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;
then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.'

Thus with all details and characteristics
he can recall his manifold dwellings aforetime.

■

And again, sir, the Exalted One with the deva-sight,
purified and surpassing that of men,

beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

'Alas, sirs, these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -
these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!'

Or:

'Ah, sirs, these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
no scoffers at the Ariyans,
but of **[139]** sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.'

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds.

■

Then by the destruction of the cankers,
in this same visible state
he attains the heart's release,
the release by insight
that is freed of the cankers,
himself thoroughly comprehending it,
and realizing it abides therein.

■

[201] Possessed of these ten qualities
a monk is worshipful,
worthy of honour,
worthy of offerings,
of salutations with clasped hands,
a field of merit unsurpassed for the world.'

---

[1] With four qualities at *G.S.* ii, 177: *cf.* above, §§ 7, [? AN 10.17?] 30.

[2] *Cf. G.S.* i, 153, 233.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 98

Thera Suttaṃ

The Elder Monk[1]

---

[139]

[1] THUS have I heard:

Once on a time the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessed of ten qualities
an elder monk, in whatever quarter he may live,
lives happily.

§

What are the ten?

An elder monk has seen many a day pass,
has long ago gone forth,

■

He is virtuous,
he dwells restrained
with the restraint of the obligation,
well equipped in range of practice,
seeing grounds for fear in minutest faults,
he takes up and trains himself
in the training of the precepts.

■

Then again he has heard much;
he bears in mind what he has heard,
he stores up what he has heard.

Whatsoever teachings,
lovely at the beginning,
lovely midway,
lovely at the end (of life),
in spirit and in letter
do stress the brahma-life
in its all-round fullness
and utter purity,
such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered
and well penetrated by vision.

■

Moreover by him both of the obligations in full[2]
are thoroughly learned by heart

and well analyzed,
with full knowledge of the meaning,
clearly divided sutta by sutta
and in minute detail.

■

He is skilled in the rise and settlement of disputes.

■

He delights in Dhamma,[3]
is pleasant to converse with,
he rejoices exceedingly in further Dhamma
and further discipline.

■

He is content with whatsoever supply
of robe and alms-food,
of seat and lodging,
of medicines and comforts in sickness
he may get.

■

He is charming
and perfectly composed
in his goings out
and his comings in,
and when he sits down in the house.

■

He wins at pleasure,
without effort,
without stint,

the four stages of musing
which are of the clear consciousness,[4]
which are concerned with the happy life
in this same visible state.

■

By destroying the cankers
in this same visible state,
thoroughly comprehending the heart's release,
the release by insight,
he realizes,
attains it
and dwells therein.

With these ten qualities
an elder monk lives happily
wherever he may be.

---

[1] *Thero*.

[2] § 32. Twice a month in full.

[3] § 17.

[4] *Abhicetasika; cf. G.S.* ii, 24; above, § 30.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 99

Upāli Suttaṃ

Upāli

---

[140]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī,
at Jeta Grove,
in Anāthapiṇḍika's Park.

Now the venerable Upāli came to see the Exalted One
and on coming to him saluted him
and sat down at one side
seated [202] at one side he said this to the Exalted One:

"Sir, I desire to frequent woodland haunts in the forest,
to be a lodger in solitude."

§

"Upāli, to frequent woodland haunts in the forest
and to be a lodger in solitude
are things hard to compass.[1]

A hard thing it is to dwell secluded;
it is hard to find delight in living alone;
the woods strain the mind,[2] methinks,
of a monk who has not won concentration of mind.

■

Whoso, Upāli, should say:

'Though I have not won concentration of mind,
yet I will frequent woodland haunts in the forest,
I will be a lodger in solitude,'

of him it is to be expected
that either he will sink to the bottom
or float on the surface.[3]

■

Suppose, Upāli, a great pool of water.

Then comes a bull elephant
seven[4] or eight cubits[5] in height.

He thinks thus:

'Suppose I plunge into this pool of water
and amuse myself with the sport
of squirting water into my ears
or over my back.

When I have enjoyed this sport
and washed

and drunk
and come out again,
suppose I go whithersoever it pleases me.'

So in he goes and does so,
comes out again
and goes whithersoever it pleases him.

How can he do it?

The great bulk of his person, Upāli,
finds a footing in deep water.

■

[203] But suppose a hare
or a cat[6]
should come and say to itself:

'What difference is there between myself
and a bull elephant?

Suppose I plunge into this pool of water
and amuse myself with the sport
of squirting water into my ears
or over my back?

When I have enjoyed this sport
and washed
and drunk
and come out again,
suppose I go whithersoever it pleases me?'

[141] So he springs into that pool of water hastily
and without consideration.

Then this is to be expected of him:
either he will sink to the bottom
or float on the surface.

Why so?

The smallness of his person, Upāli,
finds no footing in deep water.

■

Just in the same way, Upāli,
whoso should say:

'Though I have not won concentration of mind,
yet I will frequent woodland haunts in the forest,
I will be a lodger in solitude' -

of him it is to be expected
that either he will sink to the bottom
or float on the surface.

§

Again, Upāli,
suppose a tender boy-child,
feeble
and lying on his back
and playing with his own excrements.

What think you, Upāli?

Does not this childish sport
come to completion and fullness?"

"It does, sir."

§

"Well then, Upāli,
that boy-child
on another occasion,
when he has grown older,
following on the ripening of the sense-faculties,
plays with whatever may be the playthings of such children,
such as a toy-plough,[7]
tip-cat,[8]
somersaults,[9] windmills,
leaf-pannikins,
toy-carts
and toy-bows.

Now what think you, Upāli?

Does not this game
come to be finer
and more valued
than the former?

"It does, sir."

§

"Well, Upāli,
that child later on,
when he has grown older
owing to the ripening of his sense-faculties,
and has come into possession
of the five sense-pleasures
and is possessed by them,
he becomes a prey to them,
to objects cognizable by the eye,
objects desirable,
agreeable,
fascinating,
attractive:
to sounds cognizable by the ear
to odours cognizable by the nose,
tastes cognizable by the tongue,
[204] touches cognizable by the body,
things concerned with sensual desires
and passionate.

Now what **[142]** think you, Upāli?

Does not this game
come to be finer
and more valuable
than the former?"

"It does, sir."

§

"Now look you,[10] Upāli.

A Wayfarer arises in the world,
an arahant,
one rightly enlightened,
perfect in knowledge and practice,
a Wellfarer,
world-knower,
an unsurpassed trainer of men who can be trained,
a teacher of devas and mankind,
an awakened one,
an Exalted One.

■

He makes known this world,
with its Devas,
its Maras,
its Brahmas,
its recluses and brahmins,
its host of devas and mankind,
himself realizing it
by his own comprehension.

■

He teaches dhamma,
lovely in the beginning,
lovely midway,
lovely at the end (of life),
both in its meaning
and its letter;
he shows forth the Brahma-life
utterly fulfilled
and purified.

■

Then a housefather
or housefather's son
or one reborn in some family or other
hears that dhamma.

On hearing that dhamma
he wins faith in the Wayfarer.

In possession of that faith
which he has won
he ponders thus:

'Oppressive is the home-life,
a way of dust!

The way of going forth
is of the open air.

It is no easy thing
for one living the household life
to practise the Brahma-life
in all its completeness,
in utter purity
like a polished shell.

How if I were to get the hair of my beard shorn and,
donning the saffron robe,
were to go forth from home
to the homeless?'

■

Then he, some time later on,
abandoning the whole mass of his wealth
whether small or great,
abandoning his circle of kinsmen
whether small or great,

gets the hair of his beard shorn,
dons the saffron robes
and goes forth from home
to the homeless.

■

He, having thus gone forth,
having entered upon the way of life
in the training followed by the monks,
abandoning the slaying of creatures
abstains therefrom.

■

He lives as one
who has laid down the rod,
who has laid down the knife,
who has scruples;
he is kind
and has compassion
for every living thing.

■

Abandoning the taking of what is not given
he abstains therefrom.

He lives as one
who takes only what is given,
who waits for what is given;
he lives with a self that **[143]** has become pure,
not by stealth.

■

Abandoning the unchaste life
he lives chaste,
lives a life aloof,
abstaining from the sexual act,
[205] from dealings with womenfolk.

■

Abandoning falsehood
he abstains therefrom;
he speaks the truth,
joins truth to truth,[11]
unswerving,
reliable,
no deceiver of the world.

■

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he spreads it not abroad elsewhere
to cause dissension among these folk.

When he hears something at another place
he spreads it not abroad elsewhere
to cause dissension among those folk.

Thus he reconciles those who are at variance
and confirms the friendly.

He delights in harmony,
finds pleasure therein,
rejoices in harmony
and utters words that make for harmony.

■

Abandoning bitter speech
he abstains therefrom.

Whatever speech is blameless,
pleasing to the ear,
affectionate,
speech that goes to the heart,
is urbane,
delights many folk -
such speech does he utter.

■

Abandoning idle babble
he abstains therefrom.

He is one who speaks in season,
speaks of facts,
speaks sense,
speaks according to dhamma,
speaks according to the discipline.

He speaks words worth treasuring up,
words seasonable,
reasonable,
discriminating
and concerned with profit.

■

He is one who abstains
from injury to seed-life
and plant-life;
he lives on one meal a day,
refrains from food at night

and at unseasonable hours;
from flowers,
scents,
unguents,
adornments and finery,
from shows of nautch-dancing and singing,
from beds high and broad,
from taking gifts of gold and silver,
from gifts of uncooked grain,
gifts of uncooked flesh,
from gifts of women and girls,
female and male slaves,
of goats and sheep,
fowls and swine,
elephants,
cattle,
horses and mares.

■

He abstains from gifts of fields,
cultivated or waste,
from buying and selling,
sending messengers
or going as such,
from cheating with scales,
[206] copper vessels or measures,
from taking bribes to pervert justice,
from cheating and crooked ways.

■

He abstains from cutting,
flogging,
binding,
highway robbery,

plundering
and deeds of violence.

■

He is content with a robe
sufficient to protect the body,
[144] with alms-food enough for his belly's need.

Wherever he may go
he takes these with him.

Just as for instance a bird upon the wing,
wherever it may fly,
flies with the load of its wings,
even so a monk is content with a robe
sufficient to protect the body,
with alms-food enough for his belly's need.

Wherever he may go
he takes these with him.

■

Possessed of this Ariyan mass of morals,
he experiences in himself
the bliss of blamelessness.

■

Seeing an object with the eye
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,

might flow in upon one
who lives with the faculty of the eye uncontrolled,
he applies himself to such control,
sets a guard over the faculty of eye
and attains control thereof.

■

Hearing a sound with the ear
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of the ear uncontrolled,
he applies himself to such control,
sets a guard over the faculty of ear
and attains control thereof.

■

or with the nose smelling a scent
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of the nose uncontrolled,
he applies himself to such control,
sets a guard over the faculty of nose
and attains control thereof.

■

or with the tongue tasting a savour
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of the tongue uncontrolled,
he applies himself to such control,
sets a guard over the faculty of tongue
and attains control thereof.

■

or with body contacting tangibles,
he is not misled by its outer view
nor by its lesser details.

Since coveting and dejection,
evil,
unprofitable states,
might flow in upon one
who lives with the faculty of the body uncontrolled,
he applies himself to such control,
sets a guard over the faculty of body
and attains control thereof.

■

Or with mind cognizing mental states,
he is not misled by their outer view
nor by their lesser details.

But since coveting and dejection,
evil,
unprofitable states,

might flow in upon one who lives with the faculty of the mind uncontrolled,
he applies himself to such control,
sets a guard over the faculty of mind
and attains control thereof.

■

Thus possessed of this Ariyan restraint of faculties
he experiences in himself unadulterated bliss.

■

In his goings out
and his comings in
he acts composedly.

■

In looking in front
and looking behind
he acts composedly.

■

In bending or relaxing
he acts composedly.

■

In wearing his robe
and bearing outer robe and bowl
he acts composedly.

■

In eating,
drinking,
chewing

and tasting
he acts composedly.

■

In easing himself,
in going,
standing,
sitting,
sleeping,
waking,
in speaking
and keeping silence
he acts composedly.

■

Possessed of this Ariyan mass of morals
and this Ariyan restraint of the [207] faculties
and composure,
he resorts to a secluded lodging-place,
a forest,
the root of a tree,
a hill,
ravine,
grotto or cave,
a charnel-field,
a jungle-path,
an open space,
a heap of straw.

■

Thus gone to the forest
or root of a tree
or a lonely place,[12]

he sits down cross-legged,
keeping his body erect
and fixing attention in front of him.

■

Then abandon- **[145]** ing the hankering after the world,
he abides with heart freed therefrom,
he cleanses his heart
of hankering.

■

Abandoning the taint of ill-will;
with heart free from ill-will
he abides having regard for the welfare
and feeling compassion for
every living thing;
he cleanses his heart
of the taint of ill-will.

■

Abandoning sloth-and-torpor
he remains freed therefrom,
wide-awake,
mindful,
composed,
and cleanses his heart
of sloth-and-torpor.

■

Abandoning distraction-and-flurry
he abides undistracted at heart
in the inner self,

he cleanses his heart
of distraction-and-flurry.

■

Abandoning doubt-and-wavering
he abides as one who has transcended them;
no longer questioning this or that
in things profitable,
he cleanses his heart
of doubt-and-wavering.

■

Thus abandoning these five hindrances,
these taints of the heart
which cause the weakening of wisdom,
aloof from sense-desires,
aloof from unprofitable states,
he enters on the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and so abides.

Now what think you, Upāli?

Is not this way of living[13]
more excellent and choice
than his former ways?"

"It is, sir."

■

"Now, Upāli, my disciples
coming to see this dhamma in the self[14]

follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell [there].[15]

§

Again, Upāli, a monk,
by calming down thought directed and sustained[16]
attains and abides in the second musing,
that inward calming,
that single-mindness apart from thought directed and sustained,
that is born of mental balance,
zestful
and eaaseful.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"[17]

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in **[146]** the self
follow after woodland haunts in the forest
and solitary lodging;
[208] but not if they have attained their own good
do they dwell there.

§

Again, Upāli, a monk,
by the fading out of zest,
disinterested,
mindful and composed,
he experiences with body
that ease of which the Ariyans declare:
"He who is disinterested and alert, dwells at ease,"
and he attains and abides in the third musing.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self
follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

§

Again, Upāli,
by abandoning both ease and discomfort
a monk by the ending of both the happiness and unhappiness he had before,
attains and abides in the fourth musing,
a state of neither ease nor discomfort,
an equanimity of utter purity.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self
follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

§

Again, Upāli,
passing utterly beyond all sense of object,
by the coming to an end of sense-reaction,
by paying no attention to the diversity of sense,
but realizing:
'Unlimited is space,'

a monk attains to the plane of the infinity of space
and so abides.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self
follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

§

Yet again, Upāli,
passing utterly beyond the plane of the infinity of space,
realizing:
'Unlimited is consciousness',
a monk attains to the plane of the infinity of consciousness
and so abides.

Now what think you, Upāli?

Is not this way of living
more excellent and choice

than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self
follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

§

Yet again, Upāli,
passing utterly beyond the plane of the infinity of consciousness,
realizing:
'There is nothing at all,'
he attains the plane of nothingness
and so abides.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self

follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

§

Yet again, Upāli,
passing utterly beyond the plane of nothingness,
realizing:

This is the real,[18]
this is the best,
[209] he attains and abides in the plane
of what is neither-consciousness-nor-unconsciousness
and so abides.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self
follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

§

Yet again, Upāli,
passing utterly beyond the plane
of neither-consciousness-nor-unconsciousness,
he attains the ending of consciousness and feeling,
and so abides;
and by insight beholding it
he knows that in himself
the cankers are destroyed.

Now what think you, Upāli?

Is not this way of living
more excellent and choice
than his former way of living?"

"It is, sir."

■

"Indeed, Upāli, my disciples
coming to see this dhamma in the self
follow after woodland haunts in the forest
and solitary lodging;
but not if they have attained their own good
do they dwell there.

Come then, Upāli, do thou dwell in the Order.

Dwelling in the Order will be pleasant for thee."[19]

[1] *Durabhisambhava; cf. S.* v, 464; *Sn.* 429, 701. *Comy.* 'not attainable by weaklings.'

[2] *Haranti mano. Mano* in accusative is rare, but found in *Sn.*

...sink or float. Both lustful and malicious thoughts will drag him down, but if he evades those and yet has no skill in attaining serenity (having firm footing, able to live detached whithersoever he goes ... in or out of the water), he will get no advantage from his forest abode ... float on the surface.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
X: Upāsaka-Vagga

Sutta 100

Bhabb-ā-Bhabba Suttaṃ

Unfit to Grow

---

[147]

[1] THUS have I heard:

Once the Exalted One said this:

2. "Monks, by not abandoning these ten conditions
one cannot grow[1] to realize arahantship.

What ten?

3. Passion,
malice,
delusion,
wrath,
grudge,
depreciation,
spite,
jealousy,
stinginess.

Monks, by not abandoning these ten
one cannot grow to realize arahantship.

§

4. Monks, by abandoning these ten conditions
one can grow to realize arahantship.

What ten?

5. Passion,
malice,
delusion,
wrath,
grudge,
depreciation,
spite,
jealousy,
stinginess.

Monks, by abandoning these ten conditions
one can grow to realize arahantship."

---

[1] *Abhabbo* (not becomable).

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 101

Samaṇa-Saññā Suttaṃ

Ideas

---

[148] [210]

[1] THUS have I heard:

Once the Exalted One said this:

2. "Monks, three ideas of a recluse,
if made to grow,
made much of,
complete seven (other) conditions.

What three?

[1] 'I am now come to a state of being an outcast.'

[2] 'My life is dependent upon others.'

[3] 'I must now behave myself differently.'

These three ideas of a recluse,
if made to grow,

made much of,
complete seven (other) conditions.

§

What seven?

[1] He is one who ever and always
makes no pause
in action[2] or practice of virtue;
[2] he is not greedy or covetous;[ed1]
[3] he does no harm to any one;
[4] he is without self-conceit;
[5] he is eager for the training;
[211] **[6]** as regards the necessaries of life he thinks:

'This is[3] my object';
[7] he dwells ardent in energy.

Thus, monks, these three ideas of a recluse,
if made to grow,
if made much of,
complete these seven conditions."

---

[1] *Cf*. § 48. 'Recluse' for *samaṇa (çramaṇa)* is not perfectly fitting, for such were not solitaries. 'Austere' is perhaps nearer the meaning. The usual comment is *samita-pāpatta* (calmed as to wickedness).

[2] *Satata-kārī ... vuttī*.

[3] *Idam atthan ti'ssa = ime paccayā ti*. So also *Comy*. but text has several *v.ll*.

[ed1] *anabhijjhālū hoti*, Omitted by Woodward. Translated here from PED.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 102

Bojjhaṇga Suttaṃ

Limbs of Wisdom[1]

---

[148]

[1] THUS have I heard:

Once the Exalted One said this:

2. "Monks, these seven limbs of wisdom,
if made to grow,
if made much of,
complete the threefold knowledge.

What are the seven?

The limb of wisdom that is mindfulness,
the limb of wisdom which is investigation of Dhamma,
the limb of wisdom which is energy,
the limb of wisdom which is zest,[2]
the limb of wisdom which is tranquillity,
the limb of wisdom which is concentration,
and the limb of wisdom that is equanimity.

These seven complete the threefold knowledge.[3]

§

What is that?

[149] In this connexion a monk recalls his manifold former dwelling, for instance:

One birth,
two births,
three, four, five,
even ten births,
twenty, thirty, forty, fifty births;
even a hundred births,
a thousand, a hundred thousand births.

Likewise the divers folding up of aeons,
the divers unfolding of aeons,
the divers folding-unfolding of aeons.

(remembering):

At that time I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence
rose up again at that time;

then too I had such a name,
was of such a family,
of such complexion,
was thus supported,
thus and thus experienced weal and woe,
had such and such span of life.

As that one,
I deceasing thence rose up again here.

Thus with all details and characteristics
he recalls his manifold former dwellings.

§

With the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds
(so as to say):

Alas, sirs, these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruits of their perverted view -

these beings,
when body broke up,
beyond death rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory!

Or:

Ah, sirs, these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
no scoffers at the Ariyans,
but of sound view
and reaping the fruits of their sound view -
these beings,
when body broke up,
beyond death rose up again in the Happy Bourn
in the heaven world.

Thus with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds.

§

By the destruction of the cankers,
in this same visible state
he attains the heart's release,
the release by insight
that is freed of the cankers,
himself thoroughly comprehending it,
and realizing it abides therein.

So these seven limbs of wisdom, monks, complete this threefold knowledge.'

---

[1] *K.S.* v, 51.

[2] *K.S.* omits.

[3] Bases of psychic power at *K.S.* v, 236

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 103

Micchatta Suttaṃ

Wrongness

---

[149]

[1] THUS have I heard:

Once the Exalted One said this:

"Because of wrongness, monks, there is failure,[1]
not making good.

How so?

From wrong view proceeds wrong thinking.

From wrong wrong thinking proceeds wrong speech.

[212]From wrong speech proceeds wrong action.

From wrong action proceeds wrong living.

From wrong living proceeds wrong effort.

From wrong effort proceeds wrong mindfulness.

From wrong mindfulness proceeds wrong concentration.

From wrong concentration proceeds wrong knowledge.

From wrong knowledge proceeds wrong release.

Thus, monks, because of wrongness there is failure, not making good.

§

But because of rightness there is making good,
not failure.

How so?

From right view proceeds right thinking.

From right wrong thinking, right speech.

From right speech proceeds right action.

From right action proceeds right living.

From right living proceeds right effort.

From right effort proceeds right mindfulness.

From right mindfulness proceeds right concentration.

From right concentration proceeds right knowledge.

From right knowledge proceeds right release.

Thus, monks, because of rightness there is making good, not failure."

[1] *Virādhanā*. *Comy*. *soggato maggato ca virajjhanaṃ; cf*. *D*. ii, 287, *kathaṃ ārādhanā hoti, kathaṃ hoti viraāhanā?* where *Comy*. expl. as *sampādanā* and *asampādanā*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 104

Bīja Suttaṃ

The Seed

---

[150]

[1] THUS have I heard:

Once the Exalted One said this:

"Monks, for a man, a person,
who has wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge
and wrong release,
whatsoever bodily action
is carried to completion and fulfilment
according to that view,
whatsoever action of speech

is carried to completion and fulfilment
according to that view,
whatsoever action of mind
is carried to completion and fulfilment
according to that view,
whatsoever intention
is carried to completion and fulfilment
according to that view,
whatsoever aspiration
is carried to completion and fulfilment
according to that view,
whatsoever resolve
is carried to completion and fulfilment
according to that view,
whatsoever activities of mind (directed thereto) there may be -
all those states conduce to what is unpleasant,
not delightful,
not charming,
not profitable,
to what is painful.

What is the cause of that?

Monks, the view is bad.

■

Suppose, monks, a nimb-seed[1]
or a seed of creeper
or bitter gourd
be planted in moist soil.

[213] Whatever essence it derive from earth or water,
all that conduces to its bitterness,
its acridity,
its unpleasant taste.

What is the cause of that?

The bad nature of the seed, monks.

■

Just so in a man, a person,
who has wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge
and wrong release,
whatsoever bodily action
is carried to completion and fulfilment
according to that view,
whatsoever action of speech
is carried to completion and fulfilment
according to that view,
whatsoever action of mind
is carried to completion and fulfilment
according to that view,
whatsoever intention
is carried to completion and fulfilment
according to that view,
whatsoever aspiration
is carried to completion and fulfilment
according to that view,
whatsoever resolve
is carried to completion and fulfilment
according to that view,
whatsoever activities of mind (directed thereto) there may be -

all those states conduce to what is unpleasant,
not delightful,
not charming,
not profitable,
to what is painful.

What is the cause of that?

Monks, the view is bad.

§

But, monks, for a man, a person,
who has right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge
and right release,
whatsoever bodily action
is carried to completion and fulfilment
according to that view,
whatsoever action of speech
is carried to completion and fulfilment
according to that view,
whatsoever action of mind
is carried to completion and fulfilment
according to that view,
whatsoever intention

is carried to completion and fulfilment
according to that view,
whatsoever aspiration
is carried to completion and fulfilment
according to that view,
whatsoever resolve
is carried to completion and fulfilment
according to that view,
whatsoever activities of mind (directed thereto) there may be -
all those states conduce to what is pleasant,
delightful,
charming,
profitable,
to what is pleasure.

What is the cause?

Monks, that view of his is auspicious.[2]

■

Suppose, monks, a seed of sugar-cane
or paddy
or grape
be planted in moist soil.

Whatsoever essence it derives from earth and water,
all that conduces to its sweetness,
pleasant- **[151]** ness
and delicious flavour.

What is the cause of that?

The happy nature of the seed.

■

Just so, monks, in a man, a person,
who has right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
[214]right knowledge
and right release,
whatsoever bodily action
is carried to completion and fulfilment
according to that view,
whatsoever action of speech
is carried to completion and fulfilment
according to that view,
whatsoever action of mind
is carried to completion and fulfilment
according to that view,
whatsoever intention
is carried to completion and fulfilment
according to that view,
whatsoever aspiration
is carried to completion and fulfilment
according to that view,
whatsoever resolve
is carried to completion and fulfilment
according to that view,
whatsoever activities of mind (directed thereto) there may be -
all those states conduce to what is pleasant,
delightful,
charming,
profitable,
to what is pleasure.

What is the cause?

Monks, that view of his is auspicious.'

---

[1] As at *A*. i, 32 = *G.S*. i, 28.

Bhadda. *PED:* 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 105

Vijjā Suttaṃ

By Knowledge[1]

---

[151]

[1] THUS have I heard:

Once the Exalted One said this:

"Monks, when ignorance leads the way,
by the reaching of states unprofitable,
shamelessness and recklessness
follow in its train.

■

In one who is swayed by ignorance
and is void of sense
wrong view springs up.

■

Wrong view gives rise to wrong thinking,
wrong thinking to wrong speech,
wrong speech gives rise to wrong action,

wrong action gives rise to wrong living,
wrong living gives rise to wrong effort,
wrong effort gives rise to wrong mindfulness,
wrong mindfulness gives rise to wrong concentration,
wrong concentration gives rise to wrong knowledge,
wrong knowledge gives rise to wrong release.[2]

§

But, monks, when knowledge leads the way,
by the attainment of profitable states
the sense of shame and self-restraint
follow in its train.

■

In one who is swayed by knowledge
and has good sense,
right view springs up.

■

Right view gives rise to right thinking,
right thinking to right speech,
right speech gives rise to right action,
right action gives rise to right living,
right living gives rise to right effort,
right effort gives rise to right mindfulness,
right mindfulness gives rise to right concentration,
right concentration gives rise to right knowledge,
right knowledge gives rise to right release.'

[1] *Cf*. *K.S*. v, i (without the last two items).

[2] Wrong release means that the method is wrong and the result illusory. One is deluded into thinking he has won the essential."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 106

Nijjara Suttaṃ

Causes of Wearing Out

---

[151] [215]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten bases of wearing out.[1]

What ten?

For one who has right view, monks,
wrong view is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong view -
those also are worn out in him;

while those divers good, profitable states,
due to right view,
reach fullness of culture.[2]

■

[152] For one who has right thinking, monks,
wrong thinking is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong thinking -
those also are worn out in him;
while those divers good, profitable states,
due to right thinking,
reach fullness of culture.

■

For one who has right speech, monks,
wrong speech is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong speech -
those also are worn out in him;
while those divers good, profitable states,
due to right speech,
reach fullness of culture.

■

For one who has right action, monks,
wrong action is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong action -
those also are worn out in him;

while those divers good, profitable states,
due to right action,
reach fullness of culture.

■

For one who has right living,
wrong living is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong living -
those also are worn out in him;
while those divers good, profitable states,
due to right living,
reach fullness of culture.

■

For one who has right effort,
wrong effort is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong effort -
those also are worn out in him;
while those divers good, profitable states,
due to right effort,
reach fullness of culture.

■

For one who has right mindfulness,
wrong mindfulness is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong mindfulness -
those also are worn out in him;
while those divers good, profitable states,

due to right mindfulness,
reach fullness of culture.

■

For one who has right concentration,
wrong concentration is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong concentration -
those also are worn out in him;
while those divers good, profitable states,
due to right concentration,
reach fullness of culture.

■

[216]For one who has right knowledge,
wrong knowledge is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong knowledge -
those also are worn out in him;
while those divers good, profitable states,
due to right knowledge,
reach fullness of culture.

■

For one who has right release,
wrong release is worn out,
and those divers evil, unprofitable states
which come into being
because of wrong release -
those also are worn out in him;
while those divers good, profitable states,

due to right release,
reach fullness of culture.

These, monks, are the ten basic causes of wearing out.'

---

[1] *Nijjara; cf*. G.S. ii, 209.

[2] *Bhāvanā-pāripūriṃ, A*. i, 43.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 107

Dhovana Suttaṃ

The Ablution

---

[152]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, in the southern districts
there is an ablution.[1]

On that occasion
there are food and drink,
food soft and hard,
syrups and drinks,[2]
dancing,
singing
and music of instruments.

■

But, monks, this is just a wiping,
not a wiping out,[3]
I declare.

For that ablution is low,
common,
vulgar,
unariyan,
not bringing profit;
it conduces not to revulsion,
to fading,
to ending,
to calming,
to comprehension
and illumination,
it conduces not to nibbāna.

§

Now, monks, I will teach you
the Ariyan ablution,
a washing which conduces to downright revulsion,
fading,
ending,
calming,
comprehension,
illumination,
which conduces to nibbāna -
an ablution whereby beings
whose nature it is to be reborn

are released from rebirth;
whereby beings whose nature it is to decay
are released from decay;
whereby beings whose nature it is to die
are released from death;
whereby beings to whom belong sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair.

Do ye listen to it attentively and I will speak."

■

"We will, sir," replied those monks to the Exalted One,
who said:

■

'And of what sort, monks,
is that Ariyan ablution,
a washing which conduces to downright revulsion,
[217]fading,
ending,
calming,
comprehension,
illumination,
which conduces to nibbāna -
an ablution whereby beings
whose nature it is to be reborn
are released from rebirth;

whereby beings whose nature it is to decay
are released from decay;
whereby beings whose nature it is to die
are released from death;
whereby beings to whom belong sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair?

■

[153] For one who has right view, monks,
wrong view is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong view -
those also are washed away from him;
while those divers good,
profitable states due to right view
reach fullness of culture.

■

For one who has right thinking, monks,
wrong thinking is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong thinking -
those also are washed away from him;
while those divers good,

profitable states due to right thinking
reach fullness of culture.

■

For one who has right speech, monks,
wrong speech is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong speech -
those also are washed away from him;
while those divers good,
profitable states due to right speech
reach fullness of culture.

■

For one who has right action, monks,
wrong action is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong action -
those also are washed away from him;
while those divers good,
profitable states due to right action
reach fullness of culture.

■

For one who has right living, monks,
wrong living is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong living -
those also are washed away from him;
while those divers good,

profitable states due to right living
reach fullness of culture.

■

For one who has right effort, monks,
wrong effort is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong effort -
those also are washed away from him;
while those divers good,
profitable states due to right effort
reach fullness of culture.

■

For one who has right mindfulness, monks,
wrong mindfulness is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong mindfulness -
those also are washed away from him;
while those divers good,
profitable states due to right mindfulness
reach fullness of culture.

■

For one who has right concentration, monks,
wrong concentration is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong concentration -
those also are washed away from him;
while those divers good,

profitable states due to right concentration
reach fullness of culture.

■

For one who has right right knowledge, monks,
wrong knowledge is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong knowledge -
those also are washed away from him;
while those divers good,
profitable states due to right knowledge
reach fullness of culture.

■

For one who has right release, monks,
wrong release is washed away,
and those divers evil,
unprofitable states
which come to be because of wrong release -
those also are washed away from him;
while those divers good,
profitable states due to right release
reach fullness of culture.

■

This indeed, monks, is the Ariyan ablution,
a washing which conduces to downright revulsion,
fading,
ending,
calming,
comprehension,
illumination,
to *nibbāna*. -

an ablution whereby beings whose nature it is to be reborn
are released from rebirth;
whereby beings whose nature it is to decay
are released from decay;
whereby beings whose nature it is to die
are released from death;
whereby beings to whom belong sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair."

---

[1] *Dhovana*. *Comy*. 'a bone-washing ceremony. In those parts bodies are not burned but buried. Afterwards the bones are dug up, dried and washed with ceremonies of lamentation.' For Ariyan washing, *cf*. *S*. v, 389 *(ajjhattaṃ nahānaṃ)*.

[2] *Leyya peyya* as at *Mil.P.* 2.

[3] *N'eiaṃ n'atthi ti* (non-existence) as at beginning of next sutta. We find *atthitā* and *n'atthitā*. Or should it be *naṭṭhi (nassati)*, annihilation?

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 108

Tikicchaka Suttaṃ

Physic

---

[153] [218]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, physicians administer a purge
for checking sickness arising from bile,
phlegm,
for checking sickness arising from wind.[1]

■

This is a purge, monks, but not a wiping out,
I declare.

■

Now, monks, I will teach you the Ariyan purge,
a purge which works and fails not;
a purge by which beings subject to rebirth
are released from rebirth;
whereby beings subject to decay
are released from decay;
whereby beings subject to death
are released from death;
whereby beings subject to sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair.

Do ye listen to it attentively and I will speak."

■

"We will, sir," replied those monks to the Exalted One,
who said this:

■

'And of what sort, monks,
is the Ariyan purge which works and fails not;
a purge by which beings subject to rebirth
are released from rebirth;
whereby beings subject to decay
are released from decay;
whereby beings subject to death
are released from death;
whereby beings subject to sorrow and lamentation,

woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair?

■

For one who has right view, monks,
wrong view is purged away,
and those divers evil,
unprofitable states
which come to be because of wrong view -
those also are purged away from him;
while those divers good,
profitable states due to right view
reach fullness of culture.

■

For one who has right thinking, monks,
wrong thinking is purged away,
and those divers evil,
unprofitable states
which come to be because of wrong thinking -
those also are purged away from him;
while those divers good,
profitable states due to right thinking
reach fullness of culture.

■

For one who has right speech, monks,
wrong speech is purged away,

and those divers evil,
unprofitable states
which come to be because of wrong speech -
those also are purged away from him;
while those divers good,
profitable states due to right speech
reach fullness of culture.

■

For one who has right action, monks,
wrong action is purged away,
and those divers evil,
unprofitable states
which come to be because of wrong action -
those also are purged away from him;
while those divers good,
profitable states due to right action
reach fullness of culture.

■

For one who has right living, monks,
wrong living is purged away,
and those divers evil,
unprofitable states
which come to be because of wrong living -
those also are purged away from him;
while those divers good,
profitable states due to right living
reach fullness of culture.

■

For one who has right effort, monks,
wrong effort is purged away,
and those divers evil,

unprofitable states
which come to be because of wrong effort -
those also are purged away from him;
while those divers good,
profitable states due to right effort
reach fullness of culture.

■

For one who has right mindfulness, monks,
wrong mindfulness is purged away,
and those divers evil,
unprofitable states
which come to be because of wrong mindfulness -
those also are purged away from him;
while those divers good,
profitable states due to right mindfulness
reach fullness of culture.

■

For one who has right concentration, monks,
wrong concentration is purged away,
and those divers evil,
unprofitable states
which come to be because of wrong concentration -
those also are purged away from him;
while those divers good,
profitable states due to right concentration
reach fullness of culture.

■

For one who has right right knowledge, monks,
wrong knowledge is purged away,
and those divers evil,
unprofitable states

which come to be because of wrong knowledge -
those also are purged away from him;
while those divers good,
profitable states due to right knowledge
reach fullness of culture.

■

For one who has right release, monks,
wrong release is purged away,
[219]and those divers evil,
unprofitable states
which come to be because of wrong release -
[154] those also are purged away from him;
while those divers good,
profitable states due to right release
reach fullness of culture.

■

This indeed, monks, is the Ariyan purge,
is the Ariyan purge which works and fails not;
a purge by which beings subject to rebirth
are released from rebirth;
whereby beings subject to decay
are released from decay;
whereby beings subject to death
are released from death;
whereby beings subject to sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,

dejection
and despair.'

---

[1] *Cf*. *K.S*. iv, 155 and notes; refs, to *Mil.P*. 134, etc.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 109

Vamana (Niddhamanaṃ) Suttaṃ

Ejection[1]

---

[154]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, physicians administer an emetic
for checking sickness arising from bile,
phlegm,
for checking sickness arising from wind.

This is an emetic, monks, but not a wiping out,
I declare.

■

Now, monks, I will teach you the Ariyan emetic,
an emetic which works and fails not;

an emetic by which beings subject to rebirth
are released from rebirth;
whereby beings subject to decay
are released from decay;
whereby beings subject to death
are released from death;
whereby beings subject to sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair.

Do ye listen to it attentively and I will speak."

■

"We will, sir," replied those monks to the Exalted One,
who said this:

■

'And of what sort, monks,
is the Ariyan emetic which works and fails not;
an emetic by which beings subject to rebirth
are released from rebirth;
whereby beings subject to decay
are released from decay;
whereby beings subject to death
are released from death;
whereby beings subject to sorrow and lamentation,
woe,
dejection

and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair?

■

For one who has right view, monks,
wrong view is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong view -
those also are vomited away from him;
while those divers good,
profitable states due to right view
reach fullness of culture.

■

For one who has right thinking, monks,
wrong thinking is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong thinking -
those also are vomited away from him;
while those divers good,
profitable states due to right thinking
reach fullness of culture.

■

For one who has right speech, monks,
wrong speech is vomited away,
and those divers evil,
unprofitable states

which come to be because of wrong speech -
those also are vomited away from him;
while those divers good,
profitable states due to right speech
reach fullness of culture.

■

For one who has right action, monks,
wrong action is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong action -
those also are vomited away from him;
while those divers good,
profitable states due to right action
reach fullness of culture.

■

For one who has right living, monks,
wrong living is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong living -
those also are vomited away from him;
while those divers good,
profitable states due to right living
reach fullness of culture.

■

For one who has right effort, monks,
wrong effort is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong effort -

those also are vomited away from him;
while those divers good,
profitable states due to right effort
reach fullness of culture.

■

For one who has right mindfulness, monks,
wrong mindfulness is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong mindfulness -
those also are vomited away from him;
while those divers good,
profitable states due to right mindfulness
reach fullness of culture.

■

For one who has right concentration, monks,
wrong concentration is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong concentration -
those also are vomited away from him;
while those divers good,
profitable states due to right concentration
reach fullness of culture.

■

For one who has right right knowledge, monks,
wrong knowledge is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong knowledge -
those also are vomited away from him;

while those divers good,
profitable states due to right knowledge
reach fullness of culture.

■

For one who has right release, monks,
wrong release is vomited away,
and those divers evil,
unprofitable states
which come to be because of wrong release -
those also are vomited away from him;
while those divers good,
profitable states due to right release
reach fullness of culture.

■

This indeed, monks, is the Ariyan emetic,
is the Ariyan emetic which works and fails not;
an emetic by which beings subject to rebirth
are released from rebirth;
whereby beings subject to decay
are released from decay;
whereby beings subject to death
are released from death;
whereby beings subject to sorrow and lamentation,
woe,
dejection
and despair,
are released from
sorrow and lamentation,
woe,
dejection
and despair."

[1] *Niddhamanaṃ* is the *uddāna* (title) of this sutta, for text's *vamaṇa* (vomit).

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 110

Niddhamaniya (Vamana) Suttaṃ

To be Ejected

---

[154] [220]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states are to be ejected.

What ten?

For one who has right view, monks,
wrong view is ejected,[1]
[221]and those divers evil,
unprofitable states
which come to be because of wrong view -
those also are ejected;
while those divers good,

profitable states due to right view
reach fullness of culture.

■

For one who has right thinking, monks,
wrong thinking is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong thinking -
those also are ejected;
while those divers good,
profitable states due to right thinking
reach fullness of culture.

■

For one who has right speech, monks,
wrong speech is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong speech -
those also are ejected;
while those divers good,
profitable states due to right speech
reach fullness of culture.

■

For one who has right action, monks,
wrong action is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong action -
those also are ejected;
while those divers good,

profitable states due to right action
reach fullness of culture.

■

For one who has right living, monks,
wrong living is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong living -
those also are ejected;
while those divers good,
profitable states due to right living
reach fullness of culture.

■

For one who has right effort, monks,
wrong effort is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong effort -
those also are ejected;
while those divers good,
profitable states due to right effort
reach fullness of culture.

■

For one who has right mindfulness, monks,
wrong mindfulness is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong mindfulness -
those also are ejected;
while those divers good,

profitable states due to right mindfulness
reach fullness of culture.

■

For one who has right concentration, monks,
wrong concentration is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong concentration -
those also are ejected;
while those divers good,
profitable states due to right concentration
reach fullness of culture.

■

For one who has right right knowledge, monks,
wrong knowledge is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong knowledge -
those also are ejected;
while those divers good,
profitable states due to right knowledge
reach fullness of culture.

■

For one who has right release, monks,
wrong release is ejected,
and those divers evil,
unprofitable states
which come to be because of wrong release -
those also are ejected;
while those divers good,

profitable states due to right release
reach fullness of culture.

"Monks, these are the ten states to be ejected.

---

[1] *Niddhantā = niddhamitā, Comy. Uddāna* has no title.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 111

Paṭhama Asekha Suttaṃ

Adept (a)

---

[154]

[1] THUS have I heard:

Now a certain monk came to see the Exalted One,
and on coming to
him greeted him courteously,
and after the exchange of greetings and reminiscent talk
sat down at one side.

So seated he said:

"Sir, the words 'an adept, an adept,'[1] are used.

Pray, sir, how far is a monk an adept?"

"In this matter, monk, a monk is possessed
of the right view of an adept,
of an adept's right thinking,
of an adept's right speech,
of an adept's right action,
of an adept's right living,

of an adept's right effort,
of an adept's right mindfulness,
of an adept's right concentration,
of an adept's right knowledge
of an adept's right release.

Thus far a monk is an adept."

---

[1] *Asekho* (not-pupil). At *K.S.* ii, 84 *ff.*, it is possible to be one by insight and to declare gnosis without any super-powers. At *K.S.* v, 154, 265, the adept is such by cultivating the Arisings of Mindfulness; at *K.S.* v, 204, the Five controlling faculties. It is generally applied to defining the arahant, *K.S.* iii, 69. For an adept's virtues see *G.S.* i, 199. Thus the arahant is *asekha,* a master, not a pupil. In theosophical teachings the *asekha* is the next, but much higher stage than that of Arahant, and this is called 'the fifth initiation.'

Aṇguttara Nikāya
X. Dasaka-Nipāta
XI: Samaṇa-Saññā-Vagga

Sutta 112

Dutiya Asekha (Asekhiya-Dhamma) Suttaṃ

Adept (b)

---

[154] [222]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten qualities of an adept.

What ten?

An adept's right view,
an adept's right thinking,
an adept's right speech,
an adept's right action,
an adept's right living,
an adept's right effort,
an adept's right mindfulness,
an adept's right concentration,

an adept's right knowledge
an adept's right release.

These are these ten qualities of an adept"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 113

Paṭhama Adhamma Suttaṃ

Not-Dhamma (a)

---

[155]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, not-Dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

When one knows not-dhamma
and not-aim,
and dhamma
and aim,
one should fare onward according to Dhamma
and according to aim.

■

And what are not-Dhamma and not-aim?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

These are called
'not-Dhamma and not-aim.'

■

And what are dhamma and aim?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are called
'dhamma and aim.'

Monks, not-Dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

When one knows these two (pairs of) things,
one should fare onward according to Dhamma
and according to aim.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 114

Dutiya Adhamma Suttaṃ

Not-Dhamma (b)

---

[155]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, not-Dhamma
and Dhamma
are to be understood,
likewise not-aim
and aim.

When one knows not-Dhamma
and Dhamma,
and not-aim
and aim,
one should fare onward according to Dhamma
and according to aim.

§

And what are not-Dhamma and not-aim?

Wrong view, monks, is not-Dhamma;
right view is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

■

Wrong thinking, monks, is not-Dhamma;
right thinking is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong thinking,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right thinking
reach fullness of culture,
that is the aim.

■

Wrong speech, monks, is not-Dhamma;
right speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right speech
reach fullness of culture,
that is the aim.

■

Wrong action, monks, is not-Dhamma;
right action is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong action,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right action
reach fullness of culture,
that is the aim.

■

Wrong living, monks, is not-Dhamma;
right living is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong living,

that is not-aim;
whereas whatsoever divers good,
profitable states
due to right living
reach fullness of culture,
that is the aim.

■

Wrong effort, monks, is not-Dhamma;
right effort is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong effort,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right effort
reach fullness of culture,
that is the aim.

■

Wrong mindfulness, monks, is not-Dhamma;
right mindfulness is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong mindfulness,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right mindfulness
reach fullness of culture,
that is the aim.

■

Wrong concentration, monks, is not-Dhamma;
right concentration is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong concentration,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right concentration
reach fullness of culture,
that is the aim.

■

Wrong knowledge, monks, is not-Dhamma;
right knowledge is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong knowledge,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right knowledge
reach fullness of culture,
that is the aim.

■

[224]Wrong release, monks, is not-Dhamma;
right release is Dhamma;
also whatsoever divers evil,
unprofitable states

come to be
because of wrong release,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right release
reach fullness of culture,
that is the aim[ed1].

§

"Monks, not-Dhamma
and Dhamma
are to be understood,
likewise not-aim
and aim.

When one knows not-Dhamma
and Dhamma,
and not-aim
and aim,
one should fare onward according to Dhamma
and according to aim.

What I have said was said because of this."

[ed1] Woodward switches to 'profit' here.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 115

Dutiya Adhamma Suttaṃ

Not-Dhamma (c)

---

[156]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, not-Dhamma should be understood and dhamma;
not-aim should be understood and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

Thus spake the Exalted One.

So saying the Wellfarer rose from his seat and entered the residence.[1]

§

Now not long after the Exalted One was gone
it occurred to those monks:

"The Exalted One, having given us this pronouncement in brief,[2]
without explaining its meaning in detail,
has risen from his seat
and entered the residence,
after saying:

'Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward.'

Now who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?"

■

Then it occurred to those monks:

"There is this venerable Ānanda,
one praised by the Master[3]
and honoured by his discerning fellows in the Brahma-life.

This venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Ānanda,
suppose on coming to him
we ask the venerable Ānanda the meaning of this.

According as he shall expound it to us,
so will we bear it in mind."

■

Accordingly those monks went to see the venerable Ānanda
and on coming to him
greeted him courteously, and,
after exchange of greetings and reminiscent talk,
sat down at one side.

So seated they said this to him:

"Ānanda, your reverence,
the Exalted One,
after having given us this pronouncement in brief:

'Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward.'

-but without expounding its meaning in detail
rose from his seat

and entered the residence.

Now, your reverence, to us here it occurred
not long after the Exalted One was gone:

'The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
has risen from his seat
and entered the residence,
after saying:

"Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

Now who could expound to us in detail
the meaning of this pronouncement made in brief
by the Exalted One?'

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by his discerning fellows in the Brahma-life.

This venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Ānanda,
suppose on coming to him

we ask the venerable Ānanda the meaning of this.

According as he shall expound it to us,
so will we bear it in mind.'

Let the venerable Ānanda go into details."[4]

■

"Now, your reverences,
suppose a man aiming at sound timber,[5]
searching for sound timber,
ranging about in his quest for sound timber,
should neglect the root,
the trunk of a great upstanding tree of sound timber,
arid think he must search for sound timber
in the branches and foliage.

This is just what has happened to your reverences.

For, though you had the Master face to face,
you passed by[6] that Exalted One,
and think that I am the one to be questioned in this matter.

Your reverences,
that Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of dhamma,
the Wayfarer[7] is he.

Surely that was the time
for you to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to you,
so should ye bear it in mind."

■

"Surely it is true, your reverence,
that the Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of dhamma,
the Wayfarer is he.

Moreover that was indeed the time for us to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to us,
so should we bear it in mind.

Still we thought:

'The venerable Ānanda is praised by the Master
and honoured by his discerning fellows in the Brahma-life.

The venerable Ānanda is capable of expounding to us in detail
the meaning of this pronouncement made in brief
by the Exalted One.'

So let the venerable Ānanda go into details
and not think it a troublesome thing."[8]

§

"Well, your reverences,
do you listen.

Attend carefully
and I will speak."

"We will, your reverence,"
replied those monks to the venerable Ānanda,
who then said:

"Now as to that pronouncement which the Exalted One made in brief,
without explaining its meaning in detail,
namely:

'Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward.'

your reverences,
what is not-Dhamma and what is dhamma?

What is not-aim and what is aim?

■

'Wrong view, your reverences, is not-Dhamma;
right view is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

■

Wrong thinking, your reverences, is not-Dhamma;
right thinking is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong thinking,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right thinking
reach fullness of culture,
that is the aim.

■

Wrong speech, your reverences, is not-Dhamma;
right speech is dhamma;
also whatsoever divers evil,
unprofitable states

come to be
because of wrong speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right speech
reach fullness of culture,
that is the aim.

■

Wrong action, your reverences, is not-Dhamma;
right action is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong action,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right action
reach fullness of culture,
that is the aim.

■

Wrong living, your reverences, is not-Dhamma;
right living is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong living,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right living

reach fullness of culture,
that is the aim.

■

Wrong effort, your reverences, is not-Dhamma;
right effort is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong effort,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right effort
reach fullness of culture,
that is the aim.

■

Wrong mindfulness, your reverences, is not-Dhamma;
right mindfulness is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong mindfulness,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right mindfulness
reach fullness of culture,
that is the aim.

■

Wrong concentration, your reverences, is not-Dhamma;
right concentration is dhamma;

also whatsoever divers evil,
unprofitable states
come to be
because of wrong concentration,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right concentration
reach fullness of culture,
that is the aim.

■

Wrong knowledge, your reverences, is not-Dhamma;
right knowledge is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong knowledge,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right knowledge
reach fullness of culture,
that is the aim.

■

Wrong release, your reverences, is not-Dhamma;
right release is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong release,
that is not-aim;
whereas whatsoever divers good,

profitable states
due to right release
reach fullness of culture,
that is the aim.

■

Thus, your reverences,
as to that pronouncement made by the Exalted one in brief,
without explaining its meaning in detail,
namely:

'Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward.'

such do I understand to be the meaning in detail of what was not explained in detail.

But if ye wish it
ye should approach the Exalted One himself
and question him on this matter,
and according as the Exalted One explains it to you
so do ye bear it in mind."

"Very good, sir,"
replied those monks to the venerable Ānanda,
and praised his words,
thanked him
and rose up and went away to see the Exalted One.

§

On coming to the Exalted One they saluted him
and sat down at one side.

So seated they said:[ed1]

"The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
rose from his seat
and entered the residence,
after saying:

'Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward.'

Now not long after the Exalted One was gone
it occurred to us:

'Now who could expound to us in detail
the meaning of this pronouncement made in brief by the Exalted One?'

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master

and honoured by his discerning fellows in the Brahma-life.

This venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Ānanda,
suppose on coming to him we ask the venerable Ānanda the meaning of this.

According as he shall expound it to us,
so will we bear it in mind.'

Accordingly we went to see the venerable Ānanda
and on coming to him greeted him courteously, and,
after exchange of greetings and reminiscent talk,
sat down at one side.

So seated we said this to the venerable Ānanda:

'Ānanda, your reverence, the Exalted One,
after having given us this pronouncement in brief:

"Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

-but without expounding its meaning in detail
rose from his seat
and entered the residence.

Now, your reverence,
to us here it occurred not long after the Exalted One was gone:

'The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
has risen from his seat
and entered the residence,
after saying:

"Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

Now who could expound to us in detail
the meaning of this pronouncement made in brief
by the Exalted One?'

Then it occurred to us:

'There is this venerable Ānanda,
one praised by the Master
and honoured by his discerning fellows in the Brahma-life.

This venerable Ānanda is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Ānanda,
suppose on coming to him
we ask the venerable Ānanda the meaning of this.

According as he shall expound it to us,
so will we bear it in mind.

Let the venerable Ānanda go into details.'

[Then the Venerable Ānanda, said:]

'Now, your reverences, suppose a man aiming at sound timber,
searching for sound timber,
ranging about in his quest for sound timber,
should neglect the root,
the trunk of a great upstanding tree of sound timber,
and think he must search for sound timber
in the branches and foliage.

This is just what has happened to your reverences.

For, though you had the Master face to face,
you passed by that Exalted One,
and think that I am the one to be questioned in this matter.

Your reverences,
that Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of dhamma,
the Wayfarer is he.

Surely that was the time for you to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to you,
so should ye bear it in mind.'

'Surely it is true, your reverence,
that the Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of dhamma,
the Wayfarer is he.

Moreover that was indeed the time for us to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to us,
so should we bear it in mind.

Still we thought:

The venerable Ānanda is praised by the Master
aad honoured by his discerning fellows in the Brahma-life.

The venerable Ānanda is capable of expounding to us in detail
the meaning of this pronouncement made in brief
by the Exalted One.

So let the venerable Ānanda go into details
and not think it a troublesome thing.'

'Well, your reverences,
do you listen.

Attend carefully
and I will speak."

'We will, your reverence,'
we replied to the venerable Ānanda,
who then said:

'Now as to that pronouncement which the Exalted One made in brief,
without explaining its meaning in detail,
namely:

"Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

your reverences,
what is not-Dhamma
and what is dhamma?

What is not-aim
and what is aim?

Wrong view, your reverences, is not-Dhamma;
right view is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states

due to right view
reach fullness of culture,
that is the aim.

Wrong thinking, your reverences, is not-Dhamma;
right thinking is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong thinking,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right thinking
reach fullness of culture,
that is the aim.

Wrong speech, your reverences, is not-Dhamma;
right speech is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right speech
reach fullness of culture,
that is the aim.

Wrong action, your reverences, is not-Dhamma;
right action is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong action,

that is not-aim;
whereas whatsoever divers good,
profitable states
due to right action
reach fullness of culture,
that is the aim.

Wrong living, your reverences, is not-Dhamma;
right living is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong living,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right living
reach fullness of culture,
that is the aim.

Wrong effort, your reverences, is not-Dhamma;
right effort is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong effort,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right effort
reach fullness of culture,
that is the aim.

Wrong mindfulness, your reverences, is not-Dhamma;
right mindfulness is dhamma;
also whatsoever divers evil,

unprofitable states
come to be
because of wrong mindfulness,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right mindfulness
reach fullness of culture,
that is the aim.

Wrong concentration, your reverences, is not-Dhamma;
right concentration is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong concentration,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right concentration
reach fullness of culture,
that is the aim.

Wrong knowledge, your reverences, is not-Dhamma;
right knowledge is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong knowledge,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right knowledge
reach fullness of culture,
that is the aim.

Wrong release, your reverences, is not-Dhamma;
right release is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong release,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right release
reach fullness of culture,
that is the aim.

Thus, your reverences, as to that pronouncement made in brief,
without explaining its meaning in detail,
namely:

"Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

such do I understand to be the meaning in detail of what was not explained in detail.

But if ye wish it
ye should approach the Exalted One himself
and question him on this matter,
and according as the Exalted One explains it to you
so do ye bear it in mind.'"

"Well done, monks!

Well done, monks!

A sage is Ānanda,
of great wisdom is Ānanda, monks.

If you had come to me
and asked me the meaning of this,
I should have explained it even so myself,
even as it is explained by Ānanda:[ed2]

"Monks, not-Dhamma should be understood
and dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and dhamma,
knowing not-aim and aim
according to dhamma and aim
should one fare onward."

■

What, monks,
is not-Dhamma
and what is dhamma
what is not-aim
and what is aim?

■

Wrong view, monks, is not-Dhamma;
right view is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;

whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

■

Wrong thinking, monks, is not-Dhamma;
right thinking is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong thinking,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right thinking
reach fullness of culture,
that is the aim.

■

Wrong speech, monks, is not-Dhamma;
right speech is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right speech
reach fullness of culture,
that is the aim.

■

Wrong action, monks, is not-Dhamma;
right action is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong action,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right action
reach fullness of culture,
that is the aim.

■

Wrong living, monks, is not-Dhamma;
right living is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong living,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right living
reach fullness of culture,
that is the aim.

■

Wrong effort, monks, is not-Dhamma;
right effort is dhamma;
also whatsoever divers evil,
unprofitable states

come to be
because of wrong effort,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right effort
reach fullness of culture,
that is the aim.

■

Wrong mindfulness, monks, is not-Dhamma;
right mindfulness is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong mindfulness,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right mindfulness
reach fullness of culture,
that is the aim.

■

Wrong concentration, monks, is not-Dhamma;
right concentration is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong concentration,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right concentration

reach fullness of culture,
that is the aim.

■

Wrong knowledge, monks, is not-Dhamma;
right knowledge is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong knowledge,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right knowledge
reach fullness of culture,
that is the aim.

■

Wrong release, monks, is not-Dhamma;
right release is dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong release,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right release
reach fullness of culture,
that is the aim.

This is just the meaning of that thing,
and so do ye bear it in mind,"

[1] At *SA*. ii, 388, *Comy*. thinks the Master retired so that Ānanda might have a chance to sing his praises in his absence! *Cf*. *K.S*. iv, 57, for a similar instance, where a few words are worked up into a discourse, the truth of which is afterwards confirmed by the teacher himself.

[2] *Uddesaṃ*. *Comy*. *mātikaṃ nikkhipitvā,* 'laying down a summary.'

[3] *Comy*. 'in five matters declared topmost.'

[4] *Vibhajatu*.

[5] Simile at *M*. i, 111; *S*. iv, 94; below, text 256.

[6] *Atisitvā (atisarati),* but *Comy*. *atiyitvā; cf*. *A*. i, 66 and *acceti*.

[7] *Tathāgato*.

[8] *Agaruṃ katvā; cf*. *SA*. ii, 389, 'without making us ask again and again,' the trouble may refer to either party. Elsewhere I have translated, 'and not put us to further trouble.'

[ed1] The whole of this section, down to "Well done, monks!" is abbreviated by Woodward as follows:
(and they repeated their thoughts of a visit to Ānanda) ... So, sir, we went to see the venerable Ānanda and asked him the meaning of this. Then to us here the meaning of it was well detailed with these reasons, in these words, in these particulars by the venerable Ānanda.'
The detailed meaning, but not the introductory matter, is abbreviated in a similar way in the Pali, not with the more usual "...pe..." .

[ed2] At this point Woodward, following the Pali, abbreviates by omitting the final repetition completely, but we have many cases where the usual habit is

as here in this version. The idea is rehersal to insure accurate memory. The commentary cited by Woodward above would have the initial exposition in brief be a simple excuse by Gotama to hear his own praises. This is unworthy of the commentator, not to mention Gotama, and more likely is the knowledge from previous experience, that Ānanda or some other Bhikkhu of experience would be sought out by the bhikkhus and that the teaching would by that become further developed and memorialized. We can see from the previous few suttas that this is an evolving sutta and the development here is one we have seen prevously for other suttas.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 116

Ajita Suttaṃ

Ajita

---

[159]

[1][pts] THUS have I heard:

Now Ajita[1] the Wanderer came to see the Exalted One,
and on reaching him
greeted him courteously,
and after the exchange of greetings and reminiscent talk
sat down at one side.

So seated Ajita the Wanderer said:

"Master Gotama, we have a fellow in the Brahma-life
who is reckoned a sage.

He has thought out as many as five hundred mental states[2]
with which the holders of other views
when reproached can know:

'We are reproached,'"

■

But the Exalted One called to the monks, saying:

"Monks, do ye bear in mind
the grounds for (being called) a sage?"

"Now is the time for this, Exalted One!

Now is the time for this, 0 Exalted One!

Whatever the Exalted One may say,
on hearing it from the Exalted One
the monks will bear it in mind."

■

"Then listen, monks.

Pay careful attention and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

§

[1] "In this matter, monks,
a certain one counters
and crushes speech
that is not-dhamma speech[3]
with similar speech.

Thereby he excites a company
that is a not-dhamma company
so that it becomes uproarious and noisy,
shouting:

'A sage indeed!

A sage indeed!'

■

[160] [2] And the same thing happens when a certain one with not-dhamma speech counters and crushes dhamma-speech.

■

[3] Again, in this matter, a certain one with speech that is both dhamma-speech and not-dhamma speech counters and crushes what is not-dhamma speech, with the same results to a company that is a not-dhamma company.

■

[4] Yet again a certain one with dhamma-speech counters and crushes not-dhamma speech.

Thereby he excites a dhamma-company,
thereby that dhamma-company becomes uproarious and noisy, shouting:

'A sage indeed!

A sage indeed!'

§

Monks, not-Dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.

§

What, monks,
is not-Dhamma
and what is Dhamma
what is not-aim
and what is aim?

■

Wrong view, monks, is not-Dhamma;
right view is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

■

Wrong thinking, monks, is not-Dhamma;
right thinking is Dhamma;
also whatsoever divers evil,

unprofitable states
come to be
because of wrong thinking,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right thinking
reach fullness of culture,
that is the aim.

■

Wrong speech, monks, is not-Dhamma;
right speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right speech
reach fullness of culture,
that is the aim.

■

Wrong action, monks, is not-Dhamma;
right action is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong action,
that is not-aim;
whereas whatsoever divers good,
profitable states

due to right action
reach fullness of culture,
that is the aim.

■

Wrong living, monks, is not-Dhamma;
right living is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong living,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right living
reach fullness of culture,
that is the aim.

■

Wrong effort, monks, is not-Dhamma;
right effort is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong effort,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right effort
reach fullness of culture,
that is the aim.

■

Wrong mindfulness, monks, is not-Dhamma;
right mindfulness is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong mindfulness,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right mindfulness
reach fullness of culture,
that is the aim.

■

Wrong concentration, monks, is not-Dhamma;
right concentration is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong concentration,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right concentration
reach fullness of culture,
that is the aim.

■

Wrong knowledge, monks, is not-Dhamma;
right knowledge is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong knowledge,

that is not-aim;
whereas whatsoever divers good,
profitable states
due to right knowledge
reach fullness of culture,
that is the aim.

■

Wrong release, monks, is not-Dhamma;
right release is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong release,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right release
reach fullness of culture,
that is the aim.

§

"Monks, not-Dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-Dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.'

It was on this account that these words were said."

---

[1] Not found elsewhere. There are monks of this name, and the well-known man of the hair garment. *V.l*. of *uddāna* has *Ājina*.

[2] *Citta-ṭ-ṭhānā* (the word does not occur in *Indexes* or *P. Dict*.) = *citt'uppāda, Comy*.

[3] Not *about* Dhamma, but according to Dhamma.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 117

Saṇgārava Suttaṃ

Saṇgārava

---

[160] [232]

[1] THUS have I heard:

Now the brāhmin Saṇgārava[1] came to see the Exalted One,
and on coming to him
greeted him courteously, and,
after the exchange of greetings and reminiscent talk,
sat down at one side.

So seated he said this to the Exalted One:

"Pray, Master Gotama, what is 'the hither shore,' what is 'the further shore'?"

§

"Wrong view, Saṇgārava, is the hither shore,
right view the further shore.

■

Wrong thinking is the hither shore,
right thinking the further shore.

■

Wrong speech is the hither shore,
right speech the further shore.

■

Wrong action is the hither shore,
right action the further shore.

■

Wrong living is the hither shore,
right living the further shore.

■

Wrong effort is the hither shore,
right effort the further shore.

■

Wrong mindfulness is the hither shore,
right mindfulness the further shore.

■

Wrong concentration is the hither shore,
right concentration the further shore.

■

Wrong knowledge is the hither shore,
right knowledge the further shore.

■

Wrong release is the hither shore,
right knowledge the further shore.

■

This, brāhmin, is the hither shore:
that is the further shore.

Few are they of mortal men
Who have reached the further shore;
But the crowd of other folk
On this side fare up and down.
[161] When dhamma rightly is revealed,
Who by dhamma fare along,
They shall reach the shore and pass
The realm of death so hard to cross.
Giving up the state of darkness
Let the wise pursue the light.
Giving up home for the homeless,
In solitude where joys are rare,
Let him long for bliss unbounded.
Leaving lusts and owning naught
Let the wise man cleanse himself
From the passions of the heart.
[233]They who in the limbs of wisdom
Rightly make the mind to grow,
Glad to have surrendered clinging,

Glad to be from grasping free,
Canker-cured they, all-resplendent
I' the world are quenchèd utterly.'[2]

---

[1] *Cf*. *S*. i, 183; v, 121; *A*. 1, 168; iii, 230.

[2] *Parinibbuto*. *Gāthās* at *Dhp*. *vv*. 85-9; *K.S*. v, 22; again next sutta.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 118

Orima-Tīra Suttaṃ

Hither and Further Shore (a)

---

[161]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the hither shore
and the further shore.

Do ye listen attentively.

Apply your minds and I will speak."

"We will, sir," replied those monks to the Exalted One, who said:

§

"And what, monks, is the hither shore
and what is the further shore?

Wrong view, monks, is the hither shore,
right view the further shore.

■

Wrong thinking is the hither shore,
right thinking the further shore.

■

Wrong speech is the hither shore,
right speech the further shore.

■

Wrong action is the hither shore,
right action the further shore.

■

Wrong living is the hither shore,
right living the further shore.

■

Wrong effort is the hither shore,
right effort the further shore.

■

Wrong mindfulness is the hither shore,
right mindfulness the further shore.

■

Wrong concentration is the hither shore,
right concentration the further shore.

■

Wrong knowledge is the hither shore,
right knowledge the further shore.

■

Wrong release is the hither shore,
right knowledge the further shore.

This, monks, is the hither shore:
that is the further shore."

Few are they of mortal men
Who have reached the further shore;
But the crowd of other folk
On this side fare up and down.
When dhamma rightly is revealed,
Who by dhamma fare along,
They shall reach the shore and pass
The realm of death so hard to cross.
Giving up the state of darkness
Let the wise pursue the light.
Giving up home for the homeless,
In solitude where joys are rare,
Let him long for bliss unbounded.
Leaving lusts and owning naught

Let the wise man cleanse himself
From the passions of the heart.
They who in the limbs of wisdom
Rightly make the mind to grow,
Glad to have surrendered clinging,
Glad to be from grasping free,
Canker-cured they, all-resplendent
I' the world are quenchèd utterly.'

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 119

Paṭhama Paccorohaṇī Suttaṃ

The Ariyan Descent (a)

---

[161] [234]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now on that occasion the brāhmin Jāṇussoṇi,[1]
the day being the sabbath,
having washed his head
and put on a **[162]** fresh pair of linen cloths,
holding a handful of wet *kusa* grass,
was standing aside
not far from the Exalted One.

■

And the Exalted One saw the brāhmin Jāṇussoṇi
this sabbath day,
having washed his head
and put on a fresh pair of linen cloths,
thus standing aside

holding a handful of wet *kusa* grass,
and on seeing him said this:

"How is it, brāhmin, that you
on this sabbath day,
having washed your head
and put on a fresh pair of linen cloths,
thus stand aside
holding a handful of wet *kusa* grass?"

■

"Today, Master Gotama,
is the (ceremony of) descent
of the brāhmin clan."

"In what manner, brāhmin,
is this descent?"

■

"Herein, Master Gotama,
it being the sabbath,
brāhmins wash the head,
put on a fresh pair of cloths,
smear the floor with wet cowdung,
strew it with wet *kusa* grass,
and make their bed
between the boundary[2] and the fire-house.[3]

■

Rising up thrice in that night,
with clasped hands
they do homage to fire,
saying:

'We come down[4] to your worship,
we come down to your worship!'

■

Then they feed the fire
with oblation of oil
of butter
and fresh butter.

■

When the night has passed
they feed brāhmins
with choice food
both hard and soft.

Thus, Master Gotama,
is the descent of the brāhmins."

■

"Brāhmin, the descent (ceremony) of the brāhmins is one thing,
the descent by the discipline of the Ariyan
is quite another thing."

"Pray, Master Gotama,
in what way is the descent by the discipline of the Ariyan done?

Well for me
if the worthy Gotama would teach me dhamma
as to the descent by the discipline of the Ariyan."

■

"Then, brāhmin, do you listen."

"I will, master,"
replied the brāhmin Jāṇussoṇi to the Exalted One,
who said:

§

[163] [235] "In this matter, brāhmin,
the Ariyan disciple thus ponders:

From wrong view (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong view,
he descends from wrong view.

■

From wrong intent (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong intent,
he descends from wrong intent.

■

From wrong speech (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong speech,
he descends from wrong speech.

■

From wrong action (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong action,
he descends from wrong action.

■

From wrong living (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong living,
he descends from wrong living.

■

From wrong effort (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong effort,
he descends from wrong effort.

■

From wrong mindfulness (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong mindfulness,
he descends from wrong mindfulness.

■

From wrong concentration (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong concentration,
he descends from wrong concentration.

■

From wrong knowledge (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong knowledge,
he descends from wrong knowledge.

■

From wrong release (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong release,
he descends from wrong release.

Thus, brāhmin, is the descent
by the discipline of the Ariyan."

§

"Indeed, Master Gotama,
one thing is the descent of the brāhmins,
quite another thing is the descent
by the discipline of the Ariyan.[5]

Why, Master Gotama,
compared with the descent by the discipline of the Ariyan
that of the brāhmins is not worth one sixteenth part of it.[6]

■

[236]It is excellent, Master Gotama!

It is excellent, Master Gotama![7]

It is as if one should raise the fallen,
open up the hidden,
point out the way
to one gone astray,
hold up a shining light
so that they who have eyes
may see objects.

Thus has dhamma been expounded in divers ways by the worthy Gotama.

I myself, worthy Gotama,
do go for resort to the awakened one,

to dhamma
and to the order of monks.

Let the worthy Gotama reckon me as a lay-follower
from this day forth,
so long as life shall last,
as one who has gone to him as resort."

---

[1] A chapter below is called by his name [Chapter XVII]. *Cf*. *K.S*. ii, 52 *n.;* v, 2; *A*. i, 36; also Bhāradvāja, the fire-man, *K.S*. i, 207.

[2] *Vela* (? boundary). *Comy*., which has nothing to say about all this, simply has 'heap of sand.' I have a reference to *Aśvalāyana Grihya Sūtra* ii, 3 (of the *Śrauta Sūtras*), but I cannot verify it.

[3] *Agyāgāra*.

[4] *Paccorohāma*. The word is used of stepping down from a vehicle or into water. Did they originally step into the fire?

[5] The brāhmins step into water, the Ariyan disciple steps out of his sin.

[6] See *Appendix*.

[7] Text abbreviates this stock paragraph.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 120

Dutiya Paccorohaṇī Suttaṃ

The Ariyan Descent (b)

---

[163]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Ariyan descent.‖ ‖

Do ye listen, monks.‖ ‖

Pay careful attention and I will speak.

§

And what, monks, is the Ariyan descent?

In this matter, monks, the Ariyan disciple thus ponders:

'From wrong view (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong view,
he descends from wrong view.

■

'From wrong intent (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong intent,
he descends from wrong intent.

■

'From wrong speech (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong speech,
he descends from wrong speech.

■

'From wrong action (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong action,
he descends from wrong action.

■

'From wrong living (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong living,
he descends from wrong living.

■

'From wrong effort (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong effort,
he descends from wrong effort.

■

'From wrong mindfulness (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong mindfulness,
he descends from wrong mindfulness.

■

'From wrong concentration (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong concentration,
he descends from wrong concentration.

■

'From wrong knowledge (comes) an evil ripening,
both in this same visible state
and in the future state.'

Thus pondering
he abandons wrong knowledge,
he descends from wrong knowledge.

■

From wrong release (comes) an evil ripening,
both in this same visible state
and in the future state.

Thus pondering
he abandons wrong release,
he descends from wrong release.

This, monks, is called 'the Ariyan descent.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 121

Pubbaṇgama Suttaṃ

The Harbinger

---

[164]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Just as, monks, the dawn is the forerunner,
the harbinger[1]
of the sun's arising,
even so of profitable states
this is the forerunner,
the harbinger,
namely, right view.

§

From right view, monks, proceeds right thinking.

■

From right thinking[ed1], right speech.

■

From right speech, right action.

■

From right action, right living.

■

From right living, right effort.

■

From right effort, right mindfulness.

■

From right mindfulness, right concentration.

■

From right concentration, right knowledge.

■

From right knowledge, right release."

[1] *Pubba-nimittay; cf. K.S.* v, 27.

[ed1] Here Woodward switches from 'intent' to 'thinking' for his translation of '*saṇkappa*'.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XII: Paccorohaṇī-Vagga

Sutta 122

Āsava-k-Khaya Suttaṃ

Cankers

---

[164] [237]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
if made to grow,
if made much of,
conduce to the ending of the cankers.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,

right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These ten states,
if made to grow,
if made much of,
conduce to the ending of the cankers."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 123

Paṭhama Suttaṃ

States of Perfect Purity

---

[165]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
utterly pure and clear,
are not
save in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,

right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

'These are the ten states,
utterly pure and clear,
that are not
save in the discipline of the Wayfarer.

---

[1] No *uddāna* for this chapter.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 124

Dutiya Suttaṃ

States Not Yet Arisen

---

[165]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
not yet arisen,
arise not
save in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,

right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
not yet arisen,
that arise not
save in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 125

Tatiya Suttaṃ

States of Great Fruit

---

[165]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
of great fruit,
of great advantage,
are not
save in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
of great fruit,
of great advantage,
that are not
save in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 126

Catuttha Suttaṃ

Ending in Restraint

---

[165]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states end in restraint of lust, malice and delusion, but only in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,

right concentration,
right knowledge,
right release.

'These are the ten states,
that end in restraint of lust, malice and delusion,
but only in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 127

Pañcama Suttaṃ

Conducive

---

[165]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states
conduce to downright revulsion,
to fading,
ending,
calming,
comprehension,
enlightenment,
to nibbāna,
but only in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
that conduce to downright revulsion,
to fading,
ending,
calming,
comprehension,
enlightenment,
to nibbāna,
but only in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 128

Chaṭṭhama Suttaṃ

Made to Grow (a)

---

[166]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
if made to grow,
if made much of,
if not arisen,
arise
only in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,

right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
if made to grow,
if made much of,
if not arisen,
arise
only in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 129

Sattama Suttaṃ

Made to Grow (b)

---

[166]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
if made to grow,
if made much of,
are of great fruit,
of great profit,
only in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,

right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
if made to grow,
if made much of,
are of great fruit,
of great profit,
only in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 130

Aṭṭhama Suttaṃ

Made to Grow (c)

---

[166]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
if made to grow,
if made much of,
end in the restraint of lust,
malice
and delusion,
but only in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,

right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
which if made to grow,
if made much of,
end in the restraint of lust,
malice
and delusion,
but only in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 131

Navama Suttaṃ

Made to Grow (d)

---

[166]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, these ten states,
if made to grow,
if made much of,
conduce to downright
revulsion, fading,
calming,
comprehension,
enlightenment,
to *nibbāna*.,
but only in the discipline of the Wayfarer.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten states,
which if made to grow,
if made much of,
conduce to downright
revulsion, fading,
calming,
comprehension,
enlightenment,
to *nibbāna*.,
but only in the discipline of the Wayfarer."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 132

Dasama Suttaṃ

Wrong

---

[166]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten states of wrongness.

What ten?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,

wrong knowledge,
wrong release.

These are the ten states of wrongness."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIII: Parisuddha-Vagga

Sutta 133

Ekādasama Suttaṃ

Right

---

[166]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, there are these ten states of rightness.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten states of rightness."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 134

Sādhu Suttaṃ

Right and Wrong

---

[167]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the seemly and the unseemly.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is the unseemly?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'the unseemly.'

§

And what, monks, is the seemly?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'the seemly.'"

---

[1] *Sādhu*. This chapter has no *uddāna*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 135

Ariya-Dhamma Suttaṃ

Ariyan and Unariyan

---

[167]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Ariyan and the unariyan dhamma.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is the unariyan dhamma?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'the unariyan dhamma.'

§

And what, monks, is the Ariyan Dhamma?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'the Ariyan dhamma'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 136

Kusala Suttaṃ

Good and Bad

---

[167]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the good and the bad.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is the bad?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'the bad.'

§

And what, monks, is the good?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'the good.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 137

Attha Suttaṃ

Aim and Not-aim

---

[167]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you aim and not-aim.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is not-aim?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'not-aim.'

§

And what, monks, is aim?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'aim.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 138

Dhamma Suttaṃ

Dhamma and Not-Dhamma

---

[167][242]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma and not-dhamma.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is not-dhamma?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'not-dhamma.'

§

And what, monks, is dhamma?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 139

S'āsava Suttaṃ

With Cankers and Without

---

[167]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma with cankers and dhamma without cankers.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma with cankers?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma with cankers.'

§

And what, monks, is dhamma without cankers?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma without cankers.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 140

Sāvajja Suttaṃ

Blameworthy and Blameless

---

[168]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you blameworthy dhamma and blameless dhamma.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is blameworthy dhamma?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'blameworthy dhamma.'

§

And what, monks, is blameless Dhamma?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'blameless dhamma.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 141

Tapanīya Suttaṃ

Remorse and Not-remorse

---

[168]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma with remorse[1] and dhamma without remorse.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma with remorse?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma with remorse.'

§

And what, monks, is dhamma without remorse?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma without remorse.'"

[1] *Tapanīya*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 142

Ācaya-Gāmī Suttaṃ

Given to Heaping Up and Diminishing

---

[168]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma that goes to heaping up (rebirth)[1] and dhamma that goes to diminishing (rebirth).

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma that goes to heaping up (rebirth)?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma that goes to heaping up .'(rebirth)

§

And what, monks, is Dhamma that goes to diminishing (rebirth)?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'Dhamma that goes to diminishing '(rebirth)."

[1] *Ācaya-gāmin*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 143

Dukkh'Udraya Suttaṃ

Yielding Pain and Pleasure

---

[168]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma that yields[1] pain and dhamma that yields pleasure.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma that yields pain?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma that yields pain'.

§

And what, monks, is dhamma that yields pleasure?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma that yields pleasure'".

[1] *Udraya*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIV: Sādhu-Vagga

Sutta 144

Dukkha-Vipāka Suttaṃ

Pain and Pleasure

---

[168]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma whose fruit is pain and dhamma whose fruit is pleasure.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir,' replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma whose fruit is pain?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma whose fruit is pain'

§

And what, monks, is dhamma whose fruit is pleasure?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma whose fruit is pleasure'".

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 145

Ariya-Magga Suttaṃ

Ariyan and Unariyan

---

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma that is the Ariyan way, likewise dhamma that is the unariyan way.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma that is the unariyan way?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma that is the unariyan way'.

§

And what, monks, is dhamma that is the Ariyan way?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma that is the Ariyan way'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 146

Sukka-Magga Suttaṃ

Bright Way and Dark Way

---

[168]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma that is the bright way, likewise dhamma that is the dark way.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma that is the dark way?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma that is the dark way'.

§

And what, monks, is dhamma that is the bright way?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma that is the bright way'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 147

Sad'Dhamma Suttaṃ

True Dhamma and False Dhamma

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you true dhamma and false dhamma.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is false dhamma?

Wrong view,
wrong thinking,

wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'false dhamma'.

§

And what, monks, is true dhamma?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'true dhamma'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 148

Sappurisa-Dhamma Suttaṃ

Very-man[1] Dhamma and Its Opposite

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you what is not the dhamma of the very-man and the dhamma of the very-man.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is not the dhamma of the very-man?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called "what is not the dhamma of the very-man"

§

And what, monks, is the Dhamma of the very-man?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'the Dhamma of the very-man'."

[1] *Sappurisa*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 149

Uppādetabba Suttaṃ

To Be Brought About

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma not to be brought about and dhamma to be brought about.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma not to be brought about?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma not to be brought about.'

§

And what, monks, is the Dhamma to be brought about?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'Dhamma to be brought about'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 150

Āsevitabba Suttaṃ

To Be Followed

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma not to be followed and dhamma to be followed.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma not to be followed?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma not to be followed'.

§

And what, monks, is the dhamma to be followed?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma to be followed'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 151

Bhāvetabba Suttaṃ

To Be Made to Grow

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma not to be made to grow and dhamma to be made to grow.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma not to be made to grow?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called "dhamma not to be made to grow"

§

And what, monks, is the Dhamma to be made to grow?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'Dhamma to be made to grow'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 152

Bahulī-Kāttabba Suttaṃ

To Be Made Much Of

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma not to be made much of and dhamma to be made much of.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma not to be made much of?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma not to be made much of'.

§

And what, monks, is the dhamma to be made much of?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'Dhamma to be made much of'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 153

Anussaritabba Suttaṃ

To Be Remembered

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma not to be remembered and dhamma to be remembered.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma not to be remembered?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma not to be remembered'

§

And what, monks, is the dhamma to be remembered?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called "Dhamma to be remembered'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XV: Ariya-Vagga

Sutta 154

Sacchi-Kātabba Suttaṃ

To Be Realized

---

[169]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma not to be realized and dhamma to be realized.

Do ye listen to it.

Pay attention carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma not to be realized?

Wrong view,
wrong thinking,
wrong speech,
wrong action,
wrong living,
wrong effort,
wrong mindfulness,
wrong concentration,
wrong knowledge,
wrong release.

This is called 'dhamma not to be realized'.

§

And what, monks, is the dhamma to be realized?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

This is called 'dhamma to be realized'."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVI: Puggala-Vagga

Suttas 155-166

---

[170]

Suttas 155

Sevitabba Suttaṃ[ed1]

Not To Be Followed

[155.1]"Monks, a person possessed of ten qualities
should not be followed.

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person should not be followed.

■

Possessed of ten qualities a person should be followed.

What ten qualities?

A person has right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person should be followed."

Sutta 156

Bhajitabbādi Suttaṃ

Not To Be Associated With

*[156.1] "Monks, a person possessed of ten qualities
should not be associated with.*

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person should not be associated with.

■

Possessed of ten qualities a person should be associated with.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person should be associated with."

Suttas 157

Payirupāsitabba Suttaṃ

Not To Be Cultivated

*[157.1] "Monks, a person possessed of ten qualities
should not be cultivated.*

What ten qualities?

*A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.*

*Possessed of these ten qualities
a person should not be cultivated.*

■

Possessed of ten qualities a person should be cultivated.

What ten qualities?

*A person has Right view,
a person has right thinking,
a person has right speech,*

a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person should be cultivated."

Suttas 158

Pujja Suttaṃ

Not To Be Venerated

[158.1] "Monks, a person possessed of ten qualities should not be venerated.

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person should not be venerated.

■

Possessed of ten qualities a person should be venerated.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person should be venerated."

Suttas 159

Pāsaṃso Suttaṃ

Not Praiseworthy

[159.1] "Monks, a person possessed of ten qualities
is not praiseworthy.

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person is not praiseworthy.

■

Possessed of ten qualities a person is praiseworthy.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person is praiseworthy."

Suttas 160

Sagārava Suttaṃ

Not Respected

*[160.1] "Monks, a person possessed of ten qualities
is not respected.*

What ten qualities?

*A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.*

*Possessed of these ten qualities
a person is not respected.*

■

Possessed of ten qualities a person is respected.

What ten qualities?

*A person has Right view,
a person has right thinking,
a person has right speech,*

a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person is respected."

Suttas 161

Sappatisso Suttaṃ

Not To Be Shown Deference

[161.1] "Monks, a person possessed of ten qualities should not be shown deference[1]*.*

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person should not be shown deference.

■

Possessed of ten qualities a person should be shown deference.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person should be shown deference."

Suttas 162

Ārādhaka Suttaṃ

Not Successful

[162.1] "Monks, a person possessed of ten qualities
is not successful.

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person is not successful.

■

Possessed of ten qualities a person is successful.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person is successful."

Suttas 163

Visujjhati Suttaṃ

Not Purified

*[163.1] "Monks, a person possessed of ten qualities
is not purified.*

What ten qualities?

*A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.*

*Possessed of these ten qualities
a person is not purified.*

■

Possessed of ten qualities a person is purified.

What ten qualities?

*A person has Right view,
a person has right thinking,
a person has right speech,*

a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person is purified."

Suttas 164

Mānaṃ Ādhibhoti Suttaṃ

Does Not Conquer Pride

[164.1] "Monks, a person possessed of ten qualities
does not conquer pride.

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person does not conquer pride.

■

Possessed of ten qualities a person conquers pride.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person conquers pride."

Suttas 165

Paññāya Vaḍḍhati Suttaṃ

Does Not Grow in Insight

[165.1] "Monks, a person possessed of ten qualities
does not grow in insight.

What ten qualities?

A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.

Possessed of these ten qualities
a person does not grow in insight.

■

Possessed of ten qualities a person grows in insight.

What ten qualities?

A person has Right view,
a person has right thinking,
a person has right speech,
a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person grows in insight."

Suttas 166

Bahuṃ Puññaṃ Pasavati Suttaṃ

Works Much Demerit

*[166.1] "Monks, a person possessed of ten qualities
works much demerit.*

What ten qualities?

*A person has wrong wrong view,
a person has wrong thinking,
a person has wrong speech,
a person has wrong action,
a person has wrong living,
a person has wrong effort,
a person has wrong mindfulness,
a person has wrong concentration,
a person has wrong knowledge,
a person has wrong release.*

*Possessed of these ten qualities
a person works much demerit.*

■

Possessed of ten qualities a person works much merit.

What ten qualities?

*A person has Right view,
a person has right thinking,
a person has right speech,*

a person has right action,
a person has right living,
a person has right effort,
a person has right mindfulness,
a person has right concentration,
a person has right knowledge,
a person has right release.

Possessed of these ten a person works much merit."

---

[1] *Text appatikkho sappatikkho (not in Indexes or P. Dict.). We should read with Burmese MSS. appatisso sappatisso.*

[ed1] *The PTS Pali does not have titles; Woodward gives the negative form of the subject as the pattern to use for the titles; the BJT uses the positive form of the subject for the titles. Bhk. Bodhi uses the positive form of the subject as the pattern to use for the titles.*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 167

Brāhmaṇa Pacc'Orohaṇī Suttaṃ

The Ariyan Descent (c)[1]

---

[171]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now on that occasion the brāhmin Jāṇussoṇi,
the day being the sabbath,
having washed his head
and put on a fresh pair of linen cloths,
holding a handful of wet *kusa* grass,
was standing aside
not far from the Exalted One.

And the Exalted One saw the brāhmin Jāṇussoṇi
this sabbath day,
having washed his head
and put on a fresh pair of linen cloths,
thus standing aside
holding a handful of wet hum grass,
and on seeing him said this:

"How is it, brāhmin, that you
on this sabbath day,
having washed your head
and put on a fresh pair of linen cloths,
thus stand aside
holding a handful of wet hum grass?"

"Today, Master Gotama,
is the (ceremony of) descent
of the brāhmin clan."

■

"In what manner, brāhmin,
is this descent?"

"Herein, Master Gotama,
it being the sabbath,
brāhmins wash the head,
put on a fresh pair of cloths,
smear the floor with wet cowdung,
strew it with wet husa grass,
and make their bed
between the boundary and the fire-house.

Rising up thrice in that night,
with clasped hands
they do homage to fire,
saying:

'We come down to your worship,
we come down to your worship!'

Then they feed the fire
with oblation of oil
of butter
and fresh butter.

When the night has passed
they feed brāhmins
with choice food
both hard and soft.

Thus, Master Gotama,
is the descent of the brāhmins."

■

"Brāhmin, the descent (ceremony) of the brāhmins is one thing,
the descent by the discipline of the Ariyan
is quite another thing."

"Pray, Master Gotama,
in what way is the descent by the discipline of the Ariyan done?

Well for me
if the worthy Gotama would teach me dhamma
as to the descent by the discipline of the Ariyan."

"Then, brāhmin, do you listen."

"I will, master,"
replied the brāhmin Jāṇussoṇi[2] to the Exalted One,
who said:

§

"In this matter, brāhmin, the Ariyan disciple thus ponders:

'Of the act of taking life
the ripening is evil

both in this same visible state
and in that to come.'

Thus pondering
he abandons taking life,
he descends from taking life.

■

'Of taking what is not given
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons taking what is not given,
he descends from taking what is not given.

■

'Of wrong conduct in things sexual
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons wrong conduct in things sexual,
he descends from wrong conduct in things sexual.

■

'Of falsehood
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons falsehood,
he descends from falsehood.

■

'Of spiteful speech
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons spiteful speech,
he descends from spiteful speech.

■

'Of bitter speech
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons bitter speech,
he descends from bitter speech.

■

'Of idle babble
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons idle babble,
he descends from idle babble.

■

'Of coveting
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons coveting,
he descends from coveting.

■

'Of harmfulness
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons harmfulness,
he descends from harmfulness.

■

'Of wrong view
the ripening is evil,
both in this same visible state
and in the state to come.'

Thus pondering
he abandons wrong view,
he descends from wrong view.

Thus, brāhmin, is the descent
by the discipline of the Ariyan."

§

"Indeed, Master Gotama,
one thing is the descent of the brāhmins,
quite another thing is the descent
by the discipline of the Ariyan.

Why, Master Gotama,
compared with the descent by the discipline of the Ariyan
that of the brāhmins is not worth one sixteenth part of it.[3]

[172] It is excellent, Master Gotama!

It is excellent, Master Gotama!

It is as if one should raise the fallen,
open up the hidden,
point out the way
to one gone astray,
hold up a shining light
so that they who have eyes
may see objects.

Thus has dhamma been expounded in divers ways by the worthy Gotama.

I myself, worthy Gotama,
do go for resort to the awakened one,
to dhamma
and to the order of monks.

Let the worthy Gotama reckon me as a lay-follower
from this day forth,
so long as life shall last,
as one who has gone to him as resort."

[1] There are no more *uddānas* till the Elevens. I have therefore given titles to suit the context.

[2] *Cf*. above, §119.

[3] See *Appendix*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 168

Ariya Pacc'Orohaṇī Suttaṃ

The Ariyan Descent (d)

---

[172]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Ariyan descent.

Do ye listen. Give heed carefullly and I will speak."

"We will, master," replied the monks to the Exalted One, who said:

§

"In this matter, monks, the Ariyan disciple thus ponders:

'Of the act of taking life
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons taking life,
he descends from taking life.

■

'Of taking what is not given
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons taking what is not given,
he descends from taking what is not given.

■

'Of wrong conduct in things sexual
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons wrong conduct in things sexual,
he descends from wrong conduct in things sexual.

■

'Of falsehood
the ripening is evil

both in this same visible state
and in that to come.'

Thus pondering
he abandons falsehood,
he descends from falsehood.

■

'Of spiteful speech
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons spiteful speech,
he descends from spiteful speech.

■

'Of bitter speech
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons bitter speech,
he descends from bitter speech.

■

'Of idle babble
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons idle babble,
he descends from idle babble.

■

'Of coveting
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons coveting,
he descends from coveting.

■

'Of harmfulness
the ripening is evil
both in this same visible state
and in that to come.'

Thus pondering
he abandons harmfulness,
he descends from harmfulness.

■

'Of wrong view
the ripening is evil,
both in this same visible state
and in the state to come.'

Thus pondering
he abandons wrong view,
he descends from wrong view.

This, monks, is called "the Ariyan descent."'

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 169

Saṇgāravo Suttaṃ

Saṇgārava (b)[1]

---

[172]

[1] THUS have I heard:

Now the brāhmin Saṇgārava came to see the Exalted One,
and on coming to him
greeted him courteously, and,
after the exchange of greetings and reminiscent talk,
sat down at one side.

So seated he said this to the Exalted One:

"Pray, Master Gotama, what is 'the hither shore,'
what is 'the further shore'?"

§

"Taking life, brāhmin,
is the hither shore
abstaining from taking life
is the further shore.

■

Taking what is not given
is the hither shore
abstaining from taking what is not given
is the further shore.

■

Wrong conduct in things sexual
is the hither shore
abstaining from wrong conduct in things sexual
is the further shore.

■

Falsehood
is the hither shore
abstaining from falsehood
is the further shore.

■

Spiteful speech
is the hither shore
abstaining from spiteful speech
is the further shore.

■

Bitter speech
is the hither shore

abstaining from bitter speech
is the further shore.

■

Idle babble
is the hither shore
abstaining from idle babble
is the further shore.

■

Coveting
is the hither shore
abstaining from coveting
is the further shore.

■

Harmfulness
is the hither shore
abstaining from harmfulness
is the further shore.

■

Wrong view
is the hither shore
abstaining from wrong view
is the further shore.

This, brāhmin, is the hither shore:
that is the further shore."

Few are they of mortal men
Who have reached the further shore;
But the crowd of other folk
On this side fare up and down.
When dhamma rightly is revealed,
Who by dhamma fare along,
They shall reach the shore and pass
The realm of death so hard to cross.
Giving up the state of darkness
Let the wise pursue the light.
Giving up home for the homeless,
In solitude where joys are rare,
Let him long for bliss unbounded.
Leaving lusts and owning naught
Let the wise man cleanse himself
From the passions of the heart.
They who in the limbs of wisdom
Rightly make the mind to grow,
Glad to have surrendered clinging,
Glad to be from grasping free,
Canker-cured they, all-resplendent
I' the world are quenchèd utterly.

---

[1] For (a) see § 117.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 170

Orimatīra Suttaṃ

Hither and Further Shore (b)

---

[172]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the hither shore
and the further shore.

Do ye listen attentively.

Apply your minds and I will speak."

"We will, sir," replied those monks to the Exalted One, who said:

§

[173] "And what, monks, is the hither shore
and what is the further shore?

Taking life, monks,
is the hither shore
abstaining from taking life
is the further shore.

■

Taking what is not given
is the hither shore
abstaining from taking what is not given
is the further shore.

■

Wrong conduct in things sexual
is the hither shore
abstaining from wrong conduct in things sexual
is the further shore.

■

Falsehood
is the hither shore
abstaining from falsehood
is the further shore.

■

Spiteful speech
is the hither shore
abstaining from spiteful speech
is the further shore.

■

Bitter speech
is the hither shore
abstaining from bitter speech
is the further shore.

■

Idle babble
is the hither shore
abstaining from idle babble
is the further shore.

■

Coveting
is the hither shore
abstaining from coveting
is the further shore.

■

Harmfulness
is the hither shore
abstaining from harmfulness
is the further shore.

■

Wrong view
is the hither shore
abstaining from wrong view
is the further shore.

This, monks, is the hither shore:
that is the further shore.

Few are they of mortal men
Who have reached the further shore;
But the crowd of other folk
On this side fare up and down.
When dhamma rightly is revealed,
Who by dhamma fare along,
They shall reach the shore and pass
The realm of death so hard to cross.
Giving up the state of darkness
Let the wise pursue the light.
Giving up home for the homeless,
In solitude where joys are rare,
Let him long for bliss unbounded.
Leaving lusts and owning naught
Let the wise man cleanse himself
From the passions of the heart.
They who in the limbs of wisdom
Rightly make the mind to grow,
Glad to have surrendered clinging,
Glad to be from grasping free,
Canker-cured they, all-resplendent
I' the world are quenchèd utterly.'

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 171

Paṭhama Adhamma Suttaṃ

Dhamma and Not-dhamma (d)

---

[173]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, not-dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

■

When one knows not-dhamma
and not-aim,
and Dhamma
and aim,

one should fare onward according to dhamma
and according to aim.

§

And what are not-dhamma and not-aim?

Taking life
taking what is not given
wrong conduct in things sexual
falsehood
spiteful speech
bitter speech
idle babble
coveting
harmfulness
wrong view.

This, monks, is called not-dhamma and not-aim.

■

And what are Dhamma and aim?

Abstaining from taking life
abstaining from taking what is not given
abstaining from wrong conduct in things sexual
abstaining from falsehood
abstaining from spiteful speech
abstaining from bitter speech
abstaining from idle babble
abstaining from coveting

abstaining from harmfulness
right view.

This, monks, is called dhamma and aim.

§

Monks, not-dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

■

When one knows not-dhamma
and not-aim,
and Dhamma
and aim,
one should fare onward according to dhamma
and according to aim."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 172

Dutiya Adhamma Suttaṃ

Dhamma and Not-dhamma (e)

---

[173]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, not-dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.
When one knows not-dhamma
and not-aim,
and Dhamma
and aim,
one should fare onward according to Dhamma
and according to aim."

Thus spake the Exalted One.

So saying the Wellfarer rose from his seat and entered the residence.

§

Now not long after the Exalted One was gone it occurred to those monks:

"The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
has risen from his seat
and entered the residence,
after saying:

'Monks, not-dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

When one knows not-dhamma
and not-aim,
and Dhamma
and aim,
one should fare onward according to Dhamma
and according to aim.'

■

Now who could expound to us in detail
the meaning of this pronouncement
made in brief by the Exalted One?"

Then it occurred to those monks:

"There is this venerable Kacchāna the Great,
one praised by the Master
and honoured by his discerning fellows in the Brahma-life.

This venerable Kacchāna the Great, is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Kacchāna the Great,
suppose on coming to him
we ask the venerable Kacchāna the Great, the meaning of this.

According as he shall expound it to us,
so will we bear it in mind."

■

Accordingly those monks went to see the venerable Kacchāna the Great,
and on coming to him
greeted him courteously, and,
after exchange of greetings and reminiscent talk,
sat down at one side.

So seated they said this to him:

"Kacchāna the Great, your reverence,
the Exalted One,
after having given us this pronouncement in brief:

'Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.'

-but without expounding its meaning in detail
rose from his seat
and entered the residence.

■

Now, your reverence, to us here it occurred
not long after the Exalted One was gone:

'The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
has risen from his seat
and entered the residence,
after saying:

"Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward."

■

Now who could expound to us in detail
the meaning of this pronouncement made in brief
by the Exalted One?'

Then it occurred to us:

'There is this venerable Kacchāna the Great,
one praised by the Master
and honoured by his discerning fellows in the Brahma-life.

This venerable Kacchāna the Great, is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Kacchāna the Great,
suppose on coming to him
we ask the venerable Kacchāna the Great, the meaning of this.

According as he shall expound it to us,
so will we bear it in mind.'

Let the venerable Kacchāna the Great, go into details."

§

"Now, your reverences,
suppose a man aiming at sound timber,
searching for sound timber,
ranging about in his quest for sound timber,
should neglect the root,
the trunk of a great upstanding tree of sound timber,
arid think he must search for sound timber
in the branches and foliage.

This is just what has happened to your reverences.

For, though you had the Master face to face,
you passed by that Exalted One,
and think that I am the one to be questioned in this matter.

■

Your reverences,
that Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become Dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of Dhamma,
the Wayfarer is he.

Surely that was the time
for you to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to you,
so should ye bear it in mind."

■

"Surely it is true, your reverence,
that the Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become Dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of Dhamma,
the Wayfarer is he.

Moreover that was indeed the time for us to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to us,
so should we bear it in mind.

Still we thought:

'The venerable Kacchāna the Great, is praised by the Master
and honoured by his discerning fellows in the Brahma-life.

The venerable Kacchāna the Great, is capable of expounding to us in detail
the meaning of this pronouncement made in brief
by the Exalted One.'

So let the venerable Kacchāna the Great, go into details
and not think it a troublesome thing."

§

"Well, your reverences,
do you listen.

Attend carefully
and I will speak."

"We will, your reverence,"
replied those monks to the venerable Kacchāna the Great,
who then said:

■

"Now as to that pronouncement which the Exalted One made in brief,
without explaining its meaning in detail,

namely:

'Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.'

your reverences,
what is not-dhamma and what is Dhamma?

What is not-aim and what is aim?

'Taking Life, your reverences, is not-dhamma;
abstaining from taking life is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of taking Life,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking life
reach fullness of culture,
that is the aim.

■

Taking what is not given, your reverences, is not-dhamma;
abstaining from taking what is not given is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be

because of taking what is not given,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking what is not given
reach fullness of culture,
that is the aim.

■

Wrong conduct in things sexual, your reverences, is not-dhamma;
abstaining from wrong conduct in things sexual is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong conduct in things sexual,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from wrong conduct in things sexual
reach fullness of culture,
that is the aim.

■

Falsehood, your reverences, is not-dhamma;
abstaining from falsehood is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of falsehood,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from falsehood

reach fullness of culture,
that is the aim.

■

Spiteful speech, your reverences, is not-dhamma;
abstaining from spiteful speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of spiteful speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from spiteful speech
reach fullness of culture,
that is the aim.

■

Bitter speech, your reverences, is not-dhamma;
abstaining from bitter speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of bitter speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from bitter speech
reach fullness of culture,
that is the aim.

■

Idle babble, your reverences, is not-dhamma;
abstaining from idle babble is Dhamma;

also whatsoever divers evil,
unprofitable states
come to be
because of idle babble,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from idle babble
reach fullness of culture,
that is the aim.

■

Coveting, your reverences, is not-dhamma;
abstaining from coveting is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of coveting,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from coveting
reach fullness of culture,
that is the aim.

■

Harmfulness, your reverences, is not-dhamma;
abstaining from harmfulness is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of harmfulness,
that is not-aim;
whereas whatsoever divers good,

profitable states
due to abstaining from harmfulness
reach fullness of culture,
that is the aim.

■

Wrong view, your reverences, is not-dhamma;
right view is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

§

Thus, your reverences,
as to that pronouncement made by the Exalted one in brief,
without explaining its meaning in detail,
namely:

'Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.'

such do I understand to be the meaning in detail of what was not explained in detail.

But if ye wish it
ye should approach the Exalted One himself
and question him on this matter,
and according as the Exalted One explains it to you
so do ye bear it in mind.'

■

'Very good, sir,'
replied those monks to the venerable Kacchāna the Great,
and praised his words,
thanked him
and rose up and went away to see the Exalted One.

§

On coming to the Exalted One they saluted him
and sat down at one side.

So seated they said:

"The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
rose from his seat

and entered the residence,
after saying:

'Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.'

Now not long after the Exalted One was gone
it occurred to us:

'Now who could expound to us in detail
the meaning of this pronouncement made in brief by the Exalted One?'

Then it occurred to us:

'There is this venerable Kacchāna the Great,
one praised by the Master
and honoured by his discerning fellows in the Brahma-life.

This venerable Kacchāna the Great, is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Kacchāna the Great,
suppose on coming to him we ask the venerable Kacchāna the Great, the meaning of this.

According as he shall expound it to us,
so will we bear it in mind.'

Accordingly we went to see the venerable Kacchāna the Great,
and on coming to him greeted him courteously, and,
after exchange of greetings and reminiscent talk,
sat down at one side.

So seated we said this to the venerable Kacchāna the Great:

'Kacchāna the Great, your reverence, the Exalted One,
after having given us this pronouncement in brief:

"Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward."

-but without expounding its meaning in detail
rose from his seat
and entered the residence.

Now, your reverence,
to us here it occurred not long after the Exalted One was gone:

'The Exalted One, having given us this pronouncement in brief,
without explaining its meaning in detail,
has risen from his seat
and entered the residence,
after saying:

"Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward."

Now who could expound to us in detail
the meaning of this pronouncement made in brief
by the Exalted One?'

Then it occurred to us:

'There is this venerable Kacchāna the Great,
one praised by the Master
and honoured by his discerning fellows in the Brahma-life.

This venerable Kacchāna the Great, is capable of expounding in detail
the meaning of this pronouncement in brief
of the Exalted One.

Suppose we go to see the venerable Kacchāna the Great,
suppose on coming to him
we ask the venerable Kacchāna the Great, the meaning of this.

According as he shall expound it to us,
so will we bear it in mind.'

Let the venerable Kacchāna the Great, go into details."

[Then the Venerable Kacchāna the Great, said:]

'Now, your reverences, suppose a man aiming at sound timber,
searching for sound timber,
ranging about in his quest for sound timber,
should neglect the root,
the trunk of a great upstanding tree of sound timber,
and think he must search for sound timber
in the branches and foliage.

This is just what has happened to your reverences.

For, though you had the Master face to face,
you passed by that Exalted One,
and think that I am the one to be questioned in this matter.

Your reverences,
that Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become Dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,
master of Dhamma,
the Wayfarer is he.

Surely that was the time for you to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to you,
so should ye bear it in mind.'

■

'Surely it is true, your reverence,
that the Exalted One knowing knows
and seeing sees;
he has become the eye,
he has become knowledge,
become Dhamma,
become Brahma;
proclaimer and expounder is he;
dispenser of weal,
giver of the deathless,

master of Dhamma,
the Wayfarer is he.

Moreover that was indeed the time for us to approach
and ask the Exalted One the meaning of this.

According as the Exalted One should expound it to us,
so should we bear it in mind.

Still we thought:

"The venerable Kacchāna the Great, is praised by the Master
aad honoured by his discerning fellows in the Brahma-life.

The venerable Kacchāna the Great, is capable of expounding to us in detail
the meaning of this pronouncement made in brief
by the Exalted One."

So let the venerable Kacchāna the Great, go into details
and not think it a troublesome thing.'

■

'Well, your reverences,
do you listen.

Attend carefully
and I will speak.'

'We will, your reverence,'
we replied to the venerable Kacchāna the Great,
who then said:

'Now as to that pronouncement which the Exalted One made in brief,
without explaining its meaning in detail,
namely:

"Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward."

■

your reverences,
what is not-dhamma
and what is Dhamma?

What is not-aim
and what is aim?

Taking Life, your reverences, is not-dhamma;
abstaining from taking life is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of taking Life,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking life
reach fullness of culture,
that is the aim.

■

Taking what is not given, your reverences, is not-dhamma;
abstaining from taking what is not given is Dhamma;
also whatsoever divers evil,

unprofitable states
come to be
because of taking what is not given,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking what is not given
reach fullness of culture,
that is the aim.

■

Wrong conduct in things sexual, your reverences, is not-dhamma;
abstaining from wrong conduct in things sexual is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong conduct in things sexual,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from wrong conduct in things sexual
reach fullness of culture,
that is the aim.

■

Falsehood, your reverences, is not-dhamma;
abstaining from falsehood is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of falsehood,
that is not-aim;
whereas whatsoever divers good,
profitable states

due to abstaining from falsehood
reach fullness of culture,
that is the aim.

■

Spiteful speech, your reverences, is not-dhamma;
abstaining from spiteful speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of spiteful speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from spiteful speech
reach fullness of culture,
that is the aim.

■

Bitter speech, your reverences, is not-dhamma;
abstaining from bitter speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of bitter speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from bitter speech
reach fullness of culture,
that is the aim.

■

Idle babble, your reverences, is not-dhamma;
abstaining from idle babble is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of idle babble,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from idle babble
reach fullness of culture,
that is the aim.

■

Coveting, your reverences, is not-dhamma;
abstaining from coveting is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of coveting,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from coveting
reach fullness of culture,
that is the aim.

■

Harmfulness, your reverences, is not-dhamma;
abstaining from harmfulness is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of harmfulness,

that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from harmfulness
reach fullness of culture,
that is the aim.

■

Wrong view, your reverences, is not-dhamma;
right view is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

§

Thus, your reverences, as to that pronouncement made in brief,
without explaining its meaning in detail,
namely:

"Monks, not-dhamma should be understood
and Dhamma;
not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward."

such do I understand to be the meaning in detail of what was not explained in detail.

■

But if ye wish it
ye should approach the Exalted One himself
and question him on this matter,
and according as the Exalted One explains it to you
so do ye bear it in mind.'"

"Well done, monks!

Well done, monks!

A sage is Kacchāna the Great,
of great wisdom is Kacchāna the Great, monks.

If you had come to me
and asked me the meaning of this,
I should have explained it even so myself,
even as it is explained by Kacchāna the Great:

§

Monks, not-dhamma should be understood
and Dhamma;

not-aim should be understood
and aim.

Knowing not-dhamma and Dhamma,
knowing not-aim and aim
according to Dhamma and aim
should one fare onward.

■

What, monks,
is not-dhamma
and what is Dhamma
what is not-aim
and what is aim?

■

Taking Life, monks, is not-dhamma;
abstaining from taking life is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of taking Life,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking life
reach fullness of culture,
that is the aim.

■

Taking what is not given, monks, is not-dhamma;
abstaining from taking what is not given is Dhamma;
also whatsoever divers evil,
unprofitable states

come to be
because of taking what is not given,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking what is not given
reach fullness of culture,
that is the aim.

■

Wrong conduct in things sexual, monks, is not-dhamma;
abstaining from wrong conduct in things sexual is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong conduct in things sexual,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from wrong conduct in things sexual
reach fullness of culture,
that is the aim.

■

Falsehood, monks, is not-dhamma;
abstaining from falsehood is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of falsehood,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from falsehood

reach fullness of culture,
that is the aim.

■

Spiteful speech, monks, is not-dhamma;
abstaining from spiteful speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of spiteful speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from spiteful speech
reach fullness of culture,
that is the aim.

■

Bitter speech, monks, is not-dhamma;
abstaining from bitter speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of bitter speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from bitter speech
reach fullness of culture,
that is the aim.

■

Idle babble, monks, is not-dhamma;
abstaining from idle babble is Dhamma;

also whatsoever divers evil,
unprofitable states
come to be
because of idle babble,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from idle babble
reach fullness of culture,
that is the aim.

■

Coveting, monks, is not-dhamma;
abstaining from coveting is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of coveting,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from coveting
reach fullness of culture,
that is the aim.

■

Harmfulness, monks, is not-dhamma;
abstaining from harmfulness is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of harmfulness,
that is not-aim;
whereas whatsoever divers good,

profitable states
due to abstaining from harmfulness
reach fullness of culture,
that is the aim.

■

Wrong view, monks, is not-dhamma;
right view is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

This is just the meaning of that thing,
and so do ye bear it in mind."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 173

Tatiya Adhamma Suttaṃ

Dhamma and Not-dhamma (f)

[ ]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, not-dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

When one knows not-dhamma
and not-aim,
and dhamma
and aim,
one should fare onward according to dhamma
and according to aim.

§

What, monks,
is not-dhamma
and what is Dhamma
what is not-aim
and what is aim?

■

Taking Life, monks, is not-dhamma;
abstaining from taking life is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of taking Life,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from taking life
reach fullness of culture,
that is the aim.

■

Taking what is not given, monks, is not-dhamma;
abstaining from taking what is not given is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of taking what is not given,
that is not-aim;
whereas whatsoever divers good,

profitable states
due to abstaining from taking what is not given
reach fullness of culture,
that is the aim.

■

Wrong conduct in things sexual, monks, is not-dhamma;
abstaining from wrong conduct in things sexual is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong conduct in things sexual,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from wrong conduct in things sexual
reach fullness of culture,
that is the aim.

■

Falsehood, monks, is not-dhamma;
abstaining from falsehood is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of falsehood,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from falsehood
reach fullness of culture,
that is the aim.

■

Spiteful speech, monks, is not-dhamma;
abstaining from spiteful speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of spiteful speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from spiteful speech
reach fullness of culture,
that is the aim.

■

Bitter speech, monks, is not-dhamma;
abstaining from bitter speech is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of bitter speech,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from bitter speech
reach fullness of culture,
that is the aim.

■

Idle babble, monks, is not-dhamma;
abstaining from idle babble is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of idle babble,

that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from idle babble
reach fullness of culture,
that is the aim.

■

Coveting, monks, is not-dhamma;
abstaining from coveting is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of coveting,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from coveting
reach fullness of culture,
that is the aim.

■

Harmfulness, monks, is not-dhamma;
abstaining from harmfulness is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of harmfulness,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to abstaining from harmfulness
reach fullness of culture,
that is the aim.

■

Wrong view, monks, is not-dhamma;
right view is Dhamma;
also whatsoever divers evil,
unprofitable states
come to be
because of wrong view,
that is not-aim;
whereas whatsoever divers good,
profitable states
due to right view
reach fullness of culture,
that is the aim.

§

"Monks, not-dhamma
and not-aim
are to be understood,
likewise Dhamma
and aim.

When one knows not-dhamma
and not-aim,
and dhamma
and aim,
one should fare onward according to dhamma
and according to aim.'

This is what was said,
and what was said was said because of this.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 174

Kamma-Nidāna Suttaṃ

Due to Lust, Malice and Delusion

---

[174]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, the taking of life is threefold, I declare.

It is due to lust, malice and delusion.

■

Taking what is not given is threefold, I declare.

It is due to lust, malice and delusion.

■

Wrong conduct in sexual desires is threefold, I declare.

It is due to lust, malice and delusion.

■

Falsehood is threefold, I declare.

It is due to lust, malice and delusion.

■

Spiteful speech is threefold, I declare.

It is due to lust, malice and delusion.

■

Bitter speech is threefold, I declare.

It is due to lust, malice and delusion.

■

Idle babble is threefold, I declare.

It is due to lust, malice and delusion.

■

Coveting is threefold, I declare.

It is due to lust, malice and delusion.

■

Harmfulness is threefold, I declare.

It is due to lust, malice and delusion.

■

Wrong view is threefold, I declare.

It is due to lust, malice and delusion.

§

Thus, monks, lust is the coming-to-be of a chain of causal **[175]** action.[1]

■

Malice, monks, lust is the coming-to-be of a chain of causal action.

■

Delusion, monks, is the coming-to-be of a chain of causal action.

§

By destroying lust,
comes the breaking up of the chain of causal action;
by destroying malice,
comes the breaking up of the chain of causal action;
by destroying delusion,
comes the breaking up of the chain of causal action."

---

[1] *Kamma-niddnā-sambhava; cf. A*. i, 134 = *G.S*. i, 117, etc.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 175

Sa-pari-k-Kamana Suttaṃ

All-round Approach

---

[175]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, this dhamma is approachable all round,
it is not unapproachable.[1]

§

How, monks, is this dhamma approachable all round,
not unapproachable?

For one who takes life, monks,
abstinence from taking life
is the way of all-round approach.

■

For one who takes what is not given, monks,
abstinence from taking what is not given
is the way of all-round approach.

■

For one who does wrong in sexual desires, monks,
abstinence from doing wrong in sexual desires
is the way of all-round approach.

■

For one who tells lies, monks,
abstinence from telling lies
is the way of all-round approach.

■

For one who utters spiteful speech, monks,
abstinence from uttering spiteful speech
is the way of all-round approach.

■

For one who utters bitter speech, monks,
abstinence from uttering bitter speech
is the way of all-round approach.

■

For one who utters idle babble, monks,
abstinence from uttering idle babble

is the way of all-round approach.

■

For one who is covetous, monks,
abstinence from covetousness
is the way of all-round approach.

■

For one who is harmful, monks,
abstinence from harmfulness
is the way of all-round approach.

■

For one who has wrong view, monks,
right view
is the way of all-round approach.

Thus, monks, this dhamma is approachable all round,
not unapproachable."

---

[1] *Saparikkamanaṃ* and *aparikkamanaṃ* are explained at *Vin*. iii, 151 (*Sutta-vibhanga, Sanghādisesa,* No. vi, and *Pāṭimokkha* (Dickson), *J.R.A.S.*, Oct., 1875, p. 13), and *VinA*. iii, 569, as *sa-upacāraṃ* and *anupacāraṃ*. If a house or vihāra is built for a monk or monks, it must have sufficient space all round it for a bullock-cart to be driven. The only other place where the word seems to occur is at *M*. i, 43, *samo maggo parikkamanāya ... samaṃ titthaṃ parikkamanāya*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 176

Cunda Kammara-Putta Suttaṃ

Cunda the Silversmith

---

[175]

[1] THUS have I heard:

Once the Exalted One was staying at Pava
in the mango grove of Cunda, the son of the silversmith.

Now Cunda, son of the silversmith,[1] came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.

So seated the Exalted One said this to him:

"Cunda, in whose purifying rites do you find satisfaction?"

"Sir, the brāhmins of the west
who carry waterpots
and **[176]** wear lily-garlands,
who are purifiers by water,
fire-worshippers,
enjoin purifying rites.[2]

In those I find satisfaction."

"In what way, Cunda,
do those brāhmins who carry water-pots
and wear lily-garlands,
who are purifiers by water,
fire-worshippers,
enjoin their purifying rites?"

"Herein, sir, those brāhmins who carry waterpots
and wear lily-garlands,
who are purifiers by water,
fire-worshippers,
thus instruct a follower:

'Come now, good fellow,
rise up in good time
from your bed
and touch the ground.

If you do not touch the ground,
touch wet cowdung.

If you do not touch wet cowdung,
touch green grass.

If you do not touch green grass,
worship fire.

If you do not worship fire,
adore the sun with clasped hands.

If you do not adore the sun with clasped hands,
descend into water for the third time[3] in the evening.'

Thus, sir, do the brāhmins who carry waterpots
and wear lily-garlands,

who are purifiers by water,
fire-worshippers,
enjoin purifying rites.

In them do I find satisfaction."

■

"Well, Cunda, the purifying rites
enjoined by those brāhmins
are quite different from the purification in the discipline of the Ariyan."[4]

"In what way, sir,
is there purification in the discipline of the Ariyan?

Well for me, sir,
if the Exalted One would teach me dhamma
about the discipline of the Ariyan."

"Then, Cunda, do you listen.

Pay attention carefully
and I will speak."

"I will, sir," replied Cunda, the son of the silversmith, to the Exalted One, who said this:

§

"Threefold, Cunda, is defilement by body;
fourfold is defilement by speech;
threefold is defilement by thought.

§

And how is defilement by body threefold?

Herein, Cunda, a certain one takes life,
he is a hunter,
bloody-handed,
given up to killing and slaying,
void of compassion for all living creatures.[5]

■

A certain one takes what is not given;
he takes with thievish intent
things not given to him,
the property of another person,
situated in jungle
or in village.

■

In sexual desires
he is a wrong-doer;
he has intercourse with girls in ward of mother or father,
brother,
[177] sister
or relatives (or clan);
with girls lawfully guarded,[6]
already pledged to a husband
and protected by the rod,[7]
even with girls crowned with the flower-garland (of betrothal).

Thus, Cunda, threefold is defilement by body.

§

And how, Cunda, is defilement by speech fourfold?

Herein again, Cunda, a certain one is a liar.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

"Come, good fellow!
Say what you know."

Though he knows not, he says, 'I know';
though he knows, he says, 'I know not';
though he has not seen, he says 'I saw';
though he saw, he says 'I saw not'.

Thus for his own sake
or that of others
or to get some carnal profit or other
he deliberately utters falsehood.

■

Also he is a slanderer.

Hearing something at one place
he proclaims it somewhere else
to bring about a quarrel between the parties;
what he has heard here

he repeats there
to bring about a quarrel between the parties.

Thus he breaks up harmony,
foments strife between those discordant,
discord is his delight;
exulting in
and passionately fond of discord,
he utters speech
that makes for discord.

■

Also he is of harsh speech.

Whatsoever speech is rough,[8]
cutting,
bitter about others,
abusive of others,
provoking wrath
and conducive to distraction -
such speech does he utter.

■

He is given to idle babble,
he speaks out of season,
speaks unrealities;
he speaks things unprofitable,
what is not-dhamma
and not-discipline;
he utters speech not worth treasuring up,
speech unreasonable
and not worth listening to,
undiscriminating
and unconcerned with profit.

Thus, Cunda, defilement by speech is fourfold.

§

And how is defilement by mind threefold?

Herein, Cunda, a certain one is covetous,
he is one who covets **[178]** the property of another,
thinking:

"O that what is another's were mine!"

■

He is malevolent of heart,
the thoughts of his heart are corrupt, thus:

'Let these beings be slain,
come to destruction,[9]
be destroyed,
not exist at all.'

■

Also he has wrong view,
he is perverse in outlook,
holding:

'There is no gift,
no offering,
no sacrifice;
there is no fruit or ripening of deeds
well done or ill done;

this world is not,
the world beyond is not;
there is no mother,
no father,
no beings supernaturally born;
there are no recluses and brāhmins in the world
who have gone right,
who fare rightly,
men who by their own comprehension
have realized this world
and the world beyond
and thus declare.'

Thus, Cunda, defilement by mind is threefold.

Cunda, there are those ten ways of wrong action.

§

One characterized by those ten ways of wrong action
may rise up early
and at eventide[ed1] touch the earth,
yet is he still impure.

Even if he touch not the earth
he is equally impure.

Though he handle cowdung he is impure.

Even if he does not handle cowdung
he is equally impure.

He may handle green grasses or not

He may worship the fire or not

He may clasp his hands
and bow to the sun or not,
he is impure just the same.

He may descend in the evening into water for the third time
or not,
yet is he still impure.

What is the cause of that?

Those ten ways of wrong action, Cunda,
are impure
and cause impurity.

■

Moreover, as a result of being characterized
by those ten ways of wrong action,
purgatory is declared,
birth in the womb of animals is declared,
the realm of ghosts is declared,
either that or some other form of ill-bourn.

§

But, Cunda, threefold is cleansing by body,
fourfold is cleansing by speech,
threefold is cleansing by mind.

§

And how is cleansing by body threefold?

Herein, Cunda, a certain one abandons taking life,
abstains therefrom;
he has laid aside the rod,
has laid aside the knife;
he dwells modest,
charitable,
feeling compassion towards every living creature.

■

He abandons taking what is not given,
abstains therefrom;
[179] the property of another,
situated in jungle or in village,
if not given,
he takes not with thievish intent.

■

In sexual desires
he abandons wrong action,
abstains therefrom.

■

He has no intercourse
with girls in ward of mother or father,
of brother,
sister
or relatives (or clan),
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,

even with girls crowned
with the flower-garlands (of betrothal).

Thus, Cunda, threefold is cleansing by body.

§

And how is cleansing by speech fourfold?[ed2]

Herein, Cunda, a certain one abandons lying speech
he abstains therefrom.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

If he knows not, he says, 'I know not';
if he knows, he says, 'I know';
if he has not seen, he says 'I saw not';
if he saw, he says 'I saw'.

Thus neither for his own sake
or that of others
or to get some carnal profit or other
does he deliberately utter falsehood.

■

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he does not proclaim it elsewhere
to bring about a quarrel between the parties;
what he has heard here
he does not report there
to bring about a quarrel between the parties;
thus he brings together the discordant,
restores harmony,
harmony is his delight,
he exults in,
is passionately fond of harmony;
he utters speech that makes for harmony.

■

Also he abandons harsh speech,
abstains therefrom.

Whatsoever speech is blameless,
pleasant to the ear,
affectionate,
going to the heart,
urbane,
agreeable to many folk,
delightful to many folk,
of such speech he is a speaker.

■

Also abandoning idle babble
he abstains therefrom;
he speaks in season,

of facts,
of the aim,
of dhamma,
of discipline;
he utters speech worth treasuring up,
speech seasonable
and worth listening to,
discriminating
and concerned with the aim.

Thus, Cunda, fourfold is cleansing by speech.

§

And how is cleansing by mind threefold?

Herein a certain one is not covetous;
he covets not the property of another,
thinking:

'0 that what is another's were mine!'

■

He is not malevolent of heart,
the thoughts of his heart
are not corrupt.

He wishes:

'Let these beings carry about the self[10] in peace,
free from enmity,

free from sorrow
and in happiness.

■

Also he has right view;
he is reasonable in outlook,
holding that there are such things as gift,
offering,
oblation,
fruit and ripening of deeds
done well or ill;
that this world is,
[180] that the world beyond is;
that mother, father and beings of supernatural birth (in other worlds) do exist;
that there are in the world recluses and brāhmins
who have gone rightly,
who fare rightly,
men who of their own comprehension
have realized this world and the world beyond
and thus declare it.

Thus, Cunda, threefold is the cleansing by the mind.

So these are the ten ways of right doing.

§

One characterized by those ten ways
may rise up early
and at evening

touch the earth,
yet is he pure.

If he touch not the earth,
yet is he pure.

Whether he handle cowdung or not,
yet is he pure.

Whether he handle green grasses or not,
yet is he pure.

Whether he worship the fire or not,
yet is he pure.

Whether he clasp his hands and bow down to the sun or not,
yet is he pure.

Whether he descend in the evening into water for the third time or not,
yet is he pure for all that.

And why so?

Because, Cunda, those ten ways of right action
are pure
and work purity.

■

By being characterized by those ten ways of right action
(the state of) devahood is proclaimed,
of mankind is proclaimed,
or whatsoever other happy bourn there be.'

§

At these words Cunda, the son of the silversmith, exclaimed to the Exalted One:

"It is excellent, sir![11]

Let the Exalted One reckon me a follower of his
from this day forth
as long as life shall last,
as one who has so gone to him as resort."

"probably died". No. He died later on that day. Cunda was the donor of his last meal.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVII: Jāṇussoṇi-Vagga

Sutta 177

Jāṇussoṇī Suttaṃ

Jāṇussoṇi

---

[180]

[1] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

Now the brāhmin Jāṇussoṇi,[1] came to see the Exalted One,
and on coming to him
greeted him courteously, and,
after the exchange of greetings and reminiscent talk,
sat down at one side.

As he thus sat he said this to the Exalted One:

"Master Gotama, let me tell you we brāhmins so-called
give charitable gifts:
we make the *(shrāddhā)* offerings to the dead,[2]
saying:

'May this gift to our kinsmen
and blood-relations who are dead and gone
be of profit.[3]

May our kinsmen
and blood-relations who are dead and gone
enjoy this offering.'

Pray, Master Gotama,
does that gift profit **[181]** our kinsmen
and blood-relations dead and gone?

Do they really enjoy that gift?"

■

"Well, brāhmin,
if there be ground for it,
it does profit them,
but not if there be no ground."

■

"Pray, Master Gotama, what is ground,
and what is no-ground?"

"Herein, brāhmin,
a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view.

When body breaks up,
beyond death
he rises up again in a purgatory.

There he subsists on food
proper to dwellers in purgatory.

On that he is grounded.

This, brāhmin, is the no-ground,
standing on which that gift profits him not.

■

Herein again a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view.

He, when body breaks up,
beyond death
rises up again in the womb of an animal.

There also he subsists on food
proper to creatures so born.

On that he is grounded.

This also, brāhmin, is no-ground,
whereon standing that gift profits him not.

■

Yet again a certain one abstains from taking life,
from taking what is not given,
from wrong conduct in sexual desires,

from falsehood,
from slander,
from bitter speech,
from idle babble;
he is not covetous,
his thoughts are not harmful
and he has right view.

When body breaks up,
beyond death
he rises up again in the company of human beings.

There he subsists on food proper to human beings.

On that he is grounded.

But this also, brāhmin, is no-ground,
whereon standing that gift profits him not.

■

Yet again a certain one abstains from taking life,
from taking what is not given,
from wrong conduct in sexual desires,
from falsehood,
from slander,
from bitter speech,
from idle babble;
he is not covetous,
his thoughts are not harmful
and he has right view.

When body breaks up,
beyond death
he rises up again in the company of the devas.

There he subsists on food proper to devas.

On that he is grounded.

This also, brāhmin, is no-ground,
standing on which that gift profits him not.

■

Herein again, brāhmin, a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view.

When body breaks up,
beyond death
he rises up again in the region of the departed *(petā)*.

There **[182]** he subsists on whatever be the food
proper to beings in that region.

On that he is grounded.

Whatsoever offerings his friends
and fellows
or kinsmen and blood-relations
convey[4] to him,
on that he subsists,
on that he is grounded.

This indeed, brāhmin, is the ground,
standing on which that gift is of profit to him."

§

"But, Master Gotama, suppose that this blood-relation
who is dead and gone
has not reached that place,
who then enjoys that offering?"

"In that case, brāhmin,
other blood-relations dead and gone,
who have reached that place,
enjoy it."

■

"But suppose, Master Gotama,
that both that blood-relation
and the others who are dead and gone
have not reached that place,
who then enjoys that offering?"

"That, brāhmin, is impossible,
it cannot come to pass
that that place should be empty
for so long a time
of blood-relations dead and gone.

Anyhow, brāhmin,
he who offers to the dead[5] and gone
is not without reward."

■

"Does the worthy Gotama make any assumption
in an impossible case?"[6]

"I do, brāhmin.

In this connexion
suppose a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view;
but he has been one
who gives to recluses and brāhmins
food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light.

When body breaks up,
beyond death,
he rises up again in the company of elephants.

There he has gain of food and drink,
flowers
and various adornments.

In so far as he was one who took life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,

covetous,
harmful in thought
and wrong in view,
for that reason he,
when body broke up,
beyond death
arose in the company of elephants.

But in so far as he was a giver
to recluses and brāhmins
of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

■

Suppose again, brāhmin, a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view.

But he was a giver
to **[183]** recluses and brāhmins of food and drink,
cloth and vehicle,

flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

When body breaks up, beyond death he rises up again in the company of horses.

There he has gain of food and drink,
flowers
and various adornments.

In so far as he was one who took life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view,
for that reason he,
when body broke up,
beyond death
arose in the company of horses.

But in so far as he was a giver
to recluses and brāhmins
of food and drink,
cloth and vehicle,
flowers,
scents and unguents,

bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

■

Suppose again, brāhmin, a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view.

But he was a giver
to recluses and brāhmins of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

When body breaks up, beyond death he rises up again in the company of cattle.

There he has gain of food and drink,
flowers

and various adornments.

In so far as he was one who took life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view,
for that reason he,
when body broke up,
beyond death
arose in the company of cattle.

But in so far as he was a giver
to recluses and brāhmins
of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

■

Suppose again, brāhmin, a certain one takes life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,

an idle babbler,
covetous,
harmful in thought
and wrong in view.

But he was a giver
to recluses and brāhmins of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

When body breaks up, beyond death he rises up again in the company of poultry.

There he has gain of food and drink,
flowers
and various adornments.

In so far as he was one who took life,
takes what is not given,
in sexual desires is a wrongdoer,
is a slanderer,
of bitter speech,
an idle babbler,
covetous,
harmful in thought
and wrong in view,
for that reason he,
when body broke up,

beyond death
arose in the company of poultry.

But in so far as he was a giver
to recluses and brāhmins
of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments.

■

Herein again, brāhmin, a certain one abstains from taking life,
from taking what is not given,
from wrong conduct in sexual desires,
from falsehood,
from slander,
from bitter speech,
from idle babble;
he is not covetous,
his thoughts are not harmful
and he has right view.

But he has been a giver to recluses and brāhmins of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,

for that reason he has gain of food and drink,
flowers
and various adornments.

When body breaks up,
beyond death
he rises up again in the company of human beings.

There he has gain
of the five sensual delights
belonging to human beings.

In so far as he abstained from taking life,
from taking what is not given,
from wrong conduct in sexual desires,
from falsehood,
from slander,
from bitter speech,
from idle babble;
he is not covetous,
his thoughts are not harmful
and he has right view,
that is why beyond death
he rose up again in the company of human beings.

As he gave to recluses and brāhmins, of food and drink,
cloth and vehicle,
flowers,
scents and unguents,
bed,
lodging
and light,
for that reason he has gain of food and drink,
flowers
and various adornments
in that next life

he has gain of the five sensual delights
belonging to human beings.'

---

[1] At *G.S.* i, 150, he asks about sacrifice.

[2] Called *puññāni* in the quotation at *PvA*. 27.

[3] *Cf*. *Khp*. vii, *ito dinnaṃ petānaṃ upakappati*.

[4] *Anupavecchanti*, quoted *PvA*. 28.

[5] *Dāyako*.

[6] *Aṭṭhāne parikappaṃ vadati*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XVIII: Sādhu-Vagga

Suttas 178-188

---

[184]

Sutta 178

Sādhu Suttaṃ

Right and Wrong

[178.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the seemly,
also the unseemly.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the unseemly?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the unseemly.'

And what is the seemly?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the seemly.'"

Sutta 179

Ariya-Dhamma Suttaṃ

Ariyan and Unariyan

[179.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Ariyan,
also the unariyan.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the unariyan?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the unariyan.'

And what is the Ariyan?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the Ariyan.'"

Suttas 180

Kusala Suttaṃ

Good and Bad

[180.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the good,
also the bad.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the bad?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the bad.'

And what is the good?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the good.'"

Suttas 181

Attha Suttaṃ

Aim and Not-aim

[181.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the aim,
also the not-aim.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the not-aim?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,

idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the not-aim.'

And what is the aim?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the aim.'"

Suttas 182

Dhamma Suttaṃ

Dhamma and Not-dhamma

[182.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you Dhamma,
also not-dhamma.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is not-dhamma?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'not-dhamma.'

And what is Dhamma?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,

abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'Dhamma.'"

Suttas 183

Sāsava Suttaṃ

With Cankers and Without

[183.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma without cankers,
also dhamma with cankers.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is dhamma with cankers?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'dhamma with cankers.'

And what is the dhamma without cankers?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'dhamma without cankers.'"

Suttas 184

Sāvajja Suttaṃ

Blameworthy and Blameless

[184.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the blameless,
also the blameworthy.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the blameworthy?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the blameworthy.'

And what is the blameless?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the blameless.'"

Suttas 185

Tapanīya Suttaṃ

Remorse and Not-Remorse

[185.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you Dhamma without remorse,
also dhamma with remorse.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma with remorse?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'dhamma with remorse.'

And what is the Dhamma without remorse?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the Dhamma without remorse.'"

Suttas 186

Ācayagāmī Suttaṃ

Given to Heaping Up and Diminishing

[186.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Dhamma given to diminishing (rebirth), also the dhamma given to heaping up (rebirth).

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One, who then said:

"And what, monks, is the dhamma given to heaping up (rebirth)?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,

harmfulness
wrong view.

This, monks, is called 'the dhamma given to heaping up (rebirth).'

And what is the Dhamma given to diminishing (rebirth)?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the Dhamma given to diminishing (rebirth).'"

Suttas 187

Dukkhudraya Suttaṃ

Yielding Pain and Pleasure

[187.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Dhamma yielding pleasure,
also the dhamma yielding pain.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma yielding pain?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the dhamma yielding pain.'

And what is the Dhamma yielding pleasure?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,

harmlessness,
right view.

This, monks, is called 'the Dhamma yielding pleasure.'"

Suttas 188

Dukkhavipāka Suttaṃ

Pain and Pleasure

[188.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Dhamma whose fruit is pleasure,
also the dhamma whose fruit is pain.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma whose fruit is pain?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the dhamma whose fruit is pain.'

And what is the Dhamma whose fruit is pleasure?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the Dhamma whose fruit is pleasure.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XIX: Ariya-Magga-Vagga

Suttas 189-198

---

[184]

Sutta 189

Ariya-Magga Suttaṃ

Ariyan and Unariyan

[189.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Ariyan,
also the unariyan.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the unariyan?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the unariyan.'

And what is the Ariyan?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the Ariyan.'"

Sutta 190

Sukka-magga Suttaṃ

Bright Way and Dark Way

[190.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the bright way,
also the dark way.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dark way

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the dark way.'

And what is the bright way?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the bright way.'"

Suttas 191

Saddhamma Suttaṃ

True Dhamma and False Dhamma

[191.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you true Dhamma,
also false dhamma.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is false dhamma?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'false dhamma.'

And what is true Dhamma?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'true Dhamma.'"

Suttas 192

Sappurisadhamma Suttaṃ

Very-man Dhamma and Its Opposite

[192.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the dhamma of the very-man,
also what is not the dhamma of the very-man.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is not the dhamma of the very-man?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,

idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'what is not the dhamma of the very-man.'

And what is the dhamma of the very-man?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the dhamma of the very-man.'"

Suttas 193

Uppādetabba Suttaṃ

To Be Brought About

[193.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you Dhamma to be brought about ,
also dhamma not to be brought about.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is dhamma not to be brought about?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'dhamma not to be brought about.'

And what is Dhamma to be brought about?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,

abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'Dhamma to be brought about.'"

Suttas 194

Āsevitabba Suttaṃ

To Be Followed

[194.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you Dhamma to be followed,
also dhamma not to be followed.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is dhamma not to be followed?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'dhamma not to be followed.'

And what is the Dhamma to be followed?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'Dhamma to be followed.'"

Suttas 195

Bhāvetabba Suttaṃ

To Be Made to Grow

[195.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you Dhamma to be made to grow,
also dhamma not to be made to grow.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma not to be made to grow?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the dhamma not to be made to grow.'

And what is Dhamma to be made to grow?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,

abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'Dhamma to be made to grow.'"

Suttas 196

Bahulīkāttabba Suttaṃ

To Be Made Much Of

[196.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you Dhamma to be made much of,
also dhamma not to be made much of.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma not to be made much of?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'dhamma not to be made much of.'

And what is the Dhamma to be made much of?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'the Dhamma to be made much of.'"

Suttas 197

Anussaritabba Suttaṃ

To Be Remembered

[197.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the Dhamma to be remembered,
also the dhamma not to be remembered.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma not to be remembered?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the dhamma not to be remembered.'

And what is the Dhamma to be remembered?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called 'Dhamma to be remembered.'"

Suttas 198

Sacchikātabba Suttaṃ

To Be Realized

[198.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you the dhamma to be realized,
also the dhamma not to be realized.

Do ye listen to it.

Attend carefully and I will speak."

"We will, sir," replied those monks to the Exalted One,
who then said:

"And what, monks, is the dhamma not to be realized?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

This, monks, is called 'the dhamma not to be realized.'

And what is the dhamma to be realized?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

This, monks, is called "the dhamma to be realized.'"

Aṇguttara Nikāya
X. Dasaka-Nipāta
XX. Apara-Puggala-Vagga

Sutta 199[ed1]

---

[185]

Not To Be Followed

[199.1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, a person possessed of ten qualities
should not be associated with.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,

harmfulness
wrong view.

Possessed of these ten qualities
a person should not be associated with.

Possessed of ten qualities a person should be associated with.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person should be associated with."

Not To Be Associated With

[199.2] "Monks, a person possessed of ten qualities
should not be associated with.

What ten qualities?

Taking life,
taking what is not given,

wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person should not be associated with.

Possessed of ten qualities a person should be associated with.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person should be associated with."

Should Not Be Cultivated

[199.3] "Monks, a person possessed of ten qualities
should not be cultivated.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person should not be cultivated.

Possessed of ten qualities a person should be cultivated.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person should be cultivated."

Should Not Be Venerated

[199.4] "Monks, a person possessed of ten qualities
should not be venerated.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person should not be venerated.

Possessed of ten qualities a person should be venerated.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,

harmlessness,
right view.

Possessed of these ten a person should be venerated."

Is Not Praisworthy

[199.5] "Monks, a person possessed of ten qualities
is not praiseworthy.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person is not praiseworthy.

Possessed of ten qualities a person should is praiseworthy.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,

abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person is praiseworthy."

Is Not Respected

[199.6] "Monks, a person possessed of ten qualities
is not respected.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person is not respected.

Possessed of ten qualities a person is respected.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person is respected."

Is Not Shown Deference

[199.7] "Monks, a person possessed of ten qualities
should not be shown deference[.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person should not be shown deference[.

Possessed of ten qualities a person should be shown deference.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person should be shown deference."

Is Not Successful

[199.8] "Monks, a person possessed of ten qualities
is not successful.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,

bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person is not successful.

Possessed of ten qualities a person is successful.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person is successful."

Is Not Purified

[199.9] "Monks, a person possessed of ten qualities
is not purified.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person is not purified.

Possessed of ten qualities a person is purified.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person is purified."

Does Not Conquer Pride

[199.10] "Monks, a person possessed of ten qualities
does not conquer pride.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person does not conquer pride.

Possessed of ten qualities a person conquers pride.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person conquers pride."

Does Not Grow in Insight

[199.11] "Monks, a person possessed of ten qualities
does not grow in insight.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person does not grow in insight.

Possessed of ten qualities a person grows in insight.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,

abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person grows in insight."

Works Much Demerit

[199.12] "Monks, a person possessed of ten qualities
works much demerit.

What ten qualities?

Taking life,
taking what is not given,
wrong conduct in sexual desires,
falsehood,
slander,
bitter speech,
idle babble,
coveting,
harmfulness
wrong view.

Possessed of these ten qualities
a person works much demerit.

Possessed of ten qualities a person works much merit.

What ten qualities?

Abstaining from taking life,
abstaining from taking what is not given,
abstaining from wrong conduct in sexual desires,
abstaining from falsehood,
abstaining from slander,
abstaining from bitter speech,
abstaining from idle babble,
non-coveting,
harmlessness,
right view.

Possessed of these ten a person works much merit."

---

ed1 This sutta is counted as twelve suttas in Be and Ce which is followed by Bhk. Bodhi; the BJT (apparently a version of Ce expanded and edited to closely follow the PTS) has this as one sutta with 12 divisions; the PTS Pali (Ee) numbers this as one sutta to be expanded as here.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 200

Paṭhama Niraya Suttaṃ

Purgatory and Heaven (a)

---

[283] **[185]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Purgatory' is Woodward's suggested translation for *Niraye,* Hell, in accordance with a precise understanding of the Judeo-Christian concept where 'Hell' proper is eternal and Purgatory temporary. Since Niraye is a temporary condition, was the thinking, this could not qualify it to be called Hell. The Buddhist position, is that there is no state of existence which is eternal. The common understanding of the idea of Hell today will do for life in Niraye, which can last to the end of a world cycle, but not forever.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 201

Dutiya Niraya Suttaṃ

Purgatory and Heaven (b)

---

[285] **[185]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Purgatory' is Woodward's suggested translation for *Niraye,* Hell, in accordance with a precise understanding of the Judeo-Christian concept where 'Hell' proper is eternal and Purgatory temporary. Since Niraye is a temporary condition, was the thinking, this could not qualify it to be called Hell. The Buddhist position, is that there is no state of existence which is eternal. The common understanding of the idea of Hell today will do for life in Niraye, which can last to the end of a world cycle.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 202

Mātu-Gāma Suttaṃ

Womenfolk

---

[286] **[186]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Purgatory' is Woodward's suggested translation for *Niraye*, Hell, in accordance with a precise understanding of the Judeo-Christian concept where 'Hell' proper is eternal and Purgatory temporary. Since Niraye is a temporary condition, was the thinking, this could not qualify it to be called Hell. The Buddhist position, is that there is no state of existence which is eternal. The common understanding of the idea of Hell today will do for life in Niraye, which can last to the end of a world cycle.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 203

Upāsikā Suttaṃ

Women Lay-follower

---

[287] **[186]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

'Purgatory' is Woodward's suggested translation for *Niraye*, Hell, in accordance with a precise understanding of the Judeo-Christian concept where 'Hell' proper is eternal and Purgatory temporary. Since Niraye is a temporary condition, was the thinking, this could not qualify it to be called Hell. The Buddhist position, is that there is no state of existence which is eternal. The common understanding of the idea of Hell today will do for life in Niraye, which can last to the end of a world cycle.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 204

Visārada Suttaṃ

Diffident and Confident

---

[288] **[186]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, characterized by ten qualities a woman lay-follower dwells at home with diffidence.[1]

What ten?

Herein a certain one takes life,
takes what is not given,
in sexual desires
she is a wrong-doer,
she is a liar,

she is a slanderer,
she is of harsh speech,
she is given to idle babble,
she is covetous,
she is malevolent of heart,
she has wrong view.

Characterized by these ten qualities
a woman lay-follower dwells at home with diffidence.

■

Characterized by ten qualities, monks,
a woman lay-follower dwells at home with confidence.

What ten?

Herein a certain one takes life,
takes what is not given,
in sexual desires
she is a wrong-doer,
she is a liar,
she is a slanderer,
she is of harsh speech,
she is given to idle babble,
she is covetous,
she is malevolent of heart,
she has wrong view.

Characterized by these ten qualities
a woman lay-follower dwells at home with confidence."

---

[1] *Visāradā*.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 205

Saṃsappaniya-Pariyāya Suttaṃ

Dhamma-Teaching on Crookedness

---

[288] **[186]**

[1][bodh] THUS have I heard:

Once the Exalted One was dwelling near Sāvatthī.

There the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, I will teach you dhamma-teaching,
dhamma-teaching on crookedness.[1]

Do ye listen to it.

Pay attention carefully and I will speak."

[187] "We will, sir," replied those monks to the Exalted One,
who said this:

"And what, monks, is dhamma-teaching which teaches about crookedness?

Monks, beings are responsible for their deeds,[2]
heirs to their deeds,
they are the womb of their deeds,
kinsmen of their deeds,
to them their deeds come home again.[3]

Whatsoever deed they do,
be it lovely or ugly,
of that thing they are the heirs.

■

In this connexion, monks,
a certain one takes life,
he is a hunter,
bloody-handed,
given over to killing and slaying,
void of compassion to all living creatures.

He goes crookedly[4] in body,
crookedly in speech,
crookedly in mind.

His action with body is crooked,
so is that with speech and mind;
crooked is his bourn
and crooked his rising up again in birth.

Moreover, monks,
for one whose bourn is crooked,
whose rebirth is crooked,
for him there is one of two bourns,
either downright woe in purgatory

or to be born in the womb of an animal,
one that creeps crookedly along.

■

And of what sort, monks,
is that birth in the womb of an animal,
one that creeps crookedly along?

A snake,
a scorpion,
a centipede,
a mongoose,
a cat,
a mouse,
an owl
or whatsoever other animal
goes stealthily on seeing human beings.

■

A certain one takes what is not given;
he takes with thievish intent
things not given to him,
the property of another person,
situated in jungle
or in village.

In sexual desires
he is a wrong-doer;
he has intercourse with girls in ward of mother or father,
brother,
sister
or relatives (or clan);
with girls lawfully guarded,
already pledged to a husband

and protected by the rod,
even with girls crowned with the flower-garland (of betrothal).

■

He is a liar.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

Though he knows not, he says, 'I know';
though he knows, he says, 'I know not';
though he has not seen, he says 'I saw';
though he saw, he says 'I saw not'.

Thus for his own sake
or that of others
or to get some carnal profit or other
he deliberately utters falsehood.

a slanderer,

■

Also he is a slanderer.

Hearing something at one place
he proclaims it somewhere else
to bring about a quarrel between the parties;

what he has heard here
he repeats there
to bring about a quarrel between the parties.

Thus he breaks up harmony,
foments strife between those discordant,
discord is his delight;
exulting in
and passionately fond of discord,
he utters speech
that makes for discord.

■

Also he is of harsh speech.

Whatsoever speech is rough,
cutting,
bitter about others,
abusive of others,
provoking wrath
and conducive to distraction -
such speech does he utter.

■

He is given to idle babble,
he speaks out of season,
speaks unrealities;
he speaks things unprofitable,
what is not-dhamma
and not-discipline;
he utters speech not worth treasuring up,
speech unreasonable
and not worth listening to,
undiscriminating
and unconcerned with profit.

■

He is covetous,
he is one who covets the property of another,
thinking:

'O that what is another's were mine!'

■

He is malevolent of heart,
the thoughts of his heart are corrupt, thus:

'Let these beings be slain,
come to destruction,
be destroyed,
not exist at all.'

■

Also he has wrong view,
he is perverse in outlook,
holding:

There is no gift,
no offering,
no sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
this world is not,
the world beyond is not;
there is no mother,
no father,
no beings supernaturally born;
there are no recluses and brāhmins in the world
who have gone right,
who fare rightly,

men who by their own comprehension
have realized this world
and the world beyond
and thus declare.

■

He goes crookedly in body,
crookedly in speech,
crookedly in mind.

His action with body is crooked,
so is that with speech and mind;
crooked is his bourn
and crooked his rising up again in birth.

■

Moreover, monks,
for one whose bourn is crooked,
whose rebirth is crooked,
for him there is one of two bourns,
either downright woe in purgatory
or to be born in the womb of an animal,
one that creeps crookedly along.

■

And of what sort, monks,
is that birth in the womb of an animal,
one that creeps crookedly along?

A snake,
a scorpion,
a centipede,
a mongoose,
[188] a cat,

a mouse,
an owl
or whatsoever other animal
goes stealthily on seeing human beings.

§

Monks, beings are responsible for their deeds,
heirs to their deeds,
the womb of their deeds,
the kinsmen of their deeds,
to them their deeds come home again.

Whatsoever deed they do,
be it lovely or ugly,
of that they are the heirs.

■

Herein a certain one abandons taking life,
abstains therefrom;
he has laid aside the rod,
has laid aside the knife;
he dwells modest,
charitable,
feeling compassion towards every living creature.

He goes not crookedly in body,
speech and mind.

His action with body,
speech
and mind is straight;

straightforward is his bourn
and straight his rebirth.

■

Now, monks, for one whose bourn and rebirth are straight
I declare one of two bourns,
either those heaven-worlds
that are utter bliss
or (rebirth in) whatsoever families are exalted,
such as the families of nobles
or brāhmins,
or housefathers of a great household,
wealthy,
of great resources,
of great property,
with great store of gold and silver,
with great store of possessions,
with great store of wealth and grain.

Thus become, monks,
is the rebirth of one who has come to be.

What he does,
by that he is reborn;
when reborn (appropriate) contacts
contact such an one.

Thus I declare that beings are the heirs of their deeds.

■

He abandons taking what is not given,
abstains therefrom;
the property of another,
situated in jungle or in village,

if not given,
he takes not with thievish intent.

■

In sexual desires
he abandons wrong action,
abstains therefrom.

He has no intercourse
with girls in ward of mother or father,
of brother,
sister
or relatives (or clan),
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,
even with girls crowned
with the flower-garlands (of betrothal).

■

He abandons lying speech
he abstains therefrom.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

If he knows not, he says, 'I know not';
if he knows, he says, 'I know';
if he has not seen, he says 'I saw not';
if he saw, he says 'I saw'.

Thus neither for his own sake
or that of others
or to get some carnal profit or other
does he deliberately utter falsehood.

■

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he does not proclaim it elsewhere
to bring about a quarrel between the parties;
what he has heard here
he does not report there
to bring about a quarrel between the parties;
thus he brings together the discordant,
restores harmony,
harmony is his delight,
he exults in,
is passionately fond of harmony;
he utters speech that makes for harmony.

■

Also he abandons harsh speech,
abstains therefrom.

Whatsoever speech is blameless,
pleasant to the ear,
affectionate,
going to the heart,

urbane,
agreeable to many folk,
delightful to many folk,
of such speech he is a speaker.

■

Also abandoning idle babble
he abstains therefrom;
he speaks in season,
of facts,
of the aim,
of dhamma,
of discipline;
he utters speech worth treasuring up,
speech seasonable
and worth listening to,
discriminating
and concerned with the aim.

■

He is not covetous;
he covets not the property of another,
thinking:

'0 that what is another's were mine!'

■

He is not malevolent of heart,
the thoughts of his heart
are not corrupt.

He wishes:

'Let these beings carry about the self in peace,
free from enmity,
free from sorrow
and in happiness.'

■

Also he has right view;
he is reasonable in outlook,
holding that there are such things as gift,
offering,
oblation,
fruit and ripening of deeds
done well or ill;
that this world is,
that the world beyond is;
that mother, father and beings of supernatural birth (in other worlds) do exist;
that there are in the world recluses and brāhmins
who have gone rightly,
who fare rightly,
men who of their own comprehension
have realized this world and the world beyond
and thus declare it.

Such an one goes not crookedly in body, speech and mind.

He goes not crookedly in body,
speech and mind.

His action with body,
speech
and mind is straight;
straightforward is his bourn
and straight his rebirth.

■

[189] Now, monks, for one whose bourn and rebirth are straight
I declare one of two bourns,
either those heaven-worlds
that are utter bliss
or (rebirth in) whatsoever families are exalted,
such as the families of nobles
or brāhmins,
or housefathers of a great household,
wealthy,
of great resources,
of great property,
with great store of gold and silver,
with great store of possessions,
with great store of wealth and grain.

Thus become, monks,
is the rebirth of one who has come to be.

What he does,
by that he is reborn;
when reborn (appropriate) contacts
contact such an one.

Thus I declare that beings are the heirs of their deeds.

Indeed, monks, beings are responsible for their deeds,[5]
heirs of their deeds,
the womb of their deeds,
the kinsmen of their deeds,
to them their deeds come home again.

Whatsoever deed they do,
be it lovely or ugly,
of that they are the heirs.

Such, monks, is the dhamma-teaehing,
the teaching about crookedness."

---

[1] *Saṃsappaniya,* 'slinking along' (of a reptile). *Tīkā,* 'the irresolution of a child.' *Cf. Path of Purity* iii, 546 (slinking along); *Expositor* i, 175 (the function of resolution is opposition to 'slinking along'). At *A.* iii, 354, *Comy.* has *paripphandati*. Probably it refers to the from-side-to-side action of a snake as is shown by the word *jimha* used below; but in the list of animals the idea is that of stealth.

[2] *Kamma-ssaka*. See *Buddh. Psych. Ethics,* p. 356 *n*. Above, § 48. *Mil. Panh*. 65 adds *kammaṃ satte vibhajati* (differentiates).

[3] *Kamma-paṭisaraṇa* (resort).

[4] *Saṃsappati,* see n. above.

[5] *Kammasaka*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI. Karajakāya Vagga

The Numerical Discourses of the Buddha
X. The Book of the Tens
XXI. The Deed-Born Body

Sutta 206

Paṭhama Sañcetanika Suttaṃ

Ruin and Prosperity (a)

---

[292] **[189]**

[1][bodh] "I declare, monks, that of intentional[1] deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too whenever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks, that there is no ending of ill
as regards intentional deeds done and accumulated
without experiencing the results thereof.

§

Herein threefold is the fault and guilt
of bodily action
done with deliberate intent,
causing pain
and resulting in pain.

Fourfold is the fault and guilt
of action by speech,
done with deliberate intent,
causing pain
and resulting in pain.

Threefold is the fault and guilt
of mental action,
done with deliberate intent
causing pain
and resulting in pain.

§

Now herein, monks, a certain one takes life,
he is a hunter,
bloody-handed,
given over to killing and slaying,
void of compassion to all living creatures.

■

He takes what is not given,
he takes with thievish intent
things not given to him,

the property of another person,
situated in village or in jungle.

■

In sensual desires
he is a wrong-doer;
he has intercourse with girls
in ward of **[190]** mother or father,
brother,
sister
or relatives (or clan);
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,
even with girls crowned
with the flower-garlands (of betrothal).

Thus threefold is the fault and guilt
of bodily action
done with deliberate intent,
causing pain
and resulting in pain.

§

And how, monks, is the fault and guilt
of action by speech
done with deliberate intent,
causing pain
and resulting in pain,
of a fourfold nature?

■

Herein a certain one is a liar.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or the royal family,
and asked to bear witness,
with the words:

'Come, good fellow!
Say what you know';

though he knows not,
he says 'I know';
though he knows, he says 'I know not';
though he saw not,
he says he saw;
though he saw,
he denies it.

Thus for his own sake
or that of others
or to get some carnal profit or other
he deliberately utters falsehood.

■

Also he is a slanderer.

Hearing something at one place
he proclaims it at another place
to bring about a quarrel between the parties.

What he has heard here
he repeats there
to bring about a quarrel between the parties.

Thus he breaks up harmony
and foments strife
between those discordant;
discord is his delight;
exulting in discord,
passionately fond of discord
he utters speech that makes for discord.

■

Also he is harsh of speech.

Whatsoever speech is rough,
cutting,
bitter about others,
abusive of others,
provoking wrath
and conducive to distraction -
such speech does he utter.

■

He is given to idle babble,
he speaks out of season,
speaks unrealities,
he speaks unprofitable things,
speaks what is not-dhamma,
what is not-discipline.

He utters words not worth treasuring up,
words unseasonable
and not worth listening to,

undiscriminating
and not concerned with the aim.

■

Thus, monks, fourfold is the fault and guilt
of action by speech,
done with deliberate intent,
causing pain
and resulting in pain.

§

And how is the fault and guilt
of action by mind,
done with deliberate intent,
causing pain
and resulting in pain
of a threefold nature?

Herein a certain one is covetous,
he is one who covets **[191]** the property of another, thinking;

'0 that what is another's were mine!'

■

He is malevolent of heart,
the thoughts of his heart are corrupt, thus:

'Let these beings be slain,
come to destruction,

be destroyed,
let them not exist at all.'

■

Likewise he has wrong view,
he is perverse in outlook, holding:

There is no gift,
no offering,
no sacrifice;
there is no fruit or ripening of deeds
ill done or well done;
this world is not;
the world beyond is not;
there is no mother or father
or beings born by supernatural birth (in another state);
there are no recluses and brahmins in the world
who have gone right,
who fare aright,
men who by their own comprehension
have realized this world
and the world beyond
and so declare it.

Thus, monks, threefold is the fault and guilt
of action by mind
causing pain
and resulting in pain.

§

Monks, it is because of this threefold fault and guilt
of bodily action
done with deliberate intent of wrong
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this fourfold fault and guilt
of action by speech
done with deliberate intent of wrong
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this threefold fault and guilt
of action by mind
done with deliberate intent of wrong
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

■

Just as, monks, a true die[2]
when cast upwards
alights sure wherever it alights (when it falls),
even so it is because of this threefold fault and guilt
of bodily action
deliberately done with wrong intent
that beings, when body breaks up,

beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this fourfold fault and guilt
of action by speech,
deliberately done with wrong intent
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this threefold fault and guilt
of mental action
deliberately done with wrong intent
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

■

Monks, I declare that of intentional deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too wherever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks,
that there is no ending of ill
as regards intentional **[192]** deeds done and accumulated
without experiencing the result thereof.

§

Herein, monks, threefold is the prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness.

Fourfold is that of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness,

threefold that of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness.

§

And how is the prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness threefold?

■

Herein a certain one abandoning the taking of life, abstains therefrom:
he lays aside the rod,
he lays aside the knife;
he dwells modest,
charitable,
feeling compassion for all living creatures.

■

Herein again, monks, a certain one abandons taking what is not given,
he abstains therefrom
he abstains from taking with thievish intent
things not given to him,
the property of another person,
situated in village or in jungle.

■

Herein again, monks, a certain one abandons wrong action in sensual desires
he is no wrong-doer;
he abstains from intercourse with girls
in ward of mother or father,
brother,
sister
or relatives (or clan);
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,
with girls crowned
with the flower-garlands (of betrothal).

Thus threefold is the prosperity of bodily action
done with deliberate good intent,

causing happiness
and resulting in happiness.

§

And how is the prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness fourfold?

■

He abandons lying speech
he abstains therefrom.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

If he knows not, he says, 'I know not';
if he knows, he says, 'I know';
if he has not seen, he says 'I saw not';
if he saw, he says 'I saw'.

Thus neither for his own sake
or that of others

or to get some carnal profit or other
does he deliberately utter falsehood.

■

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he does not proclaim it elsewhere
to bring about a quarrel between the parties;
what he has heard here
he does not report there
to bring about a quarrel between the parties;
thus he brings together the discordant,
restores harmony,
harmony is his delight,
he exults in,
is passionately fond of harmony;
he utters speech that makes for harmony.

■

Also he abandons harsh speech,
abstains therefrom.

Whatsoever speech is blameless,
pleasant to the ear,
affectionate,
going to the heart,
urbane,
agreeable to many folk,
delightful to many folk,
of such speech he is a speaker.

■

Also abandoning idle babble
he abstains therefrom;
he speaks in season,
of facts,
of the aim,
of dhamma,
of discipline;
he utters speech worth treasuring up,
speech seasonable
and worth listening to,
discriminating
and concerned with the aim.

■

Thus fourfold is the prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness.

§

And how is the prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness threefold?

Herein a certain one abandons coveting;
he is of harmless thoughts,
he has right view,
he holds the reasonable view
that there is gift,
that there is offering, sacrifice;

that there is fruit and ripening
of deeds done well or ill;
that this world is,
that the world beyond is;
that there are mother and father
and beings supernaturally born (in other worlds);
that in this world
there are recluses and brahmins who go right,
who fare rightly,
who by their own comprehension
have realized both this world
and the world beyond
and so declares it.

■

Thus threefold is the prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness.

It is because of this threefold prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

It is because of this fourfold prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

It is because of this threefold prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

■

Just as a true die when cast upwards alights sure wherever it falls,
even so it is because of this threefold prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

■

It is because of this fourfold prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

It is because of this threefold prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

Monks, I declare that of intentional deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too wherever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks,
that there is no ending of ill
as regards intentional deeds done and accumulated
without experiencing the result thereof."

---

[1] *Sañcetanika; cf. M.* iii, 207; *Vin.* iii, 112; *Points of Controv.* 266, 313.

[2] *Apaṇṇako maṇi = samantato caturasso pāsako, Comy.* As I have noted at *G.S.* i, 248, the phrase *yathābhataṃ nikkhitto* may refer to this throwing of a true die. The word *apaṇṇaka* (derivation unknown) is also an epithet for *nibbāna*. See *Trenckner-Andersen, P. Dict. s.v.*

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI. Karajakāya Vagga

The Numerical Discourses of the Buddha
X. The Book of the Tens
XXI. The Deed-Born Body

Sutta 207

Dutiya Sañcetanika Suttaṃ

Ruin and Prosperity (b)[ed1]

---

[297] **[192]**

[1][bodh] "I declare, monks, that of intentional deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too whenever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks, that there is no ending of ill
as regards intentional deeds done and accumulated
without experiencing the results thereof.

§

Herein threefold is the fault and guilt
of bodily action
done with deliberate intent,
causing pain
and resulting in pain.

Fourfold is the fault and guilt
of action by speech,
done with deliberate intent,
causing pain
and resulting in pain.

Threefold is the fault and guilt
of mental action,
done with deliberate intent
causing pain
and resulting in pain.

§

Now herein, monks, a certain one takes life,
he is a hunter,
bloody-handed,
given over to killing and slaying,
void of compassion to all living creatures.

■

He takes what is not given,
he takes with thievish intent
things not given to him,

the property of another person,
situated in village or in jungle.

■

In sensual desires
he is a wrong-doer;
he has intercourse with girls
in ward of mother or father,
brother,
sister
or relatives (or clan);
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,
even with girls crowned
with the flower-garlands (of betrothal).

Thus threefold is the fault and guilt
of bodily action
done with deliberate intent,
causing pain
and resulting in pain.

§

And how, monks, is the fault and guilt
of action by speech
done with deliberate intent,
causing pain
and resulting in pain,
of a fourfold nature?

■

Herein a certain one is a liar.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or the royal family,
and asked to bear witness,
with the words:

'Come, good fellow!
Say what you know';

though he knows not,
he says 'I know';
though he knows, he says 'I know not';
though he saw not,
he says he saw;
though he saw,
he denies it.

Thus for his own sake
or that of others
or to get some carnal profit or other
he deliberately utters falsehood.

■

Also he is a slanderer.

Hearing something at one place
he proclaims it at another place
to bring about a quarrel between the parties.

What he has heard here
he repeats there
to bring about a quarrel between the parties.

Thus he breaks up harmony
and foments strife
between those discordant;
discord is his delight;
exulting in discord,
passionately fond of discord
he utters speech that makes for discord.

■

Also he is harsh of speech.

Whatsoever speech is rough,
cutting,
bitter about others,
abusive of others,
provoking wrath
and conducive to distraction -
such speech does he utter.

■

He is given to idle babble,
he speaks out of season,
speaks unrealities,
he speaks unprofitable things,
speaks what is not-dhamma,
what is not-discipline.

He utters words not worth treasuring up,
words unseasonable
and not worth listening to,

undiscriminating
and not concerned with the aim.

■

Thus, monks, fourfold is the fault and guilt
of action by speech,
done with deliberate intent,
causing pain
and resulting in pain.

§

And how is the fault and guilt
of action by mind,
done with deliberate intent,
causing pain
and resulting in pain
of a threefold nature?

Herein a certain one is covetous,
he is one who covets the property of another, thinking;

'0 that what is another's were mine!'

■

He is malevolent of heart,
the thoughts of his heart are corrupt, thus:

'Let these beings be slain,
come to destruction,

be destroyed,
let them not exist at all.'

■

Likewise he has wrong view,
he is perverse in outlook, holding:

There is no gift,
no offering,
no sacrifice;
there is no fruit or ripening of deeds
ill done or well done;
this world is not;
the world beyond is not;
there is no mother or father
or beings born by supernatural birth (in another state);
there are no recluses and brahmins in the world
who have gone right,
who fare aright,
men who by their own comprehension
have realized this world
and the world beyond
and so declare it.

Thus, monks, threefold is the fault and guilt
of action by mind
causing pain
and resulting in pain.

§

Monks, it is because of this threefold fault and guilt
of bodily action
done with deliberate intent of wrong
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this fourfold fault and guilt
of action by speech
done with deliberate intent of wrong
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this threefold fault and guilt
of action by mind
done with deliberate intent of wrong
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

■

Just as, monks, a true die
when cast upwards
alights sure wherever it alights (when it falls),
even so it is because of this threefold fault and guilt
of bodily action
deliberately done with wrong intent
that beings, when body breaks up,

beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this fourfold fault and guilt
of action by speech,
deliberately done with wrong intent
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

It is because of this threefold fault and guilt
of mental action
deliberately done with wrong intent
that beings, when body breaks up,
beyond death arise again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

■

Monks, I declare that of intentional deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too wherever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks,
that there is no ending of ill
as regards intentional deeds done and accumulated
without experiencing the result thereof.

§

Herein, monks, threefold is the prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness.

Fourfold is that of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness,

threefold that of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness.

§

And how is the prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness threefold?

■

Herein a certain one abandoning the taking of life, abstains therefrom:
he lays aside the rod,
he lays aside the knife;
he dwells modest,
charitable,
feeling compassion for all living creatures.

■

Herein again, monks, a certain one abandons taking what is not given,
he abstains therefrom
he abstains from taking with thievish intent
things not given to him,
the property of another person,
situated in village or in jungle.

■

Herein again, monks, a certain one abandons wrong action in sensual desires
he is no wrong-doer;
he abstains from intercourse with girls
in ward of mother or father,
brother,
sister
or relatives (or clan);
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,
with girls crowned
with the flower-garlands (of betrothal).

Thus threefold is the prosperity of bodily action
done with deliberate good intent,

causing happiness
and resulting in happiness.

§

And how is the prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness fourfold?

■

He abandons lying speech
he abstains therefrom.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

If he knows not, he says, 'I know not';
if he knows, he says, 'I know';
if he has not seen, he says 'I saw not';
if he saw, he says 'I saw'.

Thus neither for his own sake
or that of others

or to get some carnal profit or other
does he deliberately utter falsehood.

■

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he does not proclaim it elsewhere
to bring about a quarrel between the parties;
what he has heard here
he does not report there
to bring about a quarrel between the parties;
thus he brings together the discordant,
restores harmony,
harmony is his delight,
he exults in,
is passionately fond of harmony;
he utters speech that makes for harmony.

■

Also he abandons harsh speech,
abstains therefrom.

Whatsoever speech is blameless,
pleasant to the ear,
affectionate,
going to the heart,
urbane,
agreeable to many folk,
delightful to many folk,
of such speech he is a speaker.

■

Also abandoning idle babble
he abstains therefrom;
he speaks in season,
of facts,
of the aim,
of dhamma,
of discipline;
he utters speech worth treasuring up,
speech seasonable
and worth listening to,
discriminating
and concerned with the aim.

■

Thus fourfold is the prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness.

§

And how is the prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness threefold?

Herein a certain one abandons coveting;
he is of harmless thoughts,
he has right view,
he holds the reasonable view
that there is gift,
that there is offering, sacrifice;

that there is fruit and ripening
of deeds done well or ill;
that this world is,
that the world beyond is;
that there are mother and father
and beings supernaturally born (in other worlds);
that in this world
there are recluses and brahmins who go right,
who fare rightly,
who by their own comprehension
have realized both this world
and the world beyond
and so declares it.

■

Thus threefold is the prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness.

It is because of this threefold prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

It is because of this fourfold prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

It is because of this threefold prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

■

Just as a true die when cast upwards alights sure wherever it falls,
even so it is because of this threefold prosperity of bodily action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

■

It is because of this fourfold prosperity of action by speech
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

It is because of this threefold prosperity of mental action
done with deliberate good intent,
causing happiness
and resulting in happiness
that beings, when body breaks up,
beyond death rise up again in the happy bourn,
in the heaven world.

Monks, I declare that of intentional deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too wherever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks,
that there is no ending of ill
as regards intentional deeds done and accumulated
without experiencing the result thereof."

---

ed1 Woodward omits this sutta altogether noting that it is exactly the same as the previous [AN 10.206]. It is most probable that this sutta was originally the beginning of the next sutta [AN 10.208]. Expansion here is as with the previous sutta.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 208

Kara-Ja-Kāya Suttaṃ

The Brahma-moods[1]

---

[299] **[192]**

[1][bodh] "Monks, I declare that of intentional deeds done and accumulated
there can be no wiping out
without experiencing the result thereof,
and that too whenever arising,
either in this same visible state
or in some other state hereafter.

I declare, monks, that there is no ending of Ill
as regards intentional deeds done and accumulated
without experiencing the results thereof.

§

"*thus freed*" = "*evaṃ vigata*" "*thus devoid of*" It is very likely that the previous sutta, which is, as it is, an exact duplicate of the sutta previous to

it, actually belongs as the first portion of this sutta.

p.p. explains it all — p.p.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXI: Kara-Ja-Kāya-Vagga

Sutta 209

Adhamma-Cariyā Suttaṃ

After Death (a)

---

[195]

[1] THUS have I heard:

Now a certain brāhmin came to see the Exalted One, and on coming to him greeted him courteously, and after the exchange of greetings and reminiscent talk sat down at one side.

So seated he said this to the Exalted One:

"Pray, Master Gotama, what is the reason, what is the cause why certain beings of this world,
when body breaks up, beyond death rise up again in the Waste, the Ill-bourn, the Downfall, in Purgatory?"

"Brahmin, the reason and cause for this are conduct that is not-dhamma and crooked ways of life.

That is why beings are so born."

§

"But pray, Master Gotama, what is the reason, what is the cause why certain beings of this world,
when body breaks up, beyond death rise up again in the Happy Bourn, the heaven-world?"

"Brahmin, the reason and cause are conduct that is dhflmma. and straight ways.

That is the reason why they are so reborn."

§

"For my part I don't understand in full the meaning of this pronouncement in brief made by the worthy Gotama.

Well for me if the worthy Gotama would teach me dhamma in **[196]** such a way that I could understand in full the meaning of this brief utterance of the worthy Gotama."

§

"Then listen, brāhmin. Pay attention carefully and I will speak."

"I will, master," replied that brāhmin to the Exalted One, who said this:

"Threefold, brāhmin, is conduct by body that is not-dhamma and crooked ways of life.

Fourfold brāhmin, is conduct by speech that is not-dhamma and crooked ways of life.

Threefold brāhmin, is conduct by mind that is not-dhamma and crooked ways of life.

§

And how is bodily conduct that is not-dhamma and crooked ways of life threefold?

In this connexion, brāhmin,
a certain one takes life,
he is a hunter,
bloody-handed,
given over to killing and slaying,
void of compassion to all living creatures.

■

A certain one takes what is not given;
he takes with thievish intent
things not given to him,
the property of another person,
situated in jungle
or in village.

■

In sexual desires
he is a wrong-doer;
he has intercourse with girls in ward of mother or father,
brother,
sister
or relatives (or clan);
with girls lawfully guarded,
already pledged to a husband
and protected by the rod,
even with girls crowned with the flower-garland (of betrothal).

Thus is bodily conduct that is not-dhamma and crooked ways of life threefold.

§

And how is conduct by speech that is not-dhamma and crooked ways of life fourfold?

In this connexion, brāhmin,
a certain one is a liar.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

Though he knows not, he says, 'I know';
though he knows, he says, 'I know not';
though he has not seen, he says 'I saw';
though he saw, he says 'I saw not'.

Thus for his own sake
or that of others
or to get some carnal profit or other
he deliberately utters falsehood.

■

Also he is a slanderer.

Hearing something at one place
he proclaims it somewhere else
to bring about a quarrel between the parties;
what he has heard here
he repeats there
to bring about a quarrel between the parties.

Thus he breaks up harmony,
foments strife between those discordant,
discord is his delight;
exulting in
and passionately fond of discord,
he utters speech
that makes for discord.

■

Also he is of harsh speech.

Whatsoever speech is rough,
cutting,
bitter about others,
abusive of others,

provoking wrath
and conducive to distraction -
such speech does he utter.

■

He is given to idle babble,
he speaks out of season,
speaks unrealities;
he speaks things unprofitable,
what is not-dhamma
and not-discipline;
he utters speech not worth treasuring up,
speech unreasonable
and not worth listening to,
undiscriminating
and unconcerned with profit.

Thus is conduct by speech that is not-dhamma and crooked ways of life fourfold.

§

And how is conduct by mind that is not-dhamma and crooked ways of life threefold?

In this connexion, brāhmin,
a certain one is covetous,
he is one who covets the property of another,
thinking:

'O that what is another's were mine!'

■

He is malevolent of heart,
the thoughts of his heart are corrupt, thus:

'Let these beings be slain,
come to destruction,
be destroyed,
not exist at all.'

■

Also he has wrong view,
he is perverse in outlook,
holding:

There is no gift,
no offering,
no sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
this world is not,
the world beyond is not;
there is no mother,
no father,
no beings supernaturally born;
there are no recluses and brāhmins in the world
who have gone right,
who fare rightly,
men who by their own comprehension
have realized this world
and the world beyond
and thus declare.

Thus is conduct by mind that is not-dhamma and crooked ways of life threefold.

'This is the reason, brāhmin this is the cause why certain beings of this world,
when body breaks up, beyond death rise up again in the Waste, the Ill-bourn, the Downfall, in Purgatory".

'Threefold, brāhmin, is conduct by body that is Dhamma and straight ways of life.

Fourfold brāhmin, is conduct by speech that is Dhamma and straight ways of life.

Threefold brāhmin, is conduct by mind that is Dhamma and straight ways of life.

§

And how is bodily conduct that is dhamma and straight ways of life threefold?

Herein a certain one abandons taking life,
abstains therefrom;
he has laid aside the rod,
has laid aside the knife;
he dwells modest,
charitable,
feeling compassion towards every living creature.

■

He abandons taking what is not given,
abstains therefrom;
the property of another,
situated in jungle or in village,
if not given,
he takes not with thievish intent.

■

In sexual desires
he abandons wrong action,
abstains therefrom.

He has no intercourse
with girls in ward of mother or father,
of brother,
sister
or relatives (or clan),
with girls lawfully guarded,
already plighted to a husband
and protected by the rod,
even with girls crowned
with the flower-garlands (of betrothal).

Thus is conduct by body that is dhamma and straight ways of life threefold.

§

And how is conduct by speech that is dhamma and straight ways of life fourfold?

In this connexion, brāhmin,
a certain one abandons lying speech

he abstains therefrom.

When cited to appear before the council
or a company
or amid his relatives
or guild-men
or before the royal family
and asked to bear witness
with the words:

'Come, good fellow!
Say what you know.'

If he knows not, he says, 'I know not';
if he knows, he says, 'I know';
if he has not seen, he says 'I saw not';
if he saw, he says 'I saw'.

Thus neither for his own sake
or that of others
or to get some carnal profit or other
does he deliberately utter falsehood.

■

Abandoning slanderous speech
he abstains therefrom.

When he hears something at one place
he does not proclaim it elsewhere
to bring about a quarrel between the parties;
what he has heard here
he does not report there
to bring about a quarrel between the parties;
thus he brings together the discordant,
restores harmony,
harmony is his delight,

he exults in,
is passionately fond of harmony;
he utters speech that makes for harmony.

■

Also he abandons harsh speech,
abstains therefrom.

Whatsoever speech is blameless,
pleasant to the ear,
affectionate,
going to the heart,
urbane,
agreeable to many folk,
delightful to many folk,
of such speech he is a speaker.

■

Also abandoning idle babble
he abstains therefrom;
he speaks in season,
of facts,
of the aim,
of dhamma,
of discipline;
he utters speech worth treasuring up,
speech seasonable
and worth listening to,
discriminating
and concerned with the aim.

Thus is conduct by speech that is dhamma and straight ways of life fourfold.

§

And how is conduct by mind that is dhamma and straight ways of life fourfold?

In this connexion, brāhmin,
a certain one is not covetous;
he covets not the property of another,
thinking:

'0 that what is another's were mine!'

■

He is not malevolent of heart,
the thoughts of his heart
are not corrupt.

He wishes:

'Let these beings carry about the self in peace,
free from enmity,
free from sorrow
and in happiness.'

■

Also he has right view;
he is reasonable in outlook,
holding that there are such things as gift,
offering,
oblation,
fruit and ripening of deeds
done well or ill;
that this world is,

that the world beyond is;
that mother, father and beings of supernatural birth (in other worlds) do exist;
that there are in the world recluses and brāhmins
who have gone rightly,
who fare rightly,
men who of their own comprehension
have realized this world and the world beyond
and thus declare it.

Thus is conduct by mind that is dhamma and straight ways of life threefold.

This is the reason, brāhmin this is the cause why certain beings of this world,
when body breaks up, beyond death rise up again in the Happy Bourn, the heaven-world"

§

'Excellent, Master Gotama! Excellent, Master Gotama!

It is as if one should raise the fallen,
open up the hidden,
point out the way
to one gone astray,
hold up a shining light
so that they who have eyes
may see objects.

Thus has dhamma been expounded in divers ways by the worthy Gotama.

I myself, worthy Gotama,
do go for resort to the awakened one,

to dhamma
and to the order of monks.

Let the worthy Gotama reckon me as a lay-follower
from this day forth,
so long as life shall last,
as one who has gone to him as resort."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 210

Paṭhama Suttaṃ

Ten Qualities

---

[197]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing ten qualities one is cast into purgatory according to his deserts.

What ten?

Herein a certain one takes life,
takes what is not given,
in sexual desires
is a wrong-doer,
is a liar,
is a slanderer,
is of harsh speech,

is given to idle babble,
is covetous,
is malevolent of heart,
has wrong view.

Monks, possessing these ten qualities one is cast into purgatory according to his deserts.

§

Possessing ten qualities one is put into heaven according to his deserts.

What ten?

Herein a certain one abandons taking life,
abandons taking what is not given,
in sexual desires
she abandons wrong action,
she abandons lying speech,
she abandoning slanderous speech,
she abandons harsh speech,
she abandons idle babble,
she is not covetous,
she is not malevolent of heart,
she has right view.

Possessing these ten qualities one is put into heaven according to his deserts."

---

[1] Text has no title to this chapter, nor are the suttas named.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 211

Dutiya Suttaṃ

Twenty Qualities

---

[197]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing twenty qualities
one is cast into purgatory according to his deserts.

What twenty?

Herein a certain one himself takes life,
and he encourages another to take life.

■

He himself takes what is not given,
and he encourages another takes what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie.

■

He himself is a slanderer,
and he encourages another to slander.

■

He himself is of harsh speech,
and he encourages another to slander.

■

He himself is given to idle babble,
and he encourages another in idle babble.

■

He himself is covetous,
and he encourages another covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view.

■

"Monks, possessing these twenty qualities
one is cast into purgatory according to his deserts.

§

Possessing twenty qualities
one is put into heaven according to his deserts.

What twenty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart.

■

He himself has right view,
and he encourages another in right view.

Possessing these twenty qualities one is put into heaven according to his deserts.'

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 212

Tatiya Suttaṃ

Thirty Qualities

---

[197]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing thirty qualities
one is cast into purgatory according to his deserts.

What thirty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves[1] of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view.

"Monks, possessing these thirty qualities
one is cast into purgatory according to his deserts.

§

Possessing thirty qualities
one is put into heaven according to his deserts.

What thirty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,

and he approves of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view.

Possessing these thirty qualities one is put into heaven according to his deserts."

---

[1] *Samanuññho (samanujānāti); cf. A*. ii, 253; iii, 359.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 213

Catuttha Suttaṃ

Fourty Qualities

---

[198]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing fourty qualities
one is cast into purgatory according to his deserts.

What fourty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life,
and he speaks in praise of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given,
and he speaks in praise of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires,
and he speaks in praise of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying,
and he speaks in praise of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander,
and he speaks in praise of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech,
and he speaks in praise of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble,
and he speaks in praise of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness,
and he speaks in praise of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart,
and he speaks in praise of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view,
and he speaks in praise of wrong view.

"Monks, possessing these fourty qualities
one is cast into purgatory according to his deserts.

§

Possessing fourty qualities
one is put into heaven according to his deserts.

What fourty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life,
and he speaks in praise of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given,
and he speaks in praise of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires,
and he speaks in praise of abstaining from wrong action in sexusl desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech,
and he speaks in praise of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech,
and he speaks in praise of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech,
and he speaks in praise of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble,
and he speaks in praise of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness,
and he speaks in praise of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart,
and he speaks in praise of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view,
and he speaks in praise of right view.

Possessing these fourty qualities one is put into heaven according to his deserts."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 214

Pañcamādi Suttāni

Uprooted

---

[198]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing ten qualities one carries about with him a lifeless, uprooted self[1].

What ten?

Herein a certain one takes life,
takes what is not given,
in sexual desires
is a wrong-doer,
is a liar,
is a slanderer,
is of harsh speech,

is given to idle babble,
is covetous,
is malevolent of heart,
has wrong view.

"Monks, possessing these ten qualities one carries about with him a lifeless, uprooted self.

§

Possessing ten qualities one carries about with him a self not lifeless, not uprooted.

What ten?

Herein a certain one abandons taking life,
abandons taking what is not given,
in sexual desires
she abandons wrong action,
she abandons lying speech,
she abandoning slanderous speech,
she abandons harsh speech,
she abandons idle babble,
she is not covetous,
she is not malevolent of heart,
she has right view.

Possessing these ten qualities one carries about with him a self not lifeless, not uprooted.'

§

"Monks, possessing twenty qualities
one carries about with him a lifeless, uprooted self.

What twenty?

Herein a certain one himself takes life,
and he encourages another to take life.

■

He himself takes what is not given,
and he encourages another takes what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie.

■

He himself is a slanderer,
and he encourages another to slander.

■

He himself is of harsh speech,
and he encourages another to slander.

■

He himself is given to idle babble,
and he encourages another in idle babble.

■

He himself is covetous,
and he encourages another covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view.

"Monks, possessing these twenty qualities
one carries about with him a lifeless, uprooted self.

§

Possessing twenty qualities
one carries about with him a self not lifeless, not uprooted.

What twenty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart.

■

He himself has right view,
and he encourages another in right view.

Possessing these twenty qualities one carries about with him a self not lifeless, not uprooted.'

§

"Monks, possessing thirty qualities
one carries about with him a lifeless, uprooted self.

What thirty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,

and he approves of wrong view.

"Monks, possessing these thirty qualities
one carries about with him a lifeless, uprooted self.

§

Possessing thirty qualities
one carries about with him a self not lifeless, not uprooted.

What thirty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view.

Possessing these thirty qualities one carries about with him a self not lifeless, not uprooted.'

§

"Monks, possessing fourty qualities
one carries about with him a lifeless, uprooted self.

What fourty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life,
and he speaks in praise of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given,
and he speaks in praise of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires,
and he speaks in praise of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying,
and he speaks in praise of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander,
and he speaks in praise of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech,
and he speaks in praise of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble,
and he speaks in praise of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness,
and he speaks in praise of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart,
and he speaks in praise of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view,
and he speaks in praise of wrong view.

"Monks, possessing these fourty qualities
one carries about with him a lifeless, uprooted self.

§

Possessing fourty qualities
one carries about with him a self not lifeless, not uprooted.

What fourty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life,
and he speaks in praise of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given,
and he speaks in praise of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires,
and he speaks in praise of abstaining from wrong action in sexusl desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech,
and he speaks in praise of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech,
and he speaks in praise of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech,
and he speaks in praise of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble,
and he speaks in praise of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness,
and he speaks in praise of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart,
and he speaks in praise of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view,
and he speaks in praise of right view.

Possessing these fourty qualities one carries about with him a self not lifeless, not uprooted."

---

[1] *Khataṃ attānaṃ pariharati,* as at *G.S.* ii, 3, etc., where the title is thus.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 215

[Untitled in the Pali]

After Death (b)

---

[198]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing ten qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

What ten?

Herein a certain one takes life,
takes what is not given,
in sexual desires
is a wrong-doer,
is a liar,
is a slanderer,

is of harsh speech,
is given to idle babble,
is covetous,
is malevolent of heart,
has wrong view.

"Monks, possessing these ten qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

§

Possessing ten qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

What ten?

Herein a certain one abandons taking life,
abandons taking what is not given,
in sexual desires
she abandons wrong action,
she abandons lying speech,
she abandoning slanderous speech,
she abandons harsh speech,
she abandons idle babble,
she is not covetous,
she is not malevolent of heart,
she has right view.

Possessing these ten qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

§

"Monks, possessing twenty qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

What twenty?

Herein a certain one himself takes life,
and he encourages another to take life.

■

He himself takes what is not given,
and he encourages another takes what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie.

■

He himself is a slanderer,
and he encourages another to slander.

■

He himself is of harsh speech,
and he encourages another to slander.

■

He himself is given to idle babble,
and he encourages another in idle babble.

■

He himself is covetous,
and he encourages another covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view.

"Monks, possessing these twenty qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

§

Possessing twenty qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

What twenty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart.

■

He himself has right view,
and he encourages another in right view.

Possessing these twenty qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

§

"Monks, possessing thirty qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

What thirty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view.

"Monks, possessing these thirty qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

§

Possessing thirty qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

What thirty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,

and he approves of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view.

Possessing these thirty qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

§

"Monks, possessing fourty qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

What fourty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life,
and he speaks in praise of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given,
and he speaks in praise of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires,
and he speaks in praise of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying,
and he speaks in praise of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander,
and he speaks in praise of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech,
and he speaks in praise of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble,
and he speaks in praise of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness,
and he speaks in praise of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart,
and he speaks in praise of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view,
and he speaks in praise of wrong view.

"Monks, possessing these fourty qualities
a certain one here when body breaks up, beyond death rises up again in the Waste, the Ill-bourn, the Downfall, in Purgatory.

§

Possessing fourty qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world.

What fourty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,

and he approves of abstaining from taking life,
and he speaks in praise of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given,
and he speaks in praise of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires,
and he speaks in praise of abstaining from wrong action in sexusl desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech,
and he speaks in praise of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech,
and he speaks in praise of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech,
and he speaks in praise of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble,
and he speaks in praise of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness,
and he speaks in praise of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart,
and he speaks in praise of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view,
and he speaks in praise of right view.

Possessing these fourty qualities
a certain one here when body breaks up, beyond death rises up again in the Happy Bourn, the heaven-world."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 216

[Untitled in the Pali]

Fool and Wise

---

[198]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, possessing ten qualities one should be understood to be a fool.

What ten?

Herein a certain one takes life,
takes what is not given,
in sexual desires
is a wrong-doer,
is a liar,
is a slanderer,
is of harsh speech,
is given to idle babble,

is covetous,
is malevolent of heart,
has wrong view.

"Monks, possessing these ten qualities one should be understood to be a fool.

§

Possessing ten qualities one should be understood to be a wise man.

What ten?

Herein a certain one abandons taking life,
abandons taking what is not given,
in sexual desires
she abandons wrong action,
she abandons lying speech,
she abandoning slanderous speech,
she abandons harsh speech,
she abandons idle babble,
she is not covetous,
she is not malevolent of heart,
she has right view.

Possessing these ten qualities
one should be understood to be a wise man.

§

"Monks, possessing twenty qualities
one should be understood to be a fool.

What twenty?

Herein a certain one himself takes life,
and he encourages another to take life.

■

He himself takes what is not given,
and he encourages another takes what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie.

■

He himself is a slanderer,
and he encourages another to slander.

■

He himself is of harsh speech,
and he encourages another to slander.

■

He himself is given to idle babble,
and he encourages another in idle babble.

■

He himself is covetous,
and he encourages another covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view.

"Monks, possessing these twenty qualities
one should be understood to be a fool.

§

Possessing twenty qualities
one should be understood to be a wise man.

What twenty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart.

■

He himself has right view,
and he encourages another in right view.

Possessing these twenty qualities
one should be understood to be a wise man.

§

"Monks, possessing thirty qualities
one should be understood to be a fool.

What thirty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying.

■

He himself is a slanderer,
and he encourages another to slander,
and he approves of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view.

"Monks, possessing these thirty qualities
one should be understood to be a fool.

§

Possessing thirty qualities
one should be understood to be a wise man.

What thirty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,
and he approves of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view.

Possessing these thirty qualities
one should be understood to be a wise man.

§

"Monks, possessing fourty qualities
one should be understood to be a fool.

What fourty?

Herein a certain one himself takes life,
and he encourages another to take life,
and he approves of taking life,
and he speaks in praise of taking life.

■

He himself takes what is not given,
and he encourages another takes what is not given,
and he approves of taking what is not given,
and he speaks in praise of taking what is not given.

■

He himself in sexual desires
is a wrong-doer,
and he encourages another in wrong-doing in sexual desires,
and he approves of wrong-doing in sexual desires,
and he speaks in praise of wrong-doing in sexual desires.

■

He himself is a liar,
and he encourages another to lie,
and he approves of lying,
and he speaks in praise of lying.

■

He himself is a slanderer,
and he encourages another to slander,

and he approves of slander,
and he speaks in praise of slander.

■

He himself is of harsh speech,
and he encourages another to slander,
and he approves of harsh speech,
and he speaks in praise of harsh speech.

■

He himself is given to idle babble,
and he encourages another in idle babble,
and he approves of idle babble,
and he speaks in praise of idle babble.

■

He himself is covetous,
and he encourages another covetousness,
and he approves of covetousness,
and he speaks in praise of covetousness.

■

He himself is malevolent of heart,
and he encourages another in malevolence of heart,
and he approves of malevolence of heart,
and he speaks in praise of malevolence of heart.

■

He himself has wrong view,
and he encourages another in wrong view,
and he approves of wrong view,
and he speaks in praise of wrong view.

"Monks, possessing these fourty qualities
one should be understood to be a fool.

§

Possessing fourty qualities
one should be understood to be a wise man.

What fourty?

Herein a certain one himself abstains from taking life,
and he encourages another to abstain from taking life,
and he approves of abstaining from taking life,
and he speaks in praise of abstaining from taking life.

■

He himself abstains from taking what is not given,
and he encourages another to abstain from taking what is not given,
and he approves of abstaining from taking what is not given,
and he speaks in praise of abstaining from taking what is not given.

■

He himself, abstains from wrong action in sexual desires,
and he encourages another to abstain from wrong action in sexual desires,
and he approves of abstaining from wrong action in sexual desires,
and he speaks in praise of abstaining from wrong action in sexusl desires.

■

He himself abstains from lying speech,
and he encourages another to abstain from lying speech,

and he approves of abstaining from lying speech,
and he speaks in praise of abstaining from lying speech.

■

He himself abstains from slanderous speech,
and he encourages another to abstain from slanderous speech,
and he approves of abstaining from slanderous speech,
and he speaks in praise of abstaining from slanderous speech.

■

He himself abstains from harsh speech,
and he encourages another to abstain from harsh speech,
and he approves of abstaining from harsh speech,
and he speaks in praise of abstaining from harsh speech.

■

He himself abstains from idle babble,
and he encourages another to abstain from idle babble,
and he approves of abstaining from idle babble,
and he speaks in praise of abstaining from idle babble.

■

He himself abstains from covetousness,
and he encourages another to abstain from covetousness,
and he approves of abstaining from covetousness,
and he speaks in praise of abstaining from covetousness.

■

He himself abstains from malevolence of heart,
and he encourages another to abstain from malevolence of heart,
and he approves of abstaining from malevolence of heart,
and he speaks in praise of abstaining from malevolence of heart.

■

He himself has right view,
and he encourages another in right view,
and he approves of right view,
and he speaks in praise of right view.

Possessing these fourty qualities
one should be understood to be a wise man."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 217

Rāgādi-Peyyālaṃ 1 & 2

Lust (a)

---

[309] **[199]**

[1][bodh] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the thorough comprehension of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the thorough comprehension of lust.

§

Ten (other) qualities should be made to grow
for the thorough comprehension of lust.

What ten?

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),[1]
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the thorough comprehension of lust."

---

[1] *Cf*. *G.S*. ii, 16.

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 218

Rāgādi-Peyyālaṃ 3

Lust (b)

---

[199]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

"Monks, for the thorough comprehension of lust
ten qualities should be made to grow.

What ten?

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,

right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the thorough comprehension of lust."

Aṇguttara Nikāya
X. Dasaka-Nipāta
XXII: Sāmañña-Vagga

Sutta 219

Rāgādi-Peyyālaṃ

Lust, Malice and the Rest

---

[199]

[1] THUS have I heard:

Once the Exalted One addressed the monks, saying:

"Monks."

"Yes, lord," they replied, and the Exalted One said:

Lust

Perfect Understanding

§

219 (1)

"Monks, for the perfect understanding of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of lust.

§

220 (2)

"Monks, for the perfect understanding of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of lust.

§

221 (3)

"Monks, for the perfect understanding of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of lust.

Utter Destruction

§

222 (1)

"Monks, for the utter destruction of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of lust.

§

223 (2)

"Monks, for the utter destruction of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of lust.

§

224 (3)

"Monks, for the utter destruction of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of lust.

Abandoning

§

225 (1)

"Monks, for the abandoning of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of lust.

§

226 (2)

"Monks, for the abandoning of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of lust.

§

227 (3)

"Monks, for the abandoning of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of lust.

Wearing Out

§

228 (1)

"Monks, for the wearing out of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of lust.

§

229 (2)

"Monks, for the wearing out of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of lust.

§

230 (3)

"Monks, for the wearing out of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of lust.

Passing Away

§

231 (1)

"Monks, for the passing away of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of lust.

§

232 (2)

"Monks, for the passing away of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of lust.

§

233 (3)

"Monks, for the passing away of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of lust.

Fading of Interest In

§

234 (1)

"Monks, for the fading of interest in lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in lust.

§

235 (2)

"Monks, for the fading of interest in lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in lust.

§

236 (3)

"Monks, for the fading of interest in lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in lust.

Ending

§

237 (1)

"Monks, for the ending of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of lust.

§

238 (2)

"Monks, for the ending of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of lust.

§

239 (3)

"Monks, for the ending of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of lust.

Calming Down

§

240 (1)

"Monks, for the calming down of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of lust.

§

241 (2)

"Monks, for the calming down of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of lust.

§

242 (3)

"Monks, for the calming down of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of lust.

Giving Up

§

243 (1)

"Monks, for the giving up of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of lust.

§

244 (2)

"Monks, for the giving up of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of lust.

§

245 (3)

"Monks, for the giving up of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of lust.

Casting Away

§

246 (1)

"Monks, for the casting away of lust
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of lust.

§

247 (2)

"Monks, for the casting away of lust
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of lust.

§

248 (3)

"Monks, for the casting away of lust
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of lust.

Malice

Perfect Understanding

§

249 (1)

"Monks, for the perfect understanding of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of malice.

§

250 (2)

"Monks, for the perfect understanding of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of malice.

§

251 (3)

"Monks, for the perfect understanding of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of malice.

Utter Destruction

§

252 (1)

"Monks, for the utter destruction of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of malice.

§

253 (2)

"Monks, for the utter destruction of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of malice.

§

254 (3)

"Monks, for the utter destruction of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of malice.

Abandoning

§

255 (1)

"Monks, for the abandoning of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of malice.

§

256 (2)

"Monks, for the abandoning of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of malice.

§

257 (3)

"Monks, for the abandoning of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of malice.

Wearing Out

§

258 (1)

"Monks, for the wearing out of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of malice.

§

259 (2)

"Monks, for the wearing out of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of malice.

§

260 (3)

"Monks, for the wearing out of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of malice.

Passing Away

§

261 (1)

"Monks, for the passing away of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of malice.

§

262 (2)

"Monks, for the passing away of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of malice.

§

263 (3)

"Monks, for the passing away of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of malice.

Fading of Interest In

§

264 (1)

"Monks, for the fading of interest in malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in malice.

§

265 (2)

"Monks, for the fading of interest in malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in malice.

§

266 (3)

"Monks, for the fading of interest in malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in malice.

Ending

§

267 (1)

"Monks, for the ending of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of malice.

§

268 (2)

"Monks, for the ending of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of malice.

§

269 (3)

"Monks, for the ending of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of malice.

Calming Down

§

270 (1)

"Monks, for the calming down of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of malice.

§

271 (2)

"Monks, for the calming down of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of malice.

§

272 (3)

"Monks, for the calming down of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of malice.

Giving Up

§

273 (1)

"Monks, for the giving up of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of malice.

§

274 (2)

"Monks, for the giving up of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of malice.

§

275 (3)

"Monks, for the giving up of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of malice.

Casting Away

§

276 (1)

"Monks, for the casting away of malice
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of malice.

§

277 (2)

"Monks, for the casting away of malice
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of malice.

§

278 (3)

"Monks, for the casting away of malice
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of malice.

[200]

Delusion

Perfect Understanding

§

279 (1)

"Monks, for the perfect understanding of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of delusion.

§

280 (2)

"Monks, for the perfect understanding of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),

of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of delusion.

§

281 (3)

"Monks, for the perfect understanding of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of delusion.

Utter Destruction

§

282 (1)

"Monks, for the utter destruction of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of delusion.

§

283 (2)

"Monks, for the utter destruction of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,

of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of delusion.

§

284 (3)

"Monks, for the utter destruction of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of delusion.

Abandoning

§

285 (1)

"Monks, for the abandoning of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of delusion.

§

286 (2)

"Monks, for the abandoning of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of delusion.

§

287 (3)

"Monks, for the abandoning of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of delusion.

Wearing Out

§

288 (1)

"Monks, for the wearing out of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of delusion.

§

289 (2)

"Monks, for the wearing out of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of delusion.

§

290 (3)

"Monks, for the wearing out of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of delusion.

Passing Away

§

291 (1)

"Monks, for the passing away of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of delusion.

§

292 (2)

"Monks, for the passing away of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of delusion.

§

293 (3)

"Monks, for the passing away of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of delusion.

Fading of Interest In

§

294 (1)

"Monks, for the fading of interest in delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in delusion.

§

295 (2)

"Monks, for the fading of interest in delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in delusion.

§

296 (3)

"Monks, for the fading of interest in delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in delusion.

Ending

§

297 (1)

"Monks, for the ending of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of delusion.

§

298 (2)

"Monks, for the ending of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of delusion.

§

299 (3)

"Monks, for the ending of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of delusion.

Calming Down

§

300 (1)

"Monks, for the calming down of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of delusion.

§

301 (2)

"Monks, for the calming down of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of delusion.

§

302 (3)

"Monks, for the calming down of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of delusion.

Giving Up

§

303 (1)

"Monks, for the giving up of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of delusion.

§

304 (2)

"Monks, for the giving up of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of delusion.

§

305 (3)

"Monks, for the giving up of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of delusion.

Casting Away

§

306 (1)

"Monks, for the casting away of delusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of delusion.

§

307 (2)

"Monks, for the casting away of delusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of delusion.

§

308 (3)

"Monks, for the casting away of delusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of delusion.

Wrath

Perfect Understanding

§

309 (1)

"Monks, for the perfect understanding of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of wrath.

§

310 (2)

"Monks, for the perfect understanding of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of wrath.

§

311 (3)

"Monks, for the perfect understanding of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of wrath.

Utter Destruction

§

312 (1)

"Monks, for the utter destruction of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of wrath.

§

313 (2)

"Monks, for the utter destruction of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of wrath.

§

314 (3)

"Monks, for the utter destruction of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of wrath.

Abandoning

§

315 (1)

"Monks, for the abandoning of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of wrath.

§

316 (2)

"Monks, for the abandoning of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of wrath.

§

317 (3)

"Monks, for the abandoning of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of wrath.

Wearing Out

§

318 (1)

"Monks, for the wearing out of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of wrath.

§

319 (2)

"Monks, for the wearing out of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of wrath.

§

320 (3)

"Monks, for the wearing out of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of wrath.

Passing Away

§

321 (1)

"Monks, for the passing away of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of wrath.

§

322 (2)

"Monks, for the passing away of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of wrath.

§

323 (3)

"Monks, for the passing away of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of wrath.

Fading of Interest In

§

324 (1)

"Monks, for the fading of interest in wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in wrath.

§

325 (2)

"Monks, for the fading of interest in wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in wrath.

§

326 (3)

"Monks, for the fading of interest in wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in wrath.

Ending

§

327 (1)

"Monks, for the ending of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of wrath.

§

328 (2)

"Monks, for the ending of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of wrath.

§

329 (3)

"Monks, for the ending of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of wrath.

Calming Down

§

330 (1)

"Monks, for the calming down of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of wrath.

§

331 (2)

"Monks, for the calming down of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of wrath.

§

332 (3)

"Monks, for the calming down of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of wrath.

Giving Up

§

333 (1)

"Monks, for the giving up of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of wrath.

§

334 (2)

"Monks, for the giving up of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of wrath.

§

335 (3)

"Monks, for the giving up of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of wrath.

Casting Away

§

336 (1)

"Monks, for the casting away of wrath
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of wrath.

§

337 (2)

"Monks, for the casting away of wrath
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of wrath.

§

338 (3)

"Monks, for the casting away of wrath
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of wrath.

Enmity

Perfect Understanding

§

339 (1)

"Monks, for the perfect understanding of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of enmity.

§

340 (2)

"Monks, for the perfect understanding of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of enmity.

§

341 (3)

"Monks, for the perfect understanding of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of enmity.

Utter Destruction

§

342 (1)

"Monks, for the utter destruction of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of enmity.

§

343 (2)

"Monks, for the utter destruction of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of enmity.

§

344 (3)

"Monks, for the utter destruction of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of enmity.

Abandoning

§

345 (1)

"Monks, for the abandoning of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of enmity.

§

346 (2)

"Monks, for the abandoning of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of enmity.

§

347 (3)

"Monks, for the abandoning of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of enmity.

Wearing Out

§

348 (1)

"Monks, for the wearing out of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of enmity.

§

349 (2)

"Monks, for the wearing out of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of enmity.

§

350 (3)

"Monks, for the wearing out of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of enmity.

Passing Away

§

351 (1)

"Monks, for the passing away of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of enmity.

§

352 (2)

"Monks, for the passing away of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of enmity.

§

353 (3)

"Monks, for the passing away of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of enmity.

Fading of Interest In

§

354 (1)

"Monks, for the fading of interest in enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in enmity.

§

355 (2)

"Monks, for the fading of interest in enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in enmity.

§

356 (3)

"Monks, for the fading of interest in enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in enmity.

Ending

§

357 (1)

"Monks, for the ending of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of enmity.

§

358 (2)

"Monks, for the ending of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of enmity.

§

359 (3)

"Monks, for the ending of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of enmity.

Calming Down

§

360 (1)

"Monks, for the calming down of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of enmity.

§

361 (2)

"Monks, for the calming down of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of enmity.

§

362 (3)

"Monks, for the calming down of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of enmity.

Giving Up

§

363 (1)

"Monks, for the giving up of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of enmity.

§

364 (2)

"Monks, for the giving up of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of enmity.

§

365 (3)

"Monks, for the giving up of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of enmity.

Casting Away

§

366 (1)

"Monks, for the casting away of enmity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of enmity.

§

367 (2)

"Monks, for the casting away of enmity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of enmity.

§

368 (3)

"Monks, for the casting away of enmity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of enmity.

Depreciation

Perfect Understanding

§

369 (1)

"Monks, for the perfect understanding of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of depreciation.

§

370 (2)

"Monks, for the perfect understanding of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of depreciation.

§

371 (3)

"Monks, for the perfect understanding of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of depreciation.

Utter Destruction

§

372 (1)

"Monks, for the utter destruction of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of depreciation.

§

373 (2)

"Monks, for the utter destruction of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of depreciation.

§

374 (3)

"Monks, for the utter destruction of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of depreciation.

Abandoning

§

375 (1)

"Monks, for the abandoning of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of depreciation.

§

376 (2)

"Monks, for the abandoning of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of depreciation.

§

377 (3)

"Monks, for the abandoning of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of depreciation.

Wearing Out

§

378 (1)

"Monks, for the wearing out of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of depreciation.

§

379 (2)

"Monks, for the wearing out of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of depreciation.

§

380 (3)

"Monks, for the wearing out of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of depreciation.

Passing Away

§

381 (1)

"Monks, for the passing away of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of depreciation.

§

382 (2)

"Monks, for the passing away of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of depreciation.

§

383 (3)

"Monks, for the passing away of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of depreciation.

Fading of Interest In

§

384 (1)

"Monks, for the fading of interest in depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in depreciation.

§

385 (2)

"Monks, for the fading of interest in depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in depreciation.

§

386 (3)

"Monks, for the fading of interest in depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in depreciation.

Ending

§

387 (1)

"Monks, for the ending of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of depreciation.

§

388 (2)

"Monks, for the ending of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of depreciation.

§

389 (3)

"Monks, for the ending of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of depreciation.

Calming Down

§

390 (1)

"Monks, for the calming down of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of depreciation.

§

391 (2)

"Monks, for the calming down of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of depreciation.

§

392 (3)

"Monks, for the calming down of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of depreciation.

Giving Up

§

393 (1)

"Monks, for the giving up of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of depreciation.

§

394 (2)

"Monks, for the giving up of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of depreciation.

§

395 (3)

"Monks, for the giving up of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of depreciation.

Casting Away

§

396 (1)

"Monks, for the casting away of depreciation
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of depreciation.

§

397 (2)

"Monks, for the casting away of depreciation
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of depreciation.

§

398 (3)

"Monks, for the casting away of depreciation
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of depreciation.

Unmercifulness [Palāsassa][ed1]

Perfect Understanding

§

399 (1)

"Monks, for the perfect understanding of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of unmercifulness.

§

400 (2)

"Monks, for the perfect understanding of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of unmercifulness.

§

401 (3)

"Monks, for the perfect understanding of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of unmercifulness.

Utter Destruction

§

402 (1)

"Monks, for the utter destruction of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of unmercifulness.

§

403 (2)

"Monks, for the utter destruction of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of unmercifulness.

§

404 (3)

"Monks, for the utter destruction of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of unmercifulness.

Abandoning

§

405 (1)

"Monks, for the abandoning of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of unmercifulness.

§

406 (2)

"Monks, for the abandoning of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of unmercifulness.

§

407 (3)

"Monks, for the abandoning of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of unmercifulness.

Wearing Out

§

408 (1)

"Monks, for the wearing out of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of unmercifulness.

§

409 (2)

"Monks, for the wearing out of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of unmercifulness.

§

410 (3)

"Monks, for the wearing out of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of unmercifulness.

Passing Away

§

411 (1)

"Monks, for the passing away of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of unmercifulness.

§

412 (2)

"Monks, for the passing away of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of unmercifulness.

§

413 (3)

"Monks, for the passing away of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of unmercifulness.

Fading of Interest In

§

414 (1)

"Monks, for the fading of interest in unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in unmercifulness.

§

415 (2)

"Monks, for the fading of interest in unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in unmercifulness.

§

416 (3)

"Monks, for the fading of interest in unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in unmercifulness.

Ending

§

417 (1)

"Monks, for the ending of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of unmercifulness.

§

418 (2)

"Monks, for the ending of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of unmercifulness.

§

419 (3)

"Monks, for the ending of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of unmercifulness.

Calming Down

§

420 (1)

"Monks, for the calming down of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of unmercifulness.

§

421 (2)

"Monks, for the calming down of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of unmercifulness.

§

422 (3)

"Monks, for the calming down of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of unmercifulness.

Giving Up

§

423 (1)

"Monks, for the giving up of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of unmercifulness.

§

424 (2)

"Monks, for the giving up of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of unmercifulness.

§

425 (3)

"Monks, for the giving up of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of unmercifulness.

Casting Away

§

426 (1)

"Monks, for the casting away of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of unmercifulness.

§

427 (2)

"Monks, for the casting away of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of unmercifulness.

§

428 (3)

"Monks, for the casting away of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of unmercifulness.

Jealousy [Issāya][ed2]

Perfect Understanding

§

429 (1)

"Monks, for the perfect understanding of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of unmercifulness.

§

430 (2)

"Monks, for the perfect understanding of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of unmercifulness.

§

431 (3)

"Monks, for the perfect understanding of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of unmercifulness.

Utter Destruction

§

432 (1)

"Monks, for the utter destruction of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of unmercifulness.

§

433 (2)

"Monks, for the utter destruction of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of unmercifulness.

§

434 (3)

"Monks, for the utter destruction of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of unmercifulness.

Abandoning

§

435 (1)

"Monks, for the abandoning of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of unmercifulness.

§

436 (2)

"Monks, for the abandoning of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of unmercifulness.

§

437 (3)

"Monks, for the abandoning of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of unmercifulness.

Wearing Out

§

438 (1)

"Monks, for the wearing out of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of unmercifulness.

§

439 (2)

"Monks, for the wearing out of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of unmercifulness.

§

440 (3)

"Monks, for the wearing out of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of unmercifulness.

Passing Away

§

441 (1)

"Monks, for the passing away of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of unmercifulness.

§

442 (2)

"Monks, for the passing away of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of unmercifulness.

§

443 (3)

"Monks, for the passing away of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of unmercifulness.

Fading of Interest In

§

444 (1)

"Monks, for the fading of interest in unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in unmercifulness.

§

445 (2)

"Monks, for the fading of interest in unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in unmercifulness.

§

446 (3)

"Monks, for the fading of interest in unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in unmercifulness.

Ending

§

447 (1)

"Monks, for the ending of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of unmercifulness.

§

448 (2)

"Monks, for the ending of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of unmercifulness.

§

449 (3)

"Monks, for the ending of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of unmercifulness.

Calming Down

§

450 (1)

"Monks, for the calming down of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of unmercifulness.

§

451 (2)

"Monks, for the calming down of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of unmercifulness.

§

452 (3)

"Monks, for the calming down of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of unmercifulness.

Giving Up

§

453 (1)

"Monks, for the giving up of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of unmercifulness.

§

454 (2)

"Monks, for the giving up of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of unmercifulness.

§

455 (3)

"Monks, for the giving up of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of unmercifulness.

Casting Away

§

456 (1)

"Monks, for the casting away of unmercifulness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of unmercifulness.

§

457 (2)

"Monks, for the casting away of unmercifulness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of unmercifulness.

§

458 (3)

"Monks, for the casting away of unmercifulness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of unmercifulness.

Selfishness [Macchariyassa][ed3]

Perfect Understanding

§

459 (1)

"Monks, for the perfect understanding of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of selfishness.

§

460 (2)

"Monks, for the perfect understanding of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of selfishness.

§

461 (3)

"Monks, for the perfect understanding of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of selfishness.

Utter Destruction

§

462 (1)

"Monks, for the utter destruction of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of selfishness.

§

463 (2)

"Monks, for the utter destruction of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of selfishness.

§

464 (3)

"Monks, for the utter destruction of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of selfishness.

Abandoning

§

465 (1)

"Monks, for the abandoning of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of selfishness.

§

466 (2)

"Monks, for the abandoning of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of selfishness.

§

467 (3)

"Monks, for the abandoning of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of selfishness.

Wearing Out

§

468 (1)

"Monks, for the wearing out of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of selfishness.

§

469 (2)

"Monks, for the wearing out of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of selfishness.

§

470 (3)

"Monks, for the wearing out of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of selfishness.

Passing Away

§

471 (1)

"Monks, for the passing away of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of selfishness.

§

472 (2)

"Monks, for the passing away of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of selfishness.

§

473 (3)

"Monks, for the passing away of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of selfishness.

Fading of Interest In

§

474 (1)

"Monks, for the fading of interest in selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in selfishness.

§

475 (2)

"Monks, for the fading of interest in selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in selfishness.

§

476 (3)

"Monks, for the fading of interest in selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in selfishness.

Ending

§

477 (1)

"Monks, for the ending of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of selfishness.

§

478 (2)

"Monks, for the ending of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of selfishness.

§

479 (3)

"Monks, for the ending of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of selfishness.

Calming Down

§

480 (1)

"Monks, for the calming down of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of selfishness.

§

481 (2)

"Monks, for the calming down of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of selfishness.

§

482 (3)

"Monks, for the calming down of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of selfishness.

Giving Up

§

483 (1)

"Monks, for the giving up of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of selfishness.

§

484 (2)

"Monks, for the giving up of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of selfishness.

§

485 (3)

"Monks, for the giving up of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of selfishness.

Casting Away

§

486 (1)

"Monks, for the casting away of selfishness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of selfishness.

§

487 (2)

"Monks, for the casting away of selfishness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of selfishness.

§

488 (3)

"Monks, for the casting away of selfishness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of selfishness.

Illusion

Perfect Understanding

§

489 (1)

"Monks, for the perfect understanding of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of illusion.

§

490 (2)

"Monks, for the perfect understanding of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of illusion.

§

491 (3)

"Monks, for the perfect understanding of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of illusion.

Utter Destruction

§

492 (1)

"Monks, for the utter destruction of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of illusion.

§

493 (2)

"Monks, for the utter destruction of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of illusion.

§

494 (3)

"Monks, for the utter destruction of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of illusion.

Abandoning

§

495 (1)

"Monks, for the abandoning of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of illusion.

§

496 (2)

"Monks, for the abandoning of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of illusion.

§

497 (3)

"Monks, for the abandoning of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of illusion.

Wearing Out

§

498 (1)

"Monks, for the wearing out of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of illusion.

§

499 (2)

"Monks, for the wearing out of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of illusion.

§

500 (3)

"Monks, for the wearing out of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of illusion.

Passing Away

§

501 (1)

"Monks, for the passing away of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of illusion.

§

502 (2)

"Monks, for the passing away of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of illusion.

§

503 (3)

"Monks, for the passing away of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of illusion.

Fading of Interest In

§

504 (1)

"Monks, for the fading of interest in illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in illusion.

§

505 (2)

"Monks, for the fading of interest in illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in illusion.

§

506 (3)

"Monks, for the fading of interest in illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in illusion.

Ending

§

507 (1)

"Monks, for the ending of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of illusion.

§

508 (2)

"Monks, for the ending of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of illusion.

§

509 (3)

"Monks, for the ending of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of illusion.

Calming Down

§

510 (1)

"Monks, for the calming down of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of illusion.

§

511 (2)

"Monks, for the calming down of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of illusion.

§

512 (3)

"Monks, for the calming down of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of illusion.

Giving Up

§

513 (1)

"Monks, for the giving up of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of illusion.

§

514 (2)

"Monks, for the giving up of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of illusion.

§

515 (3)

"Monks, for the giving up of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of illusion.

Casting Away

§

516 (1)

"Monks, for the casting away of illusion
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of illusion.

§

517 (2)

"Monks, for the casting away of illusion
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of illusion.

§

518 (3)

"Monks, for the casting away of illusion
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of illusion.

Treachery

Perfect Understanding

§

519 (1)

"Monks, for the perfect understanding of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of treachery.

§

520 (2)

"Monks, for the perfect understanding of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of treachery.

§

521 (3)

"Monks, for the perfect understanding of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of treachery.

Utter Destruction

§

522 (1)

"Monks, for the utter destruction of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of treachery.

§

523 (2)

"Monks, for the utter destruction of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of treachery.

§

524 (3)

"Monks, for the utter destruction of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of treachery.

Abandoning

§

525 (1)

"Monks, for the abandoning of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of treachery.

§

526 (2)

"Monks, for the abandoning of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of treachery.

§

527 (3)

"Monks, for the abandoning of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of treachery.

Wearing Out

§

528 (1)

"Monks, for the wearing out of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of treachery.

§

529 (2)

"Monks, for the wearing out of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of treachery.

§

530 (3)

"Monks, for the wearing out of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of treachery.

Passing Away

§

531 (1)

"Monks, for the passing away of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of treachery.

§

532 (2)

"Monks, for the passing away of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of treachery.

§

533 (3)

"Monks, for the passing away of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of treachery.

Fading of Interest In

§

534 (1)

"Monks, for the fading of interest in treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in treachery.

§

535 (2)

"Monks, for the fading of interest in treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in treachery.

§

536 (3)

"Monks, for the fading of interest in treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in treachery.

Ending

§

537 (1)

"Monks, for the ending of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of treachery.

§

538 (2)

"Monks, for the ending of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of treachery.

§

539 (3)

"Monks, for the ending of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of treachery.

Calming Down

§

540 (1)

"Monks, for the calming down of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of treachery.

§

541 (2)

"Monks, for the calming down of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of treachery.

§

542 (3)

"Monks, for the calming down of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of treachery.

Giving Up

§

543 (1)

"Monks, for the giving up of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of treachery.

§

544 (2)

"Monks, for the giving up of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of treachery.

§

545 (3)

"Monks, for the giving up of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of treachery.

Casting Away

§

546 (1)

"Monks, for the casting away of treachery
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of treachery.

§

547 (2)

"Monks, for the casting away of treachery
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of treachery.

§

548 (3)

"Monks, for the casting away of treachery
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of treachery.

Stubbornness

Perfect Understanding

§

549 (1)

"Monks, for the perfect understanding of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of stubbornness.

§

550 (2)

"Monks, for the perfect understanding of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of stubbornness.

§

551 (3)

"Monks, for the perfect understanding of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of stubbornness.

Utter Destruction

§

552 (1)

"Monks, for the utter destruction of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of stubbornness.

§

553 (2)

"Monks, for the utter destruction of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of stubbornness.

§

554 (3)

"Monks, for the utter destruction of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of stubbornness.

Abandoning

§

555 (1)

"Monks, for the abandoning of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of stubbornness.

§

556 (2)

"Monks, for the abandoning of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of stubbornness.

§

557 (3)

"Monks, for the abandoning of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of stubbornness.

Wearing Out

§

558 (1)

"Monks, for the wearing out of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of stubbornness.

§

559 (2)

"Monks, for the wearing out of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of stubbornness.

§

560 (3)

"Monks, for the wearing out of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of stubbornness.

Passing Away

§

561 (1)

"Monks, for the passing away of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of stubbornness.

§

562 (2)

"Monks, for the passing away of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of stubbornness.

§

563 (3)

"Monks, for the passing away of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of stubbornness.

Fading of Interest In

§

564 (1)

"Monks, for the fading of interest in stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in stubbornness.

§

565 (2)

"Monks, for the fading of interest in stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in stubbornness.

§

566 (3)

"Monks, for the fading of interest in stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in stubbornness.

Ending

§

567 (1)

"Monks, for the ending of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of stubbornness.

§

568 (2)

"Monks, for the ending of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of stubbornness.

§

569 (3)

"Monks, for the ending of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of stubbornness.

Calming Down

§

570 (1)

"Monks, for the calming down of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of stubbornness.

§

571 (2)

"Monks, for the calming down of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of stubbornness.

§

572 (3)

"Monks, for the calming down of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of stubbornness.

Giving Up

§

573 (1)

"Monks, for the giving up of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of stubbornness.

§

574 (2)

"Monks, for the giving up of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of stubbornness.

§

575 (3)

"Monks, for the giving up of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of stubbornness.

Casting Away

§

576 (1)

"Monks, for the casting away of stubbornness
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of stubbornness.

§

577 (2)

"Monks, for the casting away of stubbornness
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of stubbornness.

§

578 (3)

"Monks, for the casting away of stubbornness
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of stubbornness.

Impetuosity

Perfect Understanding

§

579 (1)

"Monks, for the perfect understanding of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of impetuosity.

§

580 (2)

"Monks, for the perfect understanding of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of impetuosity.

§

581 (3)

"Monks, for the perfect understanding of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of impetuosity.

Utter Destruction

§

582 (1)

"Monks, for the utter destruction of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of impetuosity.

§

583 (2)

"Monks, for the utter destruction of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of impetuosity.

§

584 (3)

"Monks, for the utter destruction of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of impetuosity.

Abandoning

§

585 (1)

"Monks, for the abandoning of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of impetuosity.

§

586 (2)

"Monks, for the abandoning of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of impetuosity.

§

587 (3)

"Monks, for the abandoning of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of impetuosity.

Wearing Out

§

588 (1)

"Monks, for the wearing out of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of impetuosity.

§

589 (2)

"Monks, for the wearing out of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of impetuosity.

§

590 (3)

"Monks, for the wearing out of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of impetuosity.

Passing Away

§

591 (1)

"Monks, for the passing away of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of impetuosity.

§

592 (2)

"Monks, for the passing away of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of impetuosity.

§

593 (3)

"Monks, for the passing away of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of impetuosity.

Fading of Interest In

§

594 (1)

"Monks, for the fading of interest in impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in impetuosity.

§

595 (2)

"Monks, for the fading of interest in impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in impetuosity.

§

596 (3)

"Monks, for the fading of interest in impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in impetuosity.

Ending

§

597 (1)

"Monks, for the ending of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of impetuosity.

§

598 (2)

"Monks, for the ending of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of impetuosity.

§

599 (3)

"Monks, for the ending of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of impetuosity.

Calming Down

§

600 (1)

"Monks, for the calming down of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of impetuosity.

§

601 (2)

"Monks, for the calming down of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of impetuosity.

§

602 (3)

"Monks, for the calming down of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of impetuosity.

Giving Up

§

603 (1)

"Monks, for the giving up of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of impetuosity.

§

604 (2)

"Monks, for the giving up of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of impetuosity.

§

605 (3)

"Monks, for the giving up of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of impetuosity.

Casting Away

§

606 (1)

"Monks, for the casting away of impetuosity
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of impetuosity.

§

607 (2)

"Monks, for the casting away of impetuosity
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of impetuosity.

§

608 (3)

"Monks, for the casting away of impetuosity
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of impetuosity.

Pride

Perfect Understanding

§

609 (1)

"Monks, for the perfect understanding of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of pride.

§

610 (2)

"Monks, for the perfect understanding of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of pride.

§

611 (3)

"Monks, for the perfect understanding of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of pride.

Utter Destruction

§

612 (1)

"Monks, for the utter destruction of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of pride.

§

613 (2)

"Monks, for the utter destruction of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of pride.

§

614 (3)

"Monks, for the utter destruction of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of pride.

Abandoning

§

615 (1)

"Monks, for the abandoning of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of pride.

§

616 (2)

"Monks, for the abandoning of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of pride.

§

617 (3)

"Monks, for the abandoning of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of pride.

Wearing Out

§

618 (1)

"Monks, for the wearing out of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of pride.

§

619 (2)

"Monks, for the wearing out of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of pride.

§

620 (3)

"Monks, for the wearing out of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of pride.

Passing Away

§

621 (1)

"Monks, for the passing away of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of pride.

§

622 (2)

"Monks, for the passing away of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of pride.

§

623 (3)

"Monks, for the passing away of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of pride.

Fading of Interest In

§

624 (1)

"Monks, for the fading of interest in pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in pride.

§

625 (2)

"Monks, for the fading of interest in pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in pride.

§

626 (3)

"Monks, for the fading of interest in pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in pride.

Ending

§

627 (1)

"Monks, for the ending of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of pride.

§

628 (2)

"Monks, for the ending of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of pride.

§

629 (3)

"Monks, for the ending of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of pride.

Calming Down

§

630 (1)

"Monks, for the calming down of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of pride.

§

631 (2)

"Monks, for the calming down of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of pride.

§

632 (3)

"Monks, for the calming down of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of pride.

Giving Up

§

633 (1)

"Monks, for the giving up of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of pride.

§

634 (2)

"Monks, for the giving up of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of pride.

§

635 (3)

"Monks, for the giving up of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of pride.

Casting Away

§

636 (1)

"Monks, for the casting away of pride
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of pride.

§

637 (2)

"Monks, for the casting away of pride
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of pride.

§

638 (3)

"Monks, for the casting away of pride
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of pride.

Overbearing Arrogance

Perfect Understanding

§

639 (1)

"Monks, for the perfect understanding of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of overbearing arrogance.

§

640 (2)

"Monks, for the perfect understanding of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of overbearing arrogance.

§

641 (3)

"Monks, for the perfect understanding of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of overbearing arrogance.

Utter Destruction

§

642 (1)

"Monks, for the utter destruction of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of overbearing arrogance.

§

643 (2)

"Monks, for the utter destruction of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of overbearing arrogance.

§

644 (3)

"Monks, for the utter destruction of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of overbearing arrogance.

Abandoning

§

645 (1)

"Monks, for the abandoning of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of overbearing arrogance.

§

646 (2)

"Monks, for the abandoning of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of overbearing arrogance.

§

647 (3)

"Monks, for the abandoning of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of overbearing arrogance.

Wearing Out

§

648 (1)

"Monks, for the wearing out of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of overbearing arrogance.

§

649 (2)

"Monks, for the wearing out of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of overbearing arrogance.

§

650 (3)

"Monks, for the wearing out of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of overbearing arrogance.

Passing Away

§

651 (1)

"Monks, for the passing away of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of overbearing arrogance.

§

652 (2)

"Monks, for the passing away of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of overbearing arrogance.

§

653 (3)

"Monks, for the passing away of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of overbearing arrogance.

Fading of Interest In

§

654 (1)

"Monks, for the fading of interest in overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in overbearing arrogance.

§

655 (2)

"Monks, for the fading of interest in overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in overbearing arrogance.

§

656 (3)

"Monks, for the fading of interest in overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in overbearing arrogance.

Ending

§

657 (1)

"Monks, for the ending of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of overbearing arrogance.

§

658 (2)

"Monks, for the ending of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of overbearing arrogance.

§

659 (3)

"Monks, for the ending of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of overbearing arrogance.

Calming Down

§

660 (1)

"Monks, for the calming down of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of overbearing arrogance.

§

661 (2)

"Monks, for the calming down of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of overbearing arrogance.

§

662 (3)

"Monks, for the calming down of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of overbearing arrogance.

Giving Up

§

663 (1)

"Monks, for the giving up of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of overbearing arrogance.

§

664 (2)

"Monks, for the giving up of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of overbearing arrogance.

§

665 (3)

"Monks, for the giving up of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of overbearing arrogance.

Casting Away

§

666 (1)

"Monks, for the casting away of overbearing arrogance
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of overbearing arrogance.

§

667 (2)

"Monks, for the casting away of overbearing arrogance
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of overbearing arrogance.

§

668 (3)

"Monks, for the casting away of overbearing arrogance
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of overbearing arrogance.

Intoxication of Mind

Perfect Understanding

§

669 (1)

"Monks, for the perfect understanding of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of intoxication of mind.

§

670 (2)

"Monks, for the perfect understanding of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of intoxication of mind.

§

671 (3)

"Monks, for the perfect understanding of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of intoxication of mind.

Utter Destruction

§

672 (1)

"Monks, for the utter destruction of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of intoxication of mind.

§

673 (2)

"Monks, for the utter destruction of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of intoxication of mind.

§

674 (3)

"Monks, for the utter destruction of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of intoxication of mind.

Abandoning

§

675 (1)

"Monks, for the abandoning of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of intoxication of mind.

§

676 (2)

"Monks, for the abandoning of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of intoxication of mind.

§

677 (3)

"Monks, for the abandoning of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of intoxication of mind.

Wearing Out

§

678 (1)

"Monks, for the wearing out of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of intoxication of mind.

§

679 (2)

"Monks, for the wearing out of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of intoxication of mind.

§

680 (3)

"Monks, for the wearing out of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of intoxication of mind.

Passing Away

§

681 (1)

"Monks, for the passing away of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of intoxication of mind.

§

682 (2)

"Monks, for the passing away of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of intoxication of mind.

§

683 (3)

"Monks, for the passing away of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of intoxication of mind.

Fading of Interest In

§

684 (1)

"Monks, for the fading of interest in intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in intoxication of mind.

§

685 (2)

"Monks, for the fading of interest in intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in intoxication of mind.

§

686 (3)

"Monks, for the fading of interest in intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in intoxication of mind.

Ending

§

687 (1)

"Monks, for the ending of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of intoxication of mind.

§

688 (2)

"Monks, for the ending of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of intoxication of mind.

§

689 (3)

"Monks, for the ending of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of intoxication of mind.

Calming Down

§

690 (1)

"Monks, for the calming down of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of intoxication of mind.

§

691 (2)

"Monks, for the calming down of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of intoxication of mind.

§

692 (3)

"Monks, for the calming down of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of intoxication of mind.

Giving Up

§

693 (1)

"Monks, for the giving up of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of intoxication of mind.

§

694 (2)

"Monks, for the giving up of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of intoxication of mind.

§

695 (3)

"Monks, for the giving up of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of intoxication of mind.

Casting Away

§

696 (1)

"Monks, for the casting away of intoxication of mind
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of intoxication of mind.

§

697 (2)

"Monks, for the casting away of intoxication of mind
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of intoxication of mind.

§

698 (3)

"Monks, for the casting away of intoxication of mind
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of overbearing arrogance.

Negligence

Perfect Understanding

§

699 (1)

"Monks, for the perfect understanding of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the perfect understanding of negligence.

§

700 (2)

"Monks, for the perfect understanding of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,

of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the perfect understanding of negligence.

§

701 (3)

"Monks, for the perfect understanding of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the perfect understanding of negligence.

Utter Destruction

§

702 (1)

"Monks, for the utter destruction of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the utter destruction of negligence.

§

703 (2)

"Monks, for the utter destruction of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,

of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the utter destruction of negligence.

§

704 (3)

"Monks, for the utter destruction of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the utter destruction of negligence.

Abandoning

§

705 (1)

"Monks, for the abandoning of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the abandoning of negligence.

§

706 (2)

"Monks, for the abandoning of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the abandoning of negligence.

§

707 (3)

"Monks, for the abandoning of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the abandoning of negligence.

Wearing Out

§

708 (1)

"Monks, for the wearing out of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the wearing out of negligence.

§

709 (2)

"Monks, for the wearing out of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the wearing out of negligence.

§

710 (3)

"Monks, for the wearing out of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the wearing out of negligence.

Passing Away

§

711 (1)

"Monks, for the passing away of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the passing away of negligence.

§

712 (2)

"Monks, for the passing away of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the passing away of negligence.

§

713 (3)

"Monks, for the passing away of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,

right knowledge,
right release.

These are the ten qualities to be made to grow
for the passing away of negligence.

Fading of Interest In

§

714 (1)

"Monks, for the fading of interest in negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the fading of interest in negligence.

§

715 (2)

"Monks, for the fading of interest in negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the fading of interest in negligence.

§

716 (3)

"Monks, for the fading of interest in negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,

right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the fading of interest in negligence.

Ending

§

717 (1)

"Monks, for the ending of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the ending of negligence.

§

718 (2)

"Monks, for the ending of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the ending of negligence.

§

719 (3)

"Monks, for the ending of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the ending of negligence.

Calming Down

§

720 (1)

"Monks, for the calming down of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,

of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the calming down of negligence.

§

721 (2)

"Monks, for the calming down of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the calming down of negligence.

§

722 (3)

"Monks, for the calming down of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the calming down of negligence.

Giving Up

§

723 (1)

"Monks, for the giving up of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,

of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the giving up of negligence.

§

724 (2)

"Monks, for the giving up of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the giving up of negligence.

§

725 (3)

"Monks, for the giving up of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the giving up of negligence.

Casting Away

§

726 (1)

"Monks, for the casting away of negligence
ten qualities should be made to grow.

What ten?

The idea of the foul,
of death,
of the repulsiveness in food,
of non-delight in all the world,
of impermanence,
of ill,
of the not-self,
of abandoning,
of fading interest
and the idea of ending.

These are the ten qualities to be made to grow
for the casting away of negligence.

§

727 (2)

"Monks, for the casting away of negligence
ten qualities should be made to grow.

The idea of impermanence,
of the not-self,
of the repulsiveness in food,
of non-delight in all the world,
of the bony (skeleton),
of the worm-eaten corpse,
of the discoloured corpse,
of the fissured corpse,
and the idea of the inflated corpse.

These are the ten qualities to be made to grow
for the casting away of negligence.

§

728 (3)

"Monks, for the casting away of negligence
ten qualities should be made to grow.

Right view,
right thinking,
right speech,
right action,
right living,
right effort,
right mindfulness,
right concentration,
right knowledge,
right release.

These are the ten qualities to be made to grow
for the casting away of negligence.

---

ed1 *Palāsassa*. Omitted by Woodward. Translated from PED: unmercifulness, malice, spite; Bhk. Bodhi: Insolence.

ed2 *Issāya*. Omitted by Woodward. Translated from PED: jealousy, anger, envy, ill-will; Bhk. Bodhi: Envy.

ed3 *Macchariyassa*. Omitted by Woodward. Translated from PED: selfish, envious, greedy; Bhk. Bodhi: Miserliness.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 1

Honour to that Exaalted One, Arahant, the Fully Enlightened One

Kim Atthiya? Suttaṃ

What is the Use?[ed12]

---

[201]

[311] [1] Now the venerable Ānanda came to see the Exalted One,
and on coming to him saluted him and sat down at one side.

So seated he said this to the Exalted One:

"Pray, sir, what is the object,
what is the profit
of good conduct?"[3]

"Why, Ānanda, freedom from remorse[4] is the object,
freedom from remorse is the profit
of good conduct."

■

"Pray, sir, what is the object,
what is the profit

of freedom from remorse?"

"Joy, Ānanda, is the object,
joy is the profit
of freedom from remorse."

■

"Pray, sir, what is the object,
what is the profit
of joy?"

"Rapture, Ānanda, is the object,
rapture is the profit
of joy."

■

"Pray, sir, what is the object,
what is the profit
of rapture?"

"Calm, Ānanda, is the object,
calm is the profit
of rapture."

■

"Pray, sir, what is the object,
what is the profit
of calm?"

"Happiness, Ānanda, is the object,
happiness is the profit
of calm."

■

"Pray, sir, what is the object,
what is the profit
of happiness?"

"Concentration,[5] Ānanda, is the object,
concentration is the profit
of happiness."

■

"Pray, sir, what is the object,
what is the profit
of concentration?"

"Knowing and seeing things as they really are, Ānanda, is the object
knowing and seeing things as they really are is the profit
of concentration."

■

"Pray, sir, what is the object,
what is the profit
of knowing and seeing things as they really are?"

"Revulsion, Ānanda, is the object
revulsion is the profit
of knowing and seeing things as they really are."

■

"Pray, sir, what is the object,
what is the profit
of revulsion?"

"Fading of interest, Ānanda, is the object
fading of interest is the profit
of revulsion."

■

"Pray, sir, what is the object,
what is the profit
of fading of interest?"

"Release by knowing and seeing, Ānanda, is the object
relese by knowing and seeing is the profit
of fading of interest.

So you see, Ānanda, good conduct
has freedom from remorse as object and profit;
freedom from remorse has joy;
joy has rapture;
rapture has calm;
calm has happiness;
happiness has concentration;
concentration has seeing things as they really are;
seeing things as they really are has revulsion;
revulsion has fading interest;
and fading of interest has release by knowing and seeing as their object and profit.

So you see, Ānanda, good conduct leads gradually up to the summit."[6]

---

[1] *Nissāya* is the name given to this chapter, from the frequent occurrence of the word in §9. Text wrongly prints *nissaya* (pupillage), the name of a sutta of the Tens, No. 34.

The following footnotes from AN 10.1

[2] *Kim-atthiyaṇ*. It is not easy to translate this, the adjective of *attha* (*cf*. *G.S*. iv, pp. vii, x, xix). The root-idea is 'thing-sought,' or '-needed,' and so 'aimed at.' This is well shown in the much-used parable of the man *sār-atthiko (-ika=iya),* 'seeking (or needing) timber': see below again, p. 201 [here]; also five times in the *Majjhima* and four times in *K.S*. The 'forward view' in the contexts makes such a term as 'of what use' not quite so suitable.

[3] *Sīlāni* (good conduct) is more literally habits, then, moral habits. The English words have too wide and deep a range.

[4] *Avippaṭisāro;* cf. *D*. i, 73; *S*. iv, 351; *A*. iii, 21 = *G.S*. iii, 16. In the Elevens [Here} the same set is made into eleven by taking revulsion-and-fading as two terms.

[5] *Samādhi*.

[6] *Anupubbena aggāya parenti; cf*. *S*. ii. 20, *ucchedaṇ pareti;* below, pp. 139, 312 of text (*hānāya*). Comy. *arahattāya gacchanti*. Cf. with this sequence that in *K.S*. ii. 26 (XII, § 27), and p. viii.

[ed1] Adapted from AN 10 1. Woodward notes: "This sutta is exactly the same as No. 1 of this volume [GS V], except that one of the ten qualities '*nibbidā-virāga*' is here divided so as to make eleven."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Na Cetanā-Karaṇīya Suttaṃ

Sutta 2

Thinking with Intention

Note: Taken, with footnotes, from AN 10.2 which is identical.

---

[201]

[1] "Monks, for one who is virtuous,
in full possession of virtue,
there is no need for the purposeful thought:[1]

'May freedom from remorse arise in me.'

This, monks, is in accordance with nature
— that for one who is virtuous,
in full possession of virtue,
freedom from remorse arises.

■

Monks, for one who is free from remorse
there is no need for the purposeful thought:

'May joy arise in me.'

This, monks, is in accordance with nature[2]
— that for one who is free from remorse
joy arises.

■

Monks, for one who is joyous
there is no need for the purposeful thought:

'May rapture arise in me.'

This, monks, is in accordance with nature
— that for one who is joyous
rapture arises.

■

Monks, for one whose heart is enraptured[3]
there is no need for the purposeful thought:

'May my body be calmed.'

This, monks, is in accordance with nature
— that for one whose heart is enraptured
the body is calmed.

■

Monks, for one whose body is calmed
there is no need for the thought:[4]

'I feel happiness.'

This, monks, is in accordance with nature
— that one whose body is calmed
feels happiness.

■

Monks, for one who is happy
there is no need for the thought:

'My mind is concentrated.'

It follows that the happy man's mind
is concentrated.

■

[4] Monks, for one who is concentrated
there is no need for the thought:

'I know and see things as they really are.'

It follows naturally
that one concentrated does so.[5]

■

Monks, for one who knows and sees things as they really are
there is no need for the thought:

'I feel revulsion.'

It follows naturally
that one who knows and sees things as they really are
feels revulsion.

■

Monks, for one who feels revulsion
there is no need for the thought:

'Interest fades in me.'

It follows naturally
that interest fades
in ohe who feels revulsion.

■

Monks, for one in whom interest has faded,
there is no need for the thought:

'I realize release by knowing and seeing.'

It follows naturally
that he in whome interest has faded
realizes release by knowing and seeing.

So you see, monks,
revulsion has fading of interest
as object and profit;
fading of interest has release by knowing and seeing
as object and profit;
seeing and knowing (things) as they really are,
has fading interest
as object and profit;
concentration has knowing and seeing things as they really are
as object and profit;
happiness has concentration
as object and profit;
calm has happiness;
rapture has calm;
joy has rapture;
freedom from remorse has joy;
good conduct has freedom from remorse
as its object,
freedom from remorse as its profit.

[4] Thus, monks, one state
just causes another state to swell,

one state just causes the fulfilment
of another state,
[6] for the sake of going
from the not-beyond to the beyond.'[7]

---

[1] *Na cetanāya karaṇīyaṇ*. For *cetanā* (thinking with intention) see Mrs. Rhys Davids's note at *Buddh. Psych. Ethics, n*. to § 5. This section, equal to the first of the Elevens, is quoted at *Netti,* p. 144. with *cetanā karaṇīyā* and *jāyeyya* in each case for *uppajjatu* of our text; while all its verbs are in the optative, mood.

[2] *Dhammatā esā*.

[3] *Pītī-manassa*.

[4] Up to this point, as noted above, the verbs are optative; the rest are in the indicative mood. I have therefore dropped the word 'purposeful' qualifying *cetanāya*.

[5] *Cf. Expositor,* 157.

[6] *Dhammā'va dhamme abhisandenti ... aripūrenti: cf. D*. i. 73, *so imaṇ kāyaṇ vivekajena pīti-sukhena abhisandeti parisandeti paripūreti parippharati*.

[7] *Apārā pāraṇ gamanāya*. Here *Comy*. 'for the purose of going from the this-side-become three-dimensioned round to the nibbāna-beyond.' *Cf. K.S*. v, 225, where this is mistranslated.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 3

Lacking basis[ed1] (a) (by the Teacher)

---

[201]

[1] "Monks, in the immoral man
who has lost virtue
his freedom from remorse lacks basis.[1]

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis
in him who has lost calm.

■

Happiness not existing,
right concentration[2] lacks basis
in him who has lost happiness.
Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion not existing,
fading-of-interest lacks basis
in him who has lost revulsion.

■

Fading-of-interest not existing,
release by knowing and seeing lacks basis
in him who hae lost fading of interest.

■

Suppose, monks, a tree[3]
that has lost its branches and foliage;
its sprouts also come not to full growth,
its bark, softwood and core come not to full growth.

■

In like manner, monks,
in the immoral man
who has lost virtue
his freedom from remorse lacks basis;
release by knowing and seeing lacks basis
in him who has lost fading of interest.

§

But, monks, in the virtuous man
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion existing,
the fading-of-interest of him
who is complete in revulsion
is fully based.

■

Fading-of-interest existing,
the release by knowing and seeing of him
who is complete in fading-of-interest
is fully based.

■

Suppose, monks, a tree
complete with branches and foliage;
its sprouts also come to full growth,
its bark, soft-wood and core come to full growth.

■

In like manner, monks, in the virtuous man,
complete in virtue,
his freedom from remorse is fully based,
his release by knowing and seeing is fully based,
in him who has is complete in fading-of-interest."

---

ed1 Taken, with footnotes, from AN 10.3 which is identical.
PTS notes: "...the title in the *uddāna* of the Tens is 'basis' only."

1 Hat'upaniso (Comy. hata-kāraṇo); *cf. A*. i, 198, *sa-upanisa* = *G.S*. i, 179; *A*. iv, 99, where the same sequence of virtues begins with *hirottappa* and *indriya-saṇvara,* as 'bases' or connecting-links of virtue. *Comy., ad loc*., has *jinna-paccayo*. [The word *upanisa* seems in Pāli to be rather connected with *upanissaya* (support) than with the idea of mystic or secret doctrine.]

2 Here *sammā* is added to the *samādhi* of previous sections.

3 The simile is at *A*. iii, 20, 200, 360: iv, 336: below text 314-17.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Dutiya Upanisa Suttaṃ

Sutta 4

Lacking basis (b) (by Sāriputta)

---

[201]

[1] Now the venerable Sāriputta addressed the monks:

"Monks, friends!"

"Friend" those monks responded.

Sāriputta said this:

"Monks, in the immoral man
who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis
in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.
Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion not existing,
fading-of-interest lacks basis
in him who has lost revulsion.

■

Fading-of-interest not existing,
release by knowing and seeing lacks basis
in him who hae lost fading of interest.

■

Suppose, monks, a tree
that has lost its branches and foliage;
its sprouts also come not to full growth,
its bark, softwood and core come not to full growth.

■

In like manner, monks,
in the immoral man
who has lost virtue
his freedom from remorse lacks basis;
release by knowing and seeing lacks basis
in him who has lost fading of interest.

§

But, monks, in the virtuous man
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him

who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion existing,
the fading-of-interest of him
who is complete in revulsion
is fully based.

■

Fading-of-interest existing,
the release by knowing and seeing of him
who is complete in fading-of-interest
is fully based.

■

Suppose, monks, a tree
complete with branches and foliage;
its sprouts also come to full growth,
its bark, soft-wood and core come to full growth.

■

In like manner, monks, in the virtuous man,
complete in virtue,
his freedom from remorse is fully based,
his release by knowing and seeing is fully based,
in him who has is complete in fading-of-interest."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 5

Lacking basis (b) (by Ānanda)

---

[201]

[1] Now the venerable Ānanda addressed the monks:

"Monks, friends!"

"Friend" those monks responded.

Ānanda said this:

"Monks, in the immoral man
who has lost virtue
his freedom from remorse lacks basis.

■

Freedom from remorse not existing,
joy lacks basis
in him who has lost freedom from remorse.

■

Joy not existing,
rapture lacks basis
in him who has lost joy.

■

Rapture not existing,
calm lacks basis
in him who has lost calm.

■

Happiness not existing,
right concentration lacks basis
in him who has lost happiness.
Right concentration not existing,
knowing and seeing (things) as they really are lacks basis
in him who has lost right concentration.

■

Knowing and seeing things as they really are not existing,
revulsion lacks basis
in him who has lost knowing and seeing things as they really are.

■

Revulsion not existing,
fading-of-interest lacks basis
in him who has lost revulsion.

■

Fading-of-interest not existing,
release by knowing and seeing lacks basis
in him who hae lost fading of interest.

■

Suppose, monks, a tree
that has lost its branches and foliage;

its sprouts also come not to full growth,
its bark, softwood and core come not to full growth.

■

In like manner, monks,
in the immoral man
who has lost virtue
his freedom from remorse lacks basis;
release by knowing and seeing lacks basis
in him who has lost fading of interest.

§

But, monks, in the virtuous man
complete in virtue
his freedom from remorse is fully based.

■

Freedom from remorse existing,
the joy of him
who is complete in virtue
is fully based.

■

Joy existing,
the rapture of him
who is complete in joy
is fully based.

■

Rapture existing,
the calm of him
who is complete in rapture
is fully based.

■

Calm existing,
the happiness of him
who is complete in calm
is fully based.

■

Happiness existing,
the right concentration of him
who is complete in happiness
is fully based.

■

Right concentration existing,
the knowing and seeing (things) as they really are of him
who is complete in right concentration
is fully based.

■

Knowing and seeing things as they really are existing,
the revulsion of him
who is complete in knowing and seeing things as they really are
is fully based.

■

Revulsion existing,
the fading-of-interest of him

who is complete in revulsion
is fully based.

■

Fading-of-interest existing,
the release by knowing and seeing of him
who is complete in fading-of-interest
is fully based.

■

Suppose, monks, a tree
complete with branches and foliage;
its sprouts also come to full growth,
its bark, soft-wood and core come to full growth.

■

In like manner, monks, in the virtuous man,
complete in virtue,
his freedom from remorse is fully based,
his release by knowing and seeing is fully based,
in him who has is complete in fading-of-interest."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 6

Disaster (b)[1]

---

[201]

[1] "Monks, if any monk abuses and reviles,
rails at the Ariyans
who are his fellows in the Brahma-life,
it is utterly impossible,
it is unavoidable
that he should not come
to one or other
of eleven disasters.

§

What eleven?

[202] [1] He fails to attain the unattained;
[2] from what he has attained he falls away;
[3] true dhamma is not made clear for him;
[4] or else he is conceited about true dhammas;
[5] or he follows the Brahma life without delight therein;

[6] or commits some foul offence;
[318] **[7]** or gives up the trainiug and falls back to the low life;[2]
[8] or he falls into some grievous sickness;
[9] or goes out of his mind with distraction;
[10] he makes an end with mind confused
[11] and when body breaks up, beyond death,
rises up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.

§

Monks, if any monk abuses and reviles,
rails at the Ariyans
who are his fellows in the Brahma-life,
it is utterly impossible,
it is unavoidable
that he should not come
to one or other
of these eleven disasters."

---

[1] At § 88 this sutta occurs with ten results.

[2] This item is inserted to make eleven.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Saññā-Manasikārā Suttaṃ (a)

Sutta 7

Conscious work-of-mind[1]

---

[202]

[1] Now the venerable Ānanda came to see the Exalted One,
and on coming to him saluted him and sat down at one side.

So seated at one side he asked:

"Pray, sir, may it be
that a monk's winning of concentration
is of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,
in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,

attained, sought after, thought over by mind[2]
— of all that he is unaware,
and yet is conscious?"

■

2. "It may be so, Ānanda.

A monk's winning of concentration
may be of such a sort
that in earth he is unaware of earth,
[319] in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,
in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind
— of all that he is unaware,
and yet is conscious."

■

3. "But, sir, in what way
may a monk's winning of concentration
be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,

in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind
— of all that he is unaware,
and yet is conscious?"

■

[2033] "Herein, Ānanda, a monk is conscious thus:

'This is the real,[3]
this is the best, namely,
the calming of all activities,
the rejection of every substrate,
the ending of craving,
the fading of interest,
stopping and nibbana.'

4. In such a way, Ānanda,
a monk's winning of concentration
may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,
in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind

— of all that he is unaware,
and yet is conscious."

---

[1] *Saññā-manasikāra* (in *uddāna*). This almost similar sutta is called *samādhi* at X, § 6.

[2] *Cf*. *K.S*. iii, 165; *Buddh*. *Psych*. *Ethics* on § 961 of *Dhammasangaṇi*.

[3] *Santaṇ*.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 8

Saññā-Manasikārā Suttaṃ (b)

Conscious Work-of-Mind (b)[1]

---

[203]

[1] Then the venerable Ānanda,
having thanked the Exalted One for what he had said,
rose up from his seat,
saluted him by keeping his right side towards him,
and went to see the venerable Sāriputta,
whom he greeted courteously, and,
after the exchange of greetings and reminiscent talk,
sat down at one side.

So seated he said this to the venerable Sāriputta:

[320] "Pray, your reverence, may it be
that a monk's winning of concentration
may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,

in the realm of infinite intellection,
in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind
— of all that he is unaware,
and yet is conscious?"

■

[2] "It may be so, Ānanda.

A monk's winning of concentration
may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,
in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind
— of all that he is unaware,
and yet is conscious."

■

[3] "But, sir, in what way
may a monk's winning of concentration
be of such a sort

that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,
in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind
— of all that he is unaware,
and yet is conscious?"

■

'Herein, Ānanda, a monk is conscious thus:

'This is the real,
this is the best, namely,
the calming of all activities,
the rejection of every substrate,
the ending of craving,
the fading of interest,
stopping and Nibbana.'

[4] In such a way, Ānanda,
a monk's winning of concentration
may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in fire unaware of fire,
in air unaware of it,
in the realm of unbounded space unaware of it,
in the realm of infinite intellection,

in the realm of nothingness,
in the realm of neither-perception-nor-not-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of the world beyond;
that whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought over by mind
— of all that he is unaware,
and yet is conscious."

■

"It is wonderful, your reverence!
It is marvellous, your reverence,
how the explanation both of Master and disciple
will agree, will harmonize,
meaning with meaning,
letter with letter;
how they will not be inconsistent
— that is, in any word about the highest."

[321] "Just now, your reverence,
I went to the Exalted One
and asked him the meaning of this,
and he explained the meaning to me
in these very same words and syllables
as the venerable Sāriputta!"

"It is indeed a wonder, a marvel, your reverence,
how the explanation both of Master and disciple
will agree, will harmonize,
meaning with meaning,
letter with letter;
how they will not be inconsistent
— that is, in any word about the highest."[2]

[1] Apparently *Comy*. regards this sutta as part of the previous one.

[2] *Cf*. *S*. iv, 379 = *K.S*. iv, 269, where see *Appendix*, p. 298, for readings. *Agga-padasmiṇ = nibbāne, Comy*.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 9

Saññā-Manasikārā Suttaṃ (c)

Conscious work-of-mind (c)

---

[204]

[1.] Now the venerable Ānanda came to see the Exalted One,
and on coming to him saluted him
and sat down at one side.
So seated at one side he said:

"Pray, sir, may it be
that a monk's winning of concentration
may be of such a sort that,
though he pay no heed to eye or object seen,
or to ear or sound,
to nose or scent,
to tongue or savour,
to body or tangibles;
though he heed not earth, water, fire, air,
the realm of unbounded space,
the realm of consciousness,
that of nothingness,
that of neither-perception-nor-not-perception,
though he heed not this world

nor the world beyond;
though whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— to all that he pays no mental heed,
and yet does so?"

■

"It may be so, Ānanda
that a monk's winning of concentration
may be of such a sort that,
though he pay no heed to eye or object seen,
or to ear or sound,
to nose or scent,
to tongue or savour,
to body or tangibles;
though he heed not earth, water, fire, air,
the realm of unbounded space,
the realm of consciousness,
that of nothingness,
that of neither-perception-nor-not-perception,
though he heed not this world
nor the world beyond;
though whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— to all that he pays no mental heed,
and yet does so."

■

[322] "Pray, sir, in what way is a monk's winning of concentration of such a sort that
though he pay no heed to eye or object seen,
or to ear or sound,
to nose or scent,
to tongue or savour,

to body or tangibles;
though he heed not earth, water, fire, air,
the realm of unbounded space,
the realm of consciousness,
that of nothingness,
that of neither-perception-nor-not-perception,
though he heed not this world
nor the world beyond;
though whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— to all that he pays no mental heed,
and yet does so?"

■

'Herein, Ānanda,
a monk's work-of-mind is thus:

'This is the real, this is the best, namely:
the calming of all activities,
the rejection of every substrate,
the ending of craving,
the fading of interest,
stopping and Nibbana.'

In such a way, Ānanda,
a monk's winning of concentration is of such a sort that,
though he pay no heed to eye or object seen,
or to ear or sound,
to nose or scent,
to tongue or savour,
to body or tangibles;
though he heed not earth, water, fire, air,
the realm of unbounded space,
the realm of consciousness,
that of nothingness,

that of neither-perception-nor-not-perception,
though he heed not this world
nor the world beyond;
though whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— to all that he pays no mental heed,
and yet does so."[1]

---

[1] *Comy. paccāvekkhanā* (contemplation) is spoken of here.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 10

Sandha Suttaṃ

Sandha[1]

---

[204]

[1] [323] Once the Exalted One was staying at Natika[2] in the Brick Hall.

Then the venerable Sandha came to see the Exalted One.

As he sat at one side
the Exalted One said this to him:

[205] "Sandha, do you muse with the musing
of the trained thoroughbred.

Muse not with the musing
of the unbroken colt.[3]

And what is the musing
of the unbroken colt?

The unbroken colt, Sandha,
when tied up by the feeding-trough muses:

'Fodder! Fodder!'

Why is that?

When thus tied up by the feeding-trough
it never occurs to him:[4]

'I wonder what task the trainer will set me today?

What can I do for him in return?'

But tied up there by the feeding-trough
he just muses of fodder.

In the same way, Sandha,
a certain one here,
an untrained man-colt,
who has gone to the forest
or the root of a tree
or a lonely dwelling-place,
lives with a heart obsessed by desire and lust,
overwhelmed by desire and lust,
and he has not come to know
the way out of desire and lust when they arise.

Keeping desire and lust within him[5]
he muses,
he is bemused,
he is im-mused,
he is de-mused.[6]

He lives with a heart obsessed by malice,[ed1]
overwhelmed by malice,
and he has not come to know
the way out of malice when it arises.

Keeping malice within him
he muses,

he is bemused,
he is im-mused,
he is de-mused.

He lives with a heart obsessed by sloth-and-torpor,
overwhelmed by sloth-and-torpor,
and he has not come to know
the way out of sloth-and-torpor when it arises.

Keeping sloth-and-torpor within him
he muses,
he is bemused,
he is im-mused,
he is de-mused.

He lives with a heart obsessed by worry-and-flurry,
overwhelmed by worry-and-flurry,
and he has not come to know
the way out of worry-and-flurry when it arises.

Keeping worry-and-flurry within him
he muses,
he is bemused,
he is im-mused,
he is de-mused.

He lives with a heart obsessed by doubt-and-wavering,
overwhelmed by doubt-and-wavering,
and he has not come to know
the way out of doubt-and-wavering when it arises.

Keeping doubt-and-wavering within him
he muses,
he is bemused,
he is im-mused,
he is de-mused.

[324] He muses dependent on earth;
he muses dependent on water;
he muses dependent on fire;
he muses dependent on air;
he muses dependent on the realm of unbounded space;
he muses dependent on the realm of unbounded consciousness;
he muses dependent on the realm of nothingness;
he muses dependent on the realm of neither-consciousness-nor-unconsciousness;
he muses dependent on this world;
he muses dependent on the world beyond;
whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— on that also dependent he muses.[7]

Of such a nature, Sandha,
is the musing
of the unbroken man-colt.

§

And what, Sandha, is the musing
of the thoroughbred?

The goodly, trained thoroughbred,
when tied up near the feeding-trough,
muses not thus:

'Fodder! Fodder!'

Why not?

[206] When the goodly, trained thoroughbred, Sandha,
is tied up near the feeding-trough
it occurs thus to him:

'I wonder what task the trainer will set me today?

What return can I make to him?'

He muses not on fodder always
when tied up near the feeding-trough.

The goodly, trained thoroughbred, Sandha,
looks (with dread) upon the application of the goad
as one would look upon a debt,
imprisonment,
loss, a piece of ill-luck.[8]

In the same way, Sandha,
the goodly thoroughbred man
who has gone to the forest,
to the root of a tree,
to a lonely dwelling-place,
lives not with his heart obsessed by desire and lust,
not overwhelmed by desire and lust,
but he comes to know
the way out of desire and lust,
as it really is.

He dwells not with his heart obsessed by malice,
not overwhelmed by malice,
but he comes to know
the way out of malice,
as it really is.

He dwells not with his heart obsessed by sloth-and-torpor,
not overwhelmed by sloth-and-torpor,
but he comes to know

the way out of sloth-and-torpor,
as it really is.

He dwells not with his heart obsessed by worry-and-flurry,
not overwhelmed by worry-and-flurry,
but he comes to know
the way out of worry-and-flurry,
as it really is.

He dwells not with his heart obsessed by by doubt-and-wavering,
not overwhelmed by doubt-and-wavering,
but he comes to know
the way out of doubt-and-wavering,
as it really is.[ed2]

He muses not dependent[9] on earth;
he muses not dependent on water;
he muses not dependent on fire;
he muses not dependent on air;
he muses not dependent on the realm of unbounded space;
he muses not dependent on the realm of unbounded consciousness;
he muses not dependent on the realm of nothingness;
he muses not dependent on the realm of neither-consciousness-nor-unconsciousness;
he muses not dependent on this world;
he muses not dependent on the world beyond;
whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— dependent on all that he muses not,
and yet he does muse.

[325] Moreover, Sandha, to him thus musing
the devas, with their lord,[10]
and the Brahmās with their consorts
even from afar bow down, saying:

'We worship thee, thou thoroughbred of men,
We worship thee, most excellent of men;
For what it is whereon depending thou
Art musing — that we cannot comprehend.'[11]

§

At these words the venerable Sandha said this to the Exalted One:

[207] "But pray, sir, how musing does the goodly thoroughbred man muse?

For he muses not dependent on earth,
he muses not dependent on water;
he muses not dependent on fire;
he muses not dependent on air;
he muses not dependent on the realm of unbounded space;
he muses not dependent on the realm of unbounded consciousness;
he muses not dependent on the realm of nothingness;
he muses not dependent on the realm of neither-consciousness-nor-unconsciousness;
he muses not dependent on this world;
he muses not dependent on the world beyond;
whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— dependent on all that he muses not,
and yet he does muse.

To him how musing, sir,
do the devas with their lord
and the Brahmās with their consorts
even from afar bow down saying:

'We worship thee, thou thoroughbred of men,
We worship thee, most excellent of men;
For what it is whereon depending thou
Art musing — that we cannot comprehend?'"

"Herein, Sandha,
for the goodly thoroughbred man
in earth the consciousness of earth is made clear;[12]
in water the consciousness of water is made clear;
in fire the consciousness of fire is made clear;
in air the consciousness of air is made clear;
in the realm of unbounded space the consciousness of the realm of unbounded space of is made clear;
in the realm of unbounded consciousness the consciousness of the realm of unbounded consciousness is made clear;
in the realm of nothingness the consciousness of the realm of nothingness is made clear;
in the realm of neither-consciousness-nor-unconsciousness the consciousness of the realm of neither-consciousness-nor-unconsciousness is made clear;
[326] in this world the consciousness of this world is made clear;
in the world beyond the consciousness of the world beyond is made clear;
in whatsoever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— therein consciousness is made clear.

Musing thus the goodly thoroughbred man muses not dependent on earth,
he muses not dependent on water;
he muses not dependent on fire;
he muses not dependent on air;
he muses not dependent on the realm of unbounded space;
he muses not dependent on the realm of unbounded consciousness;
he muses not dependent on the realm of nothingness;
he muses not dependent on the realm of neither-consciousness-nor-unconsciousness;
he muses not dependent on this world;

he muses not dependent on the world beyond;
whatever is seen, heard, sensed, cognized,
attained, sought after, thought out by mind
— dependent on all that he muses not,
and yet he does muse.[13]

Thus musing the devas, with their lord,
and the Brahmās with their consorts
even from afar bow down, saying:

'We worship thee, thou thoroughbred of men,
We worship thee, most excellent of men;
For what it is whereon depending thou
Art musing — that we cannot comprehend.'"

---

[1] I have not found this name elsewhere. Text has *v.l. saddha,* and uddāna has *sekho*. In § 15 below is a monk named Saddho, but it is doubtful whether this is a name or an epithet. *Cf. S*. ii, 153: *infr.* 216 *n*.

[2] At *Dial*. ii, 97, Nādika (of the Nādikas); *Cf. K.S*. ii, 51; iv, 55, 282; v, 311 *n*. [*SA., ad loc*., Ñitika = the village of two kinsmen, Cū'āpitā and Mahāpitā, uncle and grandfather]; *G.S*. iii, 217, 278 has *Nādika*.

[3] Def. at *A*. iv. 397; *cf. G.S*. i. 223, 266.

[4] For this idea *cf. G.S*. ii, 118.

[5] *Antaraṇ katvā = abbhantare karitvā, Comy.*

[6] *Jhāyati, pajjhāyati, nijjhāyati, avajjhāyati; cf. G.S:* ii, 229, where I quoted Lord Chalmers' translation at *M*. i. 334 ('they trance, and en-trance, and un-trance, and de-trance' [Ed.: see MN 50-Chalmers), said in scorn of the 'shaveling monks.' The prefixes seem to disparage the quality of his musing.

Comy. *MA*. seems to miss the point of all this, saying 'the words are just strengthened by prefixes.' Our *Comy*. here is more explicit: *jhāyati* = he ponders; *sañjhāyati* = he muses diversely hither and thither; *nijjhāyati* = he muses definitely without break.

[7] This passage quoted at *Netti*, pp. 38, 39, differs slightly there.

[8] *Cf*. *G.S*. ii, 119.

[9] *Nā, nissāya* = 'owing to absence of restraint (check or hindrance), *niyantiyā, abhāvena*. He makes *nibbāna* with the fruits of attainment his object of musing,' *Comy*.

[10] *Sa-inda = Sakka*.

[11] '*Cf*. *Sn*. v. 544; *S*. iii, 91 = *K.S*. iii, 76 *n*.; *SA*. ii, 297; *D*. iii, 198 = *DA*. iii, 791. Here and at *S*. iii text should read *yassa te nābhijānāma* for *tenābhijāma*.

[12] *Vibhūtā = pākatā, Comy*.

[13] Not explained, but see note above.

[ed1] Woodward omits the sections on malice, sloth-and-torpor, worry-and-flurry and doubt-and-wavering.

[ed2] Woodward ends 'when it arises', not following the parallel construction of text.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
I. Nissāya

Sutta 11

Mora-Nivāpa Suttaṃ

At Peacocks' Feeding-ground[1]

---

[207]

[1.] Once the Exalted One was staying near Rājagaha at Peacocks' Feeding-ground in the Wanderers' Park.

On that occasion the Exalted One called to the monks, saying:

"Monks!"

"Yes, sir," replied those monks to the Exalted One,
who said this:

"Monks, if he be gifted with three qualities
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
is best of devas and mankind.

What three qualities?

The aggregate of virtues,
of concentration,
and of insight belonging to an adept.

[327] Gifted with these three qualities
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
is best of devas and mankind.

§

[208] If he be gifted with three other qualities
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
he is best of devas and mankind.

What three other qualities?

The marvel of more-power,
the marvel of mind-reading,
the marvel of exhorting others.

Gifted with these three
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
he is best of devas and mankind.

§

If he be gifted with three further qualities
a monk a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
is best of devas and mankind.

What three further qualities?

Right view,
right understanding
and right release.

Gifted with these three other qualities
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
is best of devas and mankind.

§

If he be gifted with yet two other qualities
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,

has fully reached the goal,
is best of devas and mankind.

What two other qualities?

Knowledge and practice.

Gifted with these two other qualities
a monk is fully proficient,
has fully reached release from bondage,
has fully lived the Brahma-life,
has fully reached the goal,
is best of devas and mankind.

§

Monks, these verses were uttered by the Brahmā, the Eternal Youth:[2]

The noble is the best among the folk
Who put their trust in lineage.

But one in wisdom and in virtue clothed
Is best of devas and mankind.

Now, monks, these verses were well sung,
not ill sung,
by the Brahmā, the Eternal Youth,
well spoken not ill spoken,
[328] they are fraught with meaning,
not void of meaning,
and they are approved by me too.[3]

I, too, say, monks:

The noble is the best among the folk
Who put their trust in lineage.

But one in wisdom and in virtue clothed
Is best of devas and mankind.

---

[1] *Mora-nivāpa* as at *G.S.* i, 270 *n.* (for three sets of threes *cf. K.S.* iii, 15).

[2] *Brahmā Sanankumāra* (or 'Five-Crest'), *D.* i, 99; *cf. K.S.* i, 192 *n.;* ii, 194; also *D.* iii, *Aggañña-Suttanta.*

[3] As at *D.* i, 99; *M.* i, 358. *Anumatā* (from *anumañña*ti) = *anuññāṭā, Comy.*

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 12

Mahānāma Suttaṃ

Mahānāma (a)

---

[209]

[1] On a certain occasion the Exalted One was staying among the Sakyans at Kapilavatthu in Banyan Park.

Now on that occasion
a number of monks were busy
making robes for the Exalted One:

"For," said they, "when the rains are over
the Exalted One will go forth on his rounds."

Now Mahānāma the Sakyan[2] heard it said
that a number of monks were busy
making robes for the Exalted One,
and that when the rains were over
the Exalted One would set forth on his rounds,
so he went to see the Exalted One,
and on coming to him
saluted the Exalted One

and sat down at one side.
So seated he said this to the Exalted One:

"I have heard it said, sir,
that a number of monks are busy
making robes for the Exalted One,
and that when the rains are over
the Exalted One will set forth on his rounds.

Pray, sir, among those who live in various ways,
in whose way of living should we live?"[3]

[329] "Well asked, Mahānāma!
Well asked, Mahānāma!

It is a fit thing for you clansmen
to come to see the Wayfarer
and ask such a question.

■

He who means business,[4] Mahānāma,
is a believer, not an unbeliever.

■

He who means business
is of ardent energy, no sluggard.

■

He who means business
has mindfulness fixed, not distracted.

■

He who means business
is composed, not discomposed.

■

He who means business
is strong in insight, not weak in insight.

§

When you have established yourself
in these five qualities, Mahānāma,
you should further make six qualities to grow.

In this matter, Mahānāma,
you should recollect the Wayfarer thus:

[210] 'The Exalted One is an arahant,
fully enlightened,
perfect in knowledge and practice,
a Welfarer, a world-knower,
an unsurpassed trainer of men to be trained,
teacher of devas and mankind,
an awakened one,
Exalted One is he.'

At such time, Mahānāma,
as the Ariyan disciple
thus calls to mind the Wayfarer,
at that time his heart
is not obsessed by lust,
not obsessed by malice,
not obsessed by delusion;

at such time his heart
is firmly fixed on the Wayfarer;
with upright heart the Ariyan disciple
wins the joyful thrill of the wea1,[5]
wins the joyful thrill of Dhamma,
wins the joyful thrill
of joy that goes with Dhamma;
in one so joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This one, Mahānāma, is thus spoken of:

'The Ariyan disciple dwells evenly[6]
'mid folk who are at strife;
void of malice he dwells
'mid folk who are malevolent;
blest with the ear of Dhamma
he makes recollection of the Awakened One to grow.'

■

Then again, Mahānāma,
you should recollect Dhamma thus:

'Well declared by the Exalted One is Dhamma
that is of this visible life,
unhindered by time,
that bids one come to see it,
that leads onward,
to be understood by the discerning,
each for himself.'

At such time, Mahānāma,
as the Ariyan disciple recollects Dhamma,
at that time his heart
is not obsessed [330] by lust, malice, delusion.

At such time
his upright heart is fixed on Dhamma;
upright in heart the Ariyan disciple
wins the joyful thrill of the weal,
wins the joyful thrill of Dhamma,
wins the joyful thrill
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This one, Mahānāma,
is thus spoken of:

'The Ariyan disciple dwells evenly
'mid folk who are at strife;
void of malice he dwells
'mid folk who are malevolent;
blest with the ear of Dhamma
he makes recollection of the Awakened One to grow.'

[211] Then again, Mahānāma,
you should recollect the Order thus:

'Well-faring on the way
is the Order of disciples of the Exalted One,
straightforward-faring on the way
is the Order of disciples of the Exalted One,

faring on in the Method
is the Order of disciples of the Exalted One,
dutifully faring onward
is the Order of disciples of the Exalted One, namely:

The four pairs of men,
the eight persons who are males.[7]

Such is the Exalted One's Order of disciples.

Worthy of honour,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands are they,
a field of merit unsurpassed for the world.'

At such time, Mahānāma,
as the Ariyan disciple recollects the Order,
at that time
his heart is not obsessed by lust, malice and delusion.

His heart is upright,
is firmly fixed on the Order;
with heart thus upright
the Ariyan disciple
wins the joyful thrill of the weal,
wins the joyful thrill of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This one, Mahānāma,
is thus spoken of:

'The Ariyan disciple dwells evenly
'mid folk who are at strife;
void of malice he dwells
'mid folk who are malevolent;
blest with the ear of Dhamma
he makes recollection of the Order to grow.'

■

Then again, Mahānāma,
you should recollect your own virtues
as being unbroken, whole, unspotted,
untarnished, giving freedom,
as praised by the discerning ones,
virtues untainted,
which lead to concentration of the mind.

At such time, Mahānāma,
as the Ariyan disciple recollects his virtues,
at that time
his heart is not obsessed by lust, malice and delusion.

At such a time his heart is upright,
firmly fixed on virtue.
With heart thus upright
the Ariyan disciple wins
the joyful thrill of the weal,
of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;

he whose body is calmed experiences happiness;
the mind of the happy man is concentrated.

This one, Mahānāma,
is thus spoken of:

'The Ariyan disciple dwells evenly
'mid folk who are at strife;
void of malice he dwells
'mid folk who are malevolent;
blest with the ear of Dhamma
he makes recollection of virtue to grow.'

■

[331] Then again, Mahānāma,
you should recollect your own liberality, thus:

'A gain, indeed, it is to me,
well gained it is by me
that, amid folk o'ergrown with the blight of stinginess,
I live at home
with heart cleansed
of the blight of stinginess,
open-handed, pure-handed,
delighting in self-surrender,
one to ask a favour of,
one who rejoices in dispensing charitable *[212]*gifts.[8]

At such time, Mahānāma,
as the Ariyan disciple recollects liberality,
at that time
his heart is not obsessed by lust, malice and delusion.

His heart is upright,
is firmly fixed on liberality;
with heart thus upright

the Ariyan disciple wins
the joyful thrill of the weal,
wins the joyful thrill of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This one, Mahānāma,
is thus spoken of:

'The Ariyan disciple dwells evenly
'mid folk whp are at strife,
void of malice he dwells
'mid folk who are malevolent,
blest with the ear of Dhamma[9]
he makes recollection of liberality to grow.'

■

Again, Mahānāma, you should recollect the devas, thus:

'There are the devas of the Four Great Kings,[10]
those of the suite of the Thirty-three,
the devas of Yama,
the devas of delight,
the devas who delight in creation,
those who have power over the creations of others,
the devas of the body of Brahmā,
the devas beyond that.

In me too is seen
that sort of faith
blest with which
those devas deceased hence
and rose up again there.

[332] In me too is seen
that sort of virtue,
that sort of learning,[11]
that sort of liberality,
that sort of insight,
blest with which
those devas deceasd here
and rose up again there.'

At such time, Mahānāma,
as the Ariyan disciple recollects the faith,
virtue, learning,
liberality and insight
both of himself and of those devas,
at that time his heart
is not obsessed by lust, malice and delusion.

At that time
his heart is upright,
fixed upon the devas.
With upright heart
the Ariyan disciple
wins the joyful thrill of the weal,
of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed

experiences happiness;
the mind of the happy man is concentrated.

This one, Mahānāma,
is thus spoken of:

'The Ariyan disciple dwells evenly
'mid folk who are at strife;
void of malice he dwells
'mid folk who are malevolent;
blest with the ear of Dhamma
he makes recollection of the devas to grow.'"

---

[1] *Anussati; cf. G.S.* ii, 39, 65. etc.; iii, 204 *n*.

[2] He was reckoned *etad agga* in giving choice alms-food. *Cf. K.S.* v, 290, 320, 323, 338; *G.S.* i, 23, 198, 254; iii. 204, etc.

[3] *Cf.* Mrs. Rhys Davids' *Sakya,* 337. This same introduction is at *K.S.* v, 349, but there he asks about comforting the sick.

[4] *Ārādhako*.

[5] *Attha-veda,* as at *M.* i, 37, and below, § 18. *Veda = somanasaa, MA.* (*P. Dict*. translates, 'joy caused by the comprehension of the truth.') *Cf. G.S.* iii. 205 n.

[6] *Visama* and *sama* ('he keeps the even tenor of his way').

[7] Those on the eight stages of the Arahant path. Elsewhere I have translated *purisa-puggala* as 'male-man' — e.g., at [AN 10] § 75, where there is a contrast between an ignorant woman disciple and the expert male.

[8] The same advice is given to Mahānāma at *K.S.* v. 339 (*S.* v. 395).

[9] So at *G.S.* iii, 206, but *ibid.* 248, 'stream of Dhamma.' See above, [AN 10] § 75, *n.* I take 'ear of Dhamma' to mean the 'still small voice' (of conscience) or the higher clairaudience.

[10] Again at *K.S.* v, 350; *cf. Path of Purity* ii, 339.

[11] *Sutaṇ*

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 13

Dutiya Mahānāma Suttaṃ

Mahānāma (b)

---

[213]

[1.] On a certain occasion the Exalted One was staying among the Sakyans at Kapilavatthu in Banyan Park.

Now on that occasion Mahānāma the Sakyan
had risen from the bed of sickness,
had not long arisen from sickness.

Now on that occasion
a number of monks were busy
making robes for the Exalted One:

"For," said they,
"when the rains are over
the Exalted One will go forth on his rounds."

[333] Now Mahānāma the Sakyan heard it said
that a number of monks were busy
making robes for the Exalted One,
and that when the rains were over
the Exalted One would set forth on his rounds,

so he went to see the Exalted One,
and on coming to him
saluted the Exalted One
and sat down at one side.

So seated he said this to the Exalted One:

"I have heard it said, sir,
that a number of monks are busy
making robes for the Exalted One,
and that when the rains are over
the Exalted One will set forth on his rounds.

Pray, sir, among those who live in various ways,
in whose way of living should we live?"

§

"Well asked, Mahānāma!

Well asked, Mahānāma!

It is a fit thing for you clansmen
to come to see the Wayfarer
and ask such a question.

■

He who means business, Mahānāma,
is a believer, not an unbeliever.

■

He who means business
is of ardent energy, no sluggard.

■

He who means business
has mindfulness fixed, not distracted.

■

He who means business
is composed, not discomposed.

■

He who means business
is strong in insight, not weak in insight.

§

When you have established yourself in these five qualities, Mahānāma,
you should further make six qualities to grow.

In this matter, Mahānāma,
you should recollect the Wayfarer thus:

'The Exalted One is an arahant,
fully enlightened,
perfect in knowledge and practice,
a Welfarer, a world-knower,
an unsurpassed trainer of men to be trained,
teacher of devas and mankind,
an awakened one,
Exalted One is he.'

At such time, Mahānāma,
as the Ariyan disciple
thus calls to mind the Wayfarer,
at that time his heart
is not obsessed by lust,
not obsessed by malice,
not obsessed by delusion;
at such time his heart
is firmly fixed on the Wayfarer;
with upright heart the Ariyan disciple
wins the joyful thrill of the wea1,
wins the joyful thrill of Dhamma,
wins the joyful thrill
of joy that goes with Dhamma.

In one so joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This recollection of the awakened one, Mahānāma,
you should make to grow
as you go along,
as you stand,
as you sit,
as you lie,
as you apply yourself to business;
you should make it to grow
as you dwell at home in your lodging
crowded with children.

■

[334] Again, Mahānāma,
you should recollect Dhamma thus:

'Well declared by the Exalted One is Dhamma
that is of this visible life,
unhindered by time,
that bids one come to see it,
that leads onward,
to be understood by the discerning,
each for himself.'

At such time, Mahānāma,
as the Ariyan disciple recollects Dhamma,
at that time his heart
is not obsessed by lust, malice, delusion.
At such time
his upright heart is fixed on Dhamma;
upright in heart the Ariyan disciple
wins the joyful thrill of the weal,
wins the joyful thrill of Dhamma,
wins the joyful thrill
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This recollection of the Dhamma, Mahānāma,
you should make to grow as you go along,
as you stand,
as you sit,
as you lie,
as you apply yourself to business;

you should make it to grow
as you dwell at home in your lodging
crowded with children.

■

Then again, Mahānāma,
you should recollect the Order thus:

'Well-faring on the way
is the Order of disciples of the Exalted One,
straightforward-faring on the way
is the Order of disciples of the Exalted One,
faring on in the Method
is the Order of disciples of the Exalted One,
dutifully faring onward
is the Order of disciples of the Exalted One, namely:

The four pairs of men,
the eight persons who are males.

Such is the Exalted One's Order of disciples.

Worthy of honour,
worthy of reverence,
worthy of offerings,
worthy of salutations with clasped hands are they,
a field of merit unsurpassed for the world.'

At such time, Mahānāma,
as the Ariyan disciple recollects the Order,
at that time
his heart is not obsessed by lust, malice and delusion.
His heart is upright,
is firmly fixed on the Order;
with heart thus upright
the Ariyan disciple

wins the joyful thrill of the weal,
wins the joyful thrill of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This recollection of the Order, Mahānāma,
you should make to grow as you go along,
as you stand,
as you sit,
as you lie,
as you apply yourself to business;
you should make it to grow
as you dwell at home in your lodging
crowded with children.

■

Then again, Mahānāma,
you should recollect your own virtues
as being unbroken, whole, unspotted,
untarnished, giving freedom,
as praised by the discerning ones,
virtues untainted,
which lead to concentration of the mind.

At such time, Mahānāma,
as the Ariyan disciple recollects his virtues,
at that time
his heart is not obsessed by lust, malice and delusion.
At such a time his heart is upright,

firmly fixed on virtue.
With heart thus upright
the Ariyan disciple wins
the joyful thrill of the weal,
of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed experiences happiness;
the mind of the happy man is concentrated.

This recollection of the virtues, Mahānāma,
you should make to grow as you go along,
as you stand,
as you sit,
as you lie,
as you apply yourself to business;
you should make it to grow
as you dwell at home in your lodging
crowded with children.

■

Then again, Mahānāma,
you should recollect your own liberality, thus:

'A gain, indeed, it is to me,
well gained it is by me
that, amid folk o'ergrown with the blight of stinginess,
I live at home
with heart cleansed
of the blight of stinginess,
open-handed, pure-handed,
delighting in self-surrender,

one to ask a favour of,
one who rejoices in dispensing charitable gifts.'

At such time, Mahānāma,
as the Ariyan disciple recollects liberality,
at that time
his heart is not obsessed by lust, malice and delusion.
His heart is upright,
is firmly fixed on liberality;
with heart thus upright
the Ariyan disciple wins
the joyful thrill of the weal,
wins the joyful thrill of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This recollection of liberality, Mahānāma,
you should make to grow as you go along,
as you stand,
as you sit,
as you lie,
as you apply yourself to business;
you should make it to grow
as you dwell at home in your lodging
crowded with children.

■

Again, Mahānāma, you should recollect the devas, thus:

'There are the devas of the Four Great Kings,
those of the suite of the Thirty-three,
the devas of Yama,
the devas of delight,
the devas who delight in creation,
those who have power over the creations of others,
the devas of the body of Brahmā,
the devas beyond that.

In me too is seen
that sort of faith
blest with which
those devas deceased hence
and rose up again there.

In me too is seen
that sort of virtue,
that sort of learning,
that sort of liberality,
that sort of insight,
blest with which
those devas deceasd here
and rose up again there.'

At such time, Mahānāma,
as the Ariyan disciple recollects the faith,
virtue, learning,
liberality and insight
both of himself and of those devas,
at that time his heart
is not obsessed by lust, malice and delusion.
At that time
his heart is upright,
fixed upon the devas.
With upright heart
the Ariyan disciple

wins the joyful thrill of the weal,
of Dhamma,
of the joy that goes with Dhamma.

In one joyous is born zest;
in one of zestful mind
the body is calmed;
he whose body is calmed
experiences happiness;
the mind of the happy man is concentrated.

This recollection of the devas, Mahānāma,
you should make to grow as you go along,
as you stand,
as you sit,
as you lie,
as you apply yourself to business;
you should make it to grow
as you dwell at home in your lodging
crowded with children.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 14

Nandiya Suttaṃ

Nandiya[1]

---

[213]

[1] On a certain occasion the Exalted One was staying among the Sakyans at Kapilavatthu in Banyan Park.

Now on that **[214]** occasion
the Exalted One was desirous
of taking up residence
during the rainy season
at Sāvatthī.

And Nandiya the Sakyan heard it said
that the Exalted One so desired.

[335] Then it occurred to him:

"Suppose I also were to take up residence
at Sāvatthī during the rainy season.

Then I could both apply myself[2] to my business
and at the same time

get a chance of seeing the Exalted One
from time to time."

So the Exalted One took up residence at Sāvatthī
during the rainy season
and Nandiya the Sakyan did the same.

There he applied himself to his business
and from time to time
got a chance of seeing the Exalted One.

Now at that time
a number of monks were busy
making robes for the Exalted One:

"For," said they, "when the rains are over
the Exalted One will go forth on his rounds."

And Nandiya the Sakyan heard it said
that a number of monks were busy
making robes for the Exalted One,
and that when the rains were over
the Exalted One would set forth on his rounds,
so he went to see the Exalted One,
and on coming to him
saluted the Exalted One
and sat down at one side.

So seated he said this to the Exalted One:

"I have heard it said, sir,
that a number of monks are busy
making robes for the Exalted One,
and that when the rains are over
the Exalted One will set forth on his rounds.

Pray, sir, among those who live in various ways,
in whose way of living should we live?"

§

"Well asked, Nandiya!
Well asked, Nandiya!

It is a fit thing for you clansmen
to come to see the Wayfarer
and ask such a question.

He who means business, Nandiya,
is a believer, not an unbeliever.

■

He who means business is virtuous, not immora1.[3]

■

He who means business
is of ardent energy, no sluggard.

■

He who means business
has mindfulness fixed, not distracted.

■

He who means business
is composed, not discomposed.

■

He who means business
is strong in insight, not weak in insight.

§

When you have established yourself
in these six qualities, Nandiya,
you should set up mindfulness
in the inner self
in five[4] qualities.

Herein, Nandiya, you should recollect the Wayfarer thus: [336]

'The Exalted One is an arahant,
fully enlightened,
perfect in knowledge and practice,
a Welfarer, a world-knower,
an unsurpassed trainer of men to be trained,
teacher of devas and mankind,
an awakened one,
Exalted One is he.'

Thus, Nandiya, firmly fixed on the Wayfarer
you should set up mindfulness
in the inner self.

■

Again, Nandiya, you should recollect Dhamma thus:

'Well **[215]** declared by the Exalted One is Dhamma
that is of this visible life,
unhindered by time,
that bids one come to see it,
that leads onward,
to be understood by the discerning,
each for himself.'

Thus, Nandiya, firmly fixed on Dhamma
you should set up mindfulness
in the inner self.

■

Again, Nandiya, you should recollect lovely friends thus:

'A gain to me it is indeed!

Well gotten indeed by me it is,
that I have lovely friends,
compassionate,
desirous of my welfare,
who encourage and exhort me.'

Thus, Nandiya, firmly fixed on lovely friends
you should set up mindfulness
in the inner self.

■

Again, Nandiya, you should recollect your own liberality thus:

'A gain it is to me indeed!
Well gotten indeed it is by me,
that amid folk overgrown
with the blight of stinginess
I live at home cleansed

of the blight of stinginess,
openhanded, pure-handed,
delighting in self-surrender,
one to ask a favour of,
rejoicing in dispensing charitable gifts.'

Thus, Nandiya, firmly fixed on liberality
you should set up mindfulness
in the inner self.

■

Once more, Nandiya, you should recollect the devas thus:

'Whatsoever devas,
passing beyond the company of those devas
who subsist on food material,[5]
do rise up again in a certain mind-made body
— such devas observe in the self
nothing more to do,
no need for repeating what is done.'[6]

Just as, Nandiya,
a monk who is definitely released[7]
observes in the self no more to do,
observes no need for repeating **[216]** what is done,
even so, Nandiya,
whatsoever devas,
passing beyond the company of those devas
who subsist on food material,
do rise up again in a certain mind-made body,
— such devas observe in the self
nothing more to do,
no need for repeating what is done.

Thus, Nandiya, fixed upon the devas
you should cause mindfulness to arise
in the inner self.

§

So, Nandiya,
possessing these eleven qualities
the Ariyan disciple
just abandons evil, unprofitable states,
he clings not to them.

Just as, Nandiya,
a pot upset
pours out its water
and cannot take it in again;[8]
or just as fire
let loose in a dry grass-jungle
goes blazing on
and turns not back to what is burnt out,
even so, Nandiya,
the Ariyan disciple
possessed of these eleven qualities
just abandons evil, unprofitable states
and clings not to them."

---

[1] Similar advice is given to Nandiya at *K.S.* v, 340.

[2] Text should read *adhiṭṭhahissāmi* for *adiṭṭha-*.

[3] This item is added to the five of the previous sutta.

[4] *Six* in previous sutta.

[5] *Kabalinkāra-bhakkhā* = 'of the *kāmāvacarā, Comy. Cf. G.S.* iii, 141-2 and *n.*, where Sāriputta says: 'It is possible for a monk who has achieved virtue, concentration and insight both to attain the ending of consciousness of feeling and to arise from that state; and, if in this visible world he has established gnosis, he may pass beyond the company of devas supported by (more or less) material sustenance, and, rising up in a certain mind-made body, he may attain the same state and arise therefrom.'

[6] *Cf. A.* iii, 378 *(katassa paṭicayo n'atthi, karaṇīyaṇ na vijjati);* iv, 355 *(n'atthi kiñci uttāriṇ karaṇīyaṇ, n'atthi katassa paṭicayo);* and *Ud.* 35, where *Comy.* has *na hi bhāvita-maggo puna bhāvīyati.*

[7] *Asamaya-vimutto; cf. samaya-vimutto* (temporarily released). *Comy.* has *abhisamaya-vimuttiyā vimutto, khīnāsava* (evidently wrong, for *abhisameti* means to comprehend). *Cf. SA.* i, 182-3; *A.* iii, 173.

[8] *Cf. S.* v, 48, where the reading is better.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 15

Subhūti Suttaṃ

Subhūti

---

[216]

[1] Now the venerable Subhūti[1]
came along with a believing monk
to see the Exalted One,
and on coming to him saluted the Exalted One
and sat down at one side.

As he sat at one side
the Exalted One said this to the venerable Subhūti:

"Pray who is this monk, Subhūti?"

"He is a believer, sir.

He is the son of a believing disciple
and went forth from a believer's home
to the homeless."

"But, Subhūti, does this believing monk,
the son of a believing disciple
who went forth from a believer's home

to the homeless
— does he conform
to the traditional marks of the believer?"

"Now is the time for this, 0 Exalted One!
Now is the time for this, 0 Welfarer,
for the Exalted One to tell
the traditional marks of belief in a believer.

Now I shall understand
whether this monk does conform[2]
to the traditional marks or not."

[217] "Then, Subhūti, do you listen.

Pay attention carefully
and I will speak."

"I will, sir,"
replied the venerable Subhūti
to the Exalted One, who said:

[338] 'In this connexion, Subhūti,
a monk is virtuous,[3]
he lives restrained
with the restraint of the Obligation,
well equipped with range of practice,
seeing danger in minutest faults,
and undertaking the practice
of the precepts of the training
applies himself thereto.

In so far as a monk is such, Subhūti,
this is a traditional mark of belief
in a believer.

■

Again, this monk has heard much;
he bears in mind what he has heard,
stores up what he has heard.

Whatsoever teachings,
lovely in the beginning,
lovely midway,
lovely at the end (of life),
both in spirit and in letter
do stress the Brahma-life
in its all-round fullness and utter purity
— such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered and well penetrated by vision.

In so far as a monk has heard much, Subhūti,
this is a traditional mark of belief
in a believer.

■

Again, Subhūti, a monk has friendship with the lovely,
fellowship with the lovely,
companionship with the lovely.

In so far as a monk is such an one, Subhūti
this is a traditional mark of belief
in a believer.

■

Again, a monk is pleasant to speak to,
blest with qualities
that make him easy to speak to;
he is patient and clever
at grasping instruction given.

In so far as a monk is such, Subhūti,
this is a traditional mark of belief
in a believer.

■

Again, in all the undertakings
of his fellows in the Brahma-life,
be they matters weighty or trivial,
he is shrewd and energetic,
Possessing ability to give proper consideration thereto,
as to what is the fit thing to do
and how to manage it.

In so far as a monk is such, Subhūti,
this is a traditional mark of belief
in a believer.

■

[339] Again, a monk delights in dhamma,
is pleasant to converse with,
he rejoices exceedingly in further dhamma,
in further discipline.

In so far as a monk is such, Subhūti,
this is a traditional mark of belief
in a believer.

■

[218] Again, a monk dwells resolute in energy
for the abandoning of bad qualities,
stout and strong to acquire good qualities,
not shirking the burden in good qualities.

In so far as a monk is such, Subhūti,
this is a traditional mark of belief
in a believer.

■

Again, Subhūti, a monk wins at pleasure,
without pain and without stint,[4]
the four musings which are of the clear consciousness,
which are concerned with the happy life
in this visible world.

In so far as a monk is such, Subhūti,
this is a traditional mark of belief
in a believer.[5]

■

Then again, a monk can recall
his manifold dwelling aforetime, to wit:
one birth, two, three
... ten, up to a hundred births,
a hundred thousand births;
also the divers foldings up of aeons,
the divers unfoldings of aeons,
the divers folding-and-unfoldings of aeons (remembering):

'At that time I was of such a name,
of such a family,
of such complexion,
so supported,
thus and thus experiencing weal and woe,
of such and such a span of life:
I, as that one, thence deceasing,
rose up again at that time;
there too I was of such a name,

of such a family,
of such complexion,
so supported,
thus and thus experiencing weal and woe,
of such and such a span of life:
I, as that one, thence deceasing,
rose up again here.'

Thus with all details and characteristics
he can recall his [340] manifold dwelling aforetime.

In so far as a monk can do this, Subhūti,
this is a traditional mark of belief
in a believer.

■

Again, Subhūti, a monk with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds (so as to say):

'Alas, sirs!
these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruit
of their perverted view

— these beings,
when body broke up beyond death
rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.'

Or,

'Ah, sirs!
these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view
and reaping the fruit
of their sound view
— these beings,
when body broke up beyond death
rose up again in the Happy Bourn,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again.

In so far as a monk can do this, Subhūti,
this is a traditional mark of belief
in a believer.

■

Yet again, Subhūti, by the destruction of the cankers,
a monk in this same visible life
attains the heart's release,

the release by insight,
acquiring it by his own comprehension,
and realizing it so abides.

In so far as a monk is such an one, Subhūti,
this is a traditional mark of belief
in a believer.'

§

At these words the venerable Subhūti said this to the Exalted One:

[219] "Sir, all these traditional marks of belief in a believer,
spoken of by the Exalted One,
are seen to exist in this monk,
and he conforms to them.

[341] In this connexion, Sir,
this monk is virtuous,
he lives restrained
with the restraint of the Obligation,
well equipped with range of practice,
seeing danger in minutest faults,
and undertaking the practice
of the precepts of the training
applies himself thereto.

■

Again, this monk has heard much;
he bears in mind what he has heard,
stores up what he has heard.

Whatsoever teachings,
lovely in the beginning,
lovely midway,
lovely at the end (of life),
both in spirit and in letter
do stress the Brahma-life
in its all-round fullness and utter purity
— such teachings are much heard by him,
borne in mind,
repeated aloud,
pondered and well penetrated by vision.

■

Again, this monk has friendship with the lovely,
fellowship with the lovely,
companionship with the lovely.

■

Again, this monk is pleasant to speak to,
blest with qualities
that make him easy to speak to;
he is patient and clever
at grasping instruction given.

■

Again, in all the undertakings
of his fellows in the Brahma-life,
be they matters weighty or trivial,
he is shrewd and energetic,
Possessing ability to give proper consideration thereto,
as to what is the fit thing to do
and how to manage it.

■

Again, this monk delights in dhamma,
is pleasant to converse with,
he rejoices exceedingly in further dhamma,
in further discipline.

■

Again, this monk dwells resolute in energy
for the abandoning of bad qualities,
stout and strong to acquire good qualities,
not shirking the burden in good qualities.

■

Again, this monk wins at pleasure,
without pain and without stint,
the four musings
which are of the clear consciousness,
which are concerned with the happy life
in this visible world.

■

Then again, this monk can recall
his manifold dwelling aforetime, to wit:
one birth, two, three
... ten, up to a hundred births,
a hundred thousand births;
also the divers foldings up of aeons,
the divers unfoldings of aeons,
the divers folding-and-unfoldings of aeons (remembering):

'At that time I was of such a name,
of such a family,
of such complexion,
so supported,
thus and thus experiencing weal and woe,

of such and such a span of life:
I, as that one, thence deceasing,
rose up again at that time;
there too I was of such a name,
of such a family,
of such complexion,
so supported,
thus and thus experiencing weal and woe,
of such and such a span of life:
I, as that one, thence deceasing,
rose up again here.'

Thus with all details and characteristics
he can recall his manifold dwelling aforetime.

■

Then again, this monk with the deva-sight,
purified and surpassing that of men,
beholds beings deceasing
and rising up again;
beings both mean and excellent,
fair and foul,
gone to a happy bourn,
gone to an ill-bourn
according to their deeds (so as to say):

'Alas, sirs!
these beings,
given to the practice of evil deeds,
of evil words,
of evil thoughts,
scoffing at the Ariyans,
of perverted view
and reaping the fruit
of their perverted view

— these beings,
when body broke up beyond death
rose up again in the Waste,
the Ill-bourn,
the Downfall,
in Purgatory.'

Or,

'Ah, sirs!
these beings,
given to the practice of good deeds,
of good words,
of good thoughts,
not scoffing at the Ariyans,
but of sound view
and reaping the fruit
of their sound view
— these beings,
when body broke up beyond death
rose up again in the Happy Bourn,
in the Heaven World.'

Thus with the deva-sight,
purified and surpassing that of men,
he beholds beings deceasing
and rising up again.

■

Yet again, by the destruction of the cankers,
this monk in this same visible life
attains the heart's release,
the release by insight,
acquiring it by his own comprehension,
and realizing it so abides."

§

"It is well, Subhūti!
It is well, Subhūti!

Therefore do you live
along with this believing monk,
and when you wish to do so, Subhūti,
you should come
along with this believing monk
to see the Wayfarer."

---

[1] S. was younger brother of Anathapiṇḍika; *cf. Brethren,* p. 4. *Comy.* thinks this monk was his nephew. Saddho may, however, be his name. *Cf.* Sandha above, p. 204 *n.: S.* ii, 153 *Āyasmā Saddho*.

[2] *Sandissati saddhāpadānesu,* lit. 'does he harmonize with the believer's characteristics?' *Comy.* takes the word (which also means 'legend') to be equal to *lakkhaṇa,* as at *A.* i, 102, *kamma-lakkhaṇo paṇḍito; apadāne sobhati paññā*.

[3] As at § 17.

[4] As in § 30 of the Tens.

[5] Most of these qualities are ascribed to the Master himself by the rājah Pasenadi at § 30 of the Tens.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 16

Mettā-Nisaṃsa Suttaṃ

Advantages[1]

---

[219]

[1][piya] Monks, eleven advantages are to be looked for
from the release of heart
by the practice of amity,
by making amity to grow,
by making much of it,
by making amity a vehicle and basis,
by persisting in it,
by becoming familiar with it,
by well establishing it.

What are the eleven?

[1] One sleeps happy
[2] and wakes happy;
[3] he sees no evil dream;
[4] he is dear to human beings
[5] and non-human beings alike;[2]
[6] the devas guard him;
[7] fire, poison or sword affect him not;

[8] quickly he concentrates his mind;
[9] his complexion is serene;
[10] he makes an end without bewilderment;
[11] and if he has penetrated no further (to Arahantship)
he reaches (at death) the Brahma-worId.

These eleven advantages
are to be looked for
from the release of the heart
by the practice of amity,
by making amity to grow,
by making much of it,
by making amity a vehicle and basis,
by persisting in it,
by becoming familiar with it,
by well establishing amity."

---

[1] This favourite sutta, quoted *JA*. No. 169; *Mil*. *Pañh*. 198 (trans. i. 279); *Path of Purity*, ii, 352 (which passage *Comy*. quotes).

[2] *Comy*. and *V.M*. 3]2, 'like the elder Visākha.' *Cf*. *G.S*. ii, 59.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 17

Aṭṭhakanāgara Suttaṃ
aka
Dasama Sutta

Dasama, the Housefather[1]

---

[219]

[1] On a certain occasion the venerable Ānanda was staying near Vesālī at Beluva hamlet.[2]

Now on that occasion the **[220]** housefather Dasama[3] of Aṭṭhaka-town had come to Pāṭaliputta on some business or other.

Now the housefather Dasama
came up to a certain monk in Cock's Pleasaunce,[4]
and on reaching him
said this to that monk:

"Pray, sir, where is the venerable Ānanda now staying?

We are anxious to see the venerable Ānanda, sir."

"Housefather, the venerable Ānanda is staying here
near Vesālī, at Beluva hamlet."

So the housefather Dasama of Aṭṭhaka town,
having settled his business at Pāṭaliputta,
went to Beluva hamlet near Vesālī,
to see the venerable Ānanda,
and on coming to him
saluted him and sat down at one side.

So seated he said this to the venerable Ānanda:

[343] "Pray, Ānanda, sir,
is there any one condition
enunciated by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,[5]
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage[6] not yet won?"

■

"There is such a condition, housefather,
enunciated by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won."

■

"And pray, sir, what is that one condition?"

■

"Herein, housefather, a monk
aloof from sense-desires,
aloof from unprofitable states,
enters upon the first musing,
which is accompanied by thought directed and sustained,
born of seclusion,
zestful and easeful,
and abides therein.

He thus ponders:

'This first musing is just a higher product,
[221] it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that
he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,[7]
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,[8]
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.'

■

[344] Then again, housefather, a monk,
by the calming down of thought directed and sustained,
enters upon the second musing,
that calming of the inner self,
that one-pointedness of mind
apart from thought directed and sustained,
that is born of mental balance,
zestful and easeful,
and having attained it abides therein.[9]

He thus ponders:

'This second musing is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Then again, housefather, a monk, by the fading out of zest,
disinterested,
mindful and composed,
experiences in his own person
that ease of which the Ariyans declare:
'He who is disinterested and alert
dwells at ease,'
— thus he attains and abides in the third musing.

He thus ponders:

'This third musing is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Then again, housefather, a monk, by abandoning both ease and discomfort,
by the ending of both happiness and unhappiness felt before,
attains the fourth musing,

a state of neither ease nor discomfort,
an equanimity of utter purity,
and having attained it abides therein.

He thus ponders:

'This fourth musing is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Then again, housefather,
with a heart possessed by amity,
he abides irradiating one quarter of the world,
likewise the second,
third and fourth quarters of the world,
likewise above, below, across,
everywhere,
for all sorts and conditions
— he abides irradiating the whole world
with a heart possessed of amity
that is wide-spreading,
grown great and boundless,
free from enmity and untroubled.

[345] Then he thus ponders:

'This heart's release by amity is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Then again, housefather,
with a heart possessed by compassion
he abides irradiating one quarter of the world,
likewise the second,
third and fourth quarters of the world,
likewise above, below, across,
everywhere,
for all sorts and conditions
— he abides irradiating the whole world
with a heart possessed of compassion
that is wide-spreading,
grown great and boundless,
free from enmity and untroubled.

Then he thus ponders:

'This heart's release by compassion is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Then again, housefather,
with a heart possessed by sympathy
he abides irradiating one quarter of the world,
likewise the second,
third and fourth quarters of the world,
likewise above, below, across,
everywhere,

for all sorts and conditions
— he abides irradiating the whole world
with a heart possessed of sympathy
that is wide-spreading,
grown great and boundless,
free from enmity and untroubled.

Then he thus ponders:

'This heart's release by sympathy is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed

will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Then again, housefather,
with a heart possessed by equanimity
he abides irradiating one quarter of the world,
likewise the second,
third and fourth quarters of the world,
likewise above, below, across,
everywhere,
for all sorts and conditions
— he abides irradiating the whole world
with a heart possessed of equanimity
that is wide-spreading,
grown great and boundless,
free from enmity and untroubled.

[346] Then he thus ponders:

'This heart's release by equanimity is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,

he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.'

■

Then again, housefather, a monk,
by passing utterly beyond all perception of objective form,
by coming to an end of reaction to sense,
by paying no heed to the variety of perceptions,
with the idea:
'Infinite is space,'
attains and abides in the realm of infinity of space.

Then he thus ponders:

This attainment also of the realm of the infinity of space is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,

is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Yet again, housefather, a monk,
by passing utterly beyond the realm of the infinity of space,
with the idea:
'Infinite is consciousness,'
attains and abides in the realm of the infinity of consciousness.

Then he thus ponders:

'This attainment also of the realm of the infinity of consciousness is just a higher product,

it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won.

■

Yet again, housefather, a monk,
passing utterly beyond the realm of the infinity of consciousness,
with the idea:

'Nothing at all exists,'
attains and abides in the realm of nothingness.

Then he thus ponders:

'This attainment also **[223]** of the realm of nothingness is just a higher product,
it is produced by higher thought.'

Then he comes to know:

'Now even that which is a higher product,
produced by higher thought,
is impermanent, of a nature to end.'

Fixed on that he wins destruction of the cankers;
and, if not that,
yet by his passion for Dhamma,
by his delight in Dhamma,
by utterly making an end
of the five fetters belonging to this world,
he is reborn spontaneously,
and in that state passes utterly away,
never to return (hither) from that world.

This one condition, housefather,
has been clearly enunciated
by that Exalted One who knows, who sees,
that arahant who is a perfectly enlightened one
— a condition whereby a monk
who lives in earnest, ardent,
with the self established,
can get release for his heart yet unreleased;
or whereby the cankers not yet destroyed
will come to an end —
a condition whereby he wins
the unsurpassed peace from bondage not yet won."

§

At these words Dasama, the housefather of Aṭṭhaka-town
said this to the venerable Ānanda:

"Just as if, Ānanda, your reverence,
a man searching for the entrance to a single hidden treasure[10]
should at one and the same time
come upon the entrance to eleven such treasures;
even so I, your reverence,
in my search for a single door to the deathless,
at one and the same time
have come to win eleven such doors
whereby to enter in.[11]

[347] Just as if, your reverence,
a man should own a house with eleven doors.

If that house were ablaze,
he could win safety for himself by any one door;
even so, your reverence,
shall I be able to make the self safe
hy any one of those eleven doors to the deathless.

Now, your reverence,
those who hold other views
will search for a fee for the teacher.[12]

Why then should not I do worship
to the venerable Ānanda?"

[224] So Dasama, the housefather of Aṭṭhaka-town,
assembled the Order of monks at Vesālī and Pāṭaliputta,

and with his own hands
served them with choice food
both hard and soft
till they had eaten their fill,
and clothed each one
with a separate set of cloth for robes;
but the venerable Ānanda
he clothed with three robes complete,
and in addition
caused a lodging[13] that cost five hundred pieces to be built.

---

[1] This sutta, here called Dasama by *uddāna,* is at *M*. i, 350 *(Aṭṭhakanagarasutta) = F. Dialog*. i, 257. Our *Comy*. = *MA*. iii, 12 *ff*.

[2] Beluva (*vilva*-tree) was, according to *Comy*., on the slope at the foot of a hill to the south of Vesālī. *Cf*. *K.S*. v, 130; *DA*. ii. 546. *Pāṭaliputta,* capital of Magadha, is some distance to the south-west of Vesālī, on the Ganges.

[3] 'The tenth.' He was so reckoned in his family relationship according to *Comy*.

[4] *Kukkuṭārāma*. I have so called it at *K.S*. v, 14. *Comy*., however, says it was made by *Kukkuṭa,* the rich man. *Cf*. *G.S*. iii, 48 n.

[5] *Pahitatta*. See *Minor Anthologies* xiii (Mrs. Rhys Davids) on the commentarial explanation as *pesitatta* ('who has the self *sent away*').

[6] *Yoga-kkhema*.

[7] *Dhamma-rāgena,* according to *Comy*. 'passionate desire for calm and insight.' (If he can master this passion he becomes arahant; if not, he is a non-returner.)

[8] *Opapātiko*.

[9] So abbreviated in text. For full version *cf*. *G.S*. ii, 130. [*Ed.: full version included here*.]

[10] *Nidhi-mukhaṇ*. *Comy*. has simply 'a treasure.' *P. Dict*. 'an excellent treasure.' But the parallel of *dvāra* in the simile points to the meaning 'opening,' or 'mouth' (of a cave or hole).

[11] Text *sevanāya;* but *M*. *savanāya* (for the hearing of).

[12] *Comy*. 'if such pupils have no gift, they will ask their relatives. Failing here, they go a-begging till they get it.'

[13] *Vihāraṇ* = 'a leaf-hut,' *Comy*.

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 18

Gopālaka Suttaṃ

The Cowherd (a)[1]

---

[224]

[1] "Possessing eleven qualities, monks,
a cowherd cannot become[2]
the man to lead a herd about
and make it prosperous.

What eleven qualities?

[348] **[1]** Herein, monks, a cowherd knows not bodily forms[3]
[2] and is unskilled in distinguishing the marks;
[3] he does not remove flies' eggs
[4] or dress wounds;
[5] he makes no fumigation;[4]
[6] he knows not the ford,
[7] the watering-place
[8] or the road;
[9] he is unskilled in pastures;
[10] he milks dry;
[11] pays no special respect to the bulls,
the sires and leaders of the herd.

Possessing these eleven qualities
a cowherd cannot become the man
to lead about a herd
and make it prosperous.

§

In the same way
a monk possessing eleven qualities
cannot become the man
to reach growth, increase and maturity
in this Dhamma-discipline.

What eleven?

[1] Herein a monk knows not objects,
[2] is unskilled in the marks;
[3] removes no flies' eggs,
[4] dresses not a wound,
[5] makes no fumigation,
[6] knows not the ford,
[7] knows not the watering-place,
[8] knows not the road,
[9] is unskilled in pastures,
[10] milks dry,
[11] pays no special respect
to those elder monks
who have gone forth many a day,
who are sires of the Order,
leaders of the Order.

§

[1] And how is a monk
one who knows not bodily forms?

Herein a monk comes not to know
of any object whatsoever
that it is the four great essentials
or derived therefrom.

That is how a monk is one
who knows not bodily forms.

■

[2] And how is a monk
unskilled in distinguishing the marks?

[225] Herein a monk comes not to know
that a fool is marked by his deed,
that a sage is marked by his deed.

That is how a monk
is one who is unskilled in distinguishing the marks.

■

[3] And how is a monk
one who removes not flies' eggs?

Herein a monk
cleaves to sensual thinking when it arises,
abandons it not, restrains it not,
makes not an end thereof,
causes it not to go to non-existence;

-º-

he cleaves to malicious thinking when it arises,
abandons it not, restrains it not,
makes not an end thereof,
causes it not to go to non-existence;

-º-

he cleaves to harmful thinking when it arises,
abandons it not, restrains it not,
makes not an end thereof,
causes it not to go to non-existence;

-º-

he cleaves to evil, unprofitable states
whensoever arisen
he cleaves, abandons them not,
restrains them not,
makes not an end thereof,
causes them not to go to non-existence.

That is how a monk
is one who removes not flies' eggs.

■

[4] And how does a monk
not dress wounds?

Herein a monk,
seeing an object with the eye,[5]
is entranced by its general features
and by its details.

Although coveting and dejection,
those evil, unprofitable states,
might flow in upon one
who dwells with the eye-faculty uncontrolled,
yet he applies not himself to such control,
he sets no guard over the faculty of eye,
wins no restraint thereof.

-°-

Hearing a sound with the ear

-°-

or with the nose [349] smelling an odour,

-°-

with tongue tasting a savour,

-°-

with body contacting tangibles,

-°-

or with mind cognizing mental states,
he is entranced by their general features
and by their details.

Though coveting and dejection,
those evil, unprofitable states,
might flow in upon one
who dwells with this mental faculty uncontrolled,
yet he applies not himself to such control,
he sets no guard over the mental faculty,
wins no restraint thereof.

That is how a monk
is one who does not dress wounds.

■

[5] And how is a monk
one who makes no fumigation?

Herein a monk expounds not to others
in detail
Dhamma as he himself has heard it
and borne it in mind.

That is how a monk
is one who makes no fumigation.

■

[6] And how is a monk
one who knows not the ford?

Herein a monk
frequents not from time to time
the company of monks of wide knowledge,[6]
who are versed in the sayings,
who know the outlines thoroughly,
who know the discipline and summaries by heart.

He inquires not of them
nor questions them thus:

'How is this, your reverence?

What **[226]** is the meaning of this?'

To him those worthies
open not up what was sealed,

make not clear what was obscure,
and on divers doubtful points of doctrine
resolve not his doubts.

That is how a monk
is one who knows not the ford.

■

[7] And how is a monk
one who knows not the watering-place?

Herein a monk,
when Dhamma proclaimed by the Wayfarer is preached,
gets no thrill of the meaning,
no thrill of Dhamma,
he gets no thrill of the joy[7]
that goes along with Dhamma.

Thus he knows not the watering-place.

Thus a monk
is one who knows not the watering-place.

■

[8] And how is a monk
one who knows not the road?

Herein a monk
comes not to know the Ariyan eightfold way
as it really is.

That is how a monk
is one who knows not the road.

■

[9] And how is a monk
one not skilled in pastures?

[350] Herein a monk comes not to know,
as they really are,
the four arisings of mindfulness.

That is how a monk
is one not skilled in pastures.

■

[10] And how is a monk one who milks dry?

Herein a monk,
when believing householders
supply a monk to the full[8]
with offerings of robe and almsfood,
lodging and seat,
medicines and comforts in sickness,
knows no moderation in accepting such.

That is how a monk
is one who milks dry.

■

[11] And how is a monk
one who pays no special respect
to the bulls,
the sires and leaders of the herd?

Herein a monk
treats not with kindly action
of body, speech and mind,
either openly or in secret,
those elder monks

who have gone forth many a day,
who are sires of the Order
leaders of the Order.

That is how a monk
is one who pays no special respect
to the bulls,
the sires and leaders of the herd.

■

Thus, monks,
possessing these eleven qualities
a monk cannot become the man
to reach growth, increase and maturity
in this Dhamma-discipline.

Now a cowherd who possesses eleven qualities
can become the man
to lead about a herd
and make it prosperous.

What eleven?

[227] [1] Herein, monks, a cowherd knows bodily forms
[2] and is skilled in distinguishing the marks;
[3] he removes flies' eggs
[4] and dresses a wound;
[5] he makes a fumigation;
[6] he knows the ford,
[7] the watering-place
[8] and the road;

[9] he is skilled in pastures;
[10] he milks not dry;
[11] pays special respect to the bulls,
the sires and leaders of the herd.

Possessing these eleven qualities
a cowherd can become the man
to lead about a herd
and make it prosperous.

§

In the same way
a monk possessing eleven qualities
can become one
to reach growth, increase and maturity
in this Dhamma-discipline.

What eleven?

[351-3] **[1]** Herein a monk knows objects,
[2] is skilled in the marks;
[3] removes flies' eggs,
[4] dresses a wound,
[5] makes a fumigation,
[6] knows the ford,
[7] knows the watering-place,
[8] knows the road,
[9] is skilled in pastures,
[10] does not milk dry,
[11] pays special respect
to those elder monks
who have gone forth many a day,

who are sires of the Order,
leaders of the Order.

§

[1] And how is a monk
one who knows bodily forms?

Herein a monk comes to know
of any object whatsoever
that it is the four great essentials
or derived therefrom.

That is how a monk is one
who knows bodily forms.

■

[2] And how is a monk
skilled in distinguishing the marks?

Herein a monk comes to know
that a fool is marked by his deed,
that a sage is marked by his deed.

That is how a monk
is one who is skilled
in distinguishing the marks.

■

[3] And how is a monk
one who removes flies' eggs?

Herein a monk
cleaves not to sensual thinking when it arises,
abandons it, restrains it,
makes an end thereof,
causes it to go to non-existence;

-°-

he cleaves mot to malicious thinking when it arises,
abandons it, restrains it,
makes an end thereof,
causes it to go to non-existence;

-°-

he cleaves not to harmful thinking when it arises,
abandons it, restrains it,
makes an end thereof,
causes it to go to non-existence;
he cleaves not to evil, unprofitable states
whensoever arisen
he cleaves not, abandons them,
restrains them,
makes an end thereof,
causes them to go to non-existence.

That is how a monk
is one who removes flies' eggs.

■

[4] And how does a monk
dress wounds?

Herein a monk,
seeing an object with the eye,

is not entranced by its general features
and by its details.

Because coveting and dejection,
those evil, unprofitable states,
might flow in upon one
who dwells with the eye-faculty uncontrolled,
he applies himself to such control,
he sets guard over the faculty of eye,
wins restraint thereof.

-o-

Hearing a sound with the ear

-o-

or with the nose smelling an odour,

-o-

with tongue tasting a savour,

-o-

with body contacting tangibles,

-o-

or with mind cognizing mental states,
he is not entranced by their general features
and by their details.

Because coveting and dejection,
those evil, unprofitable states,
might flow in upon one
who dwells with this mental faculty uncontrolled,
he applies himself to such control,

he sets guard over the mental faculty,
wins restraint thereof.

That is how a monk
is one who dresses wounds.

■

[5] And how is a monk
one who makes fumigation?

Herein a monk expounds to others
in detail
Dhamma as he himself has heard it
and borne it in mind.

That is how a monk
is one who makes fumigation.

■

And how is a monk
one who knows the ford?

Herein a monk
frequents from time to time
the company of monks of wide knowledge,
who are versed in the sayings,
who know the outlines thoroughly,
who know the discipline and summaries by heart.

He inquires of them
and questions them thus:

'How is this, your reverence?

What is the meaning of this?'

To him those worthies
open up what was sealed,
make clear what was obscure,
and on divers doubtful points of doctrine
resolve his doubts.

That is how a monk
is one who knows the ford.

■

[7] And how is a monk
one who knows the watering-place?

Herein a monk,
when Dhamma proclaimed by the Wayfarer is preached,
gets the thrill of the meaning,
the thrill of Dhamma,
he gets the thrill of the joy
that goes along with Dhamma.

Thus a monk
is one who knows the watering-place.

■

[8] And how is a monk
one who knows the road?

Herein a monk
comes to know the Ariyan eightfold way
as it really is.

That is how a monk
is one who knows the road.

■

[9] And how is a monk
one skilled in pastures?

Herein a monk comes to know,
as they really are,
the four arisings of mindfulness.

That is how a monk
is one skilled in pastures.

■

[10] And how is a monk one who milks not dry?

Herein a monk,
when believing householders
supply a monk to the full
with offerings of robe and almsfood,
lodging and seat,
medicines and comforts in sickness,
knows moderation in accepting such.

That is how a monk
is one who milks not dry.

■

[11] And how is a monk
one who pays special respect
to the bulls,
the sires and leaders of the herd?

Herein a monk
treats with kindly action
of body, speech and mind,
either openly or in secret,
those elder monks

who have gone forth many a day,
who are sires of the Order
leaders of the Order.

That is how a monk
is one who pays special respect
to the bulls,
the sires and leaders of the herd.

■

Thus, monks,
possessing these eleven qualities
a monk can become the man
to reach growth, increase and maturity
in this Dhamma-discipline.

---

[1] At *M*. i, 220 (*Mahāgopālaka-sutta*).

[2] *Abhahbo*.

[3] *Comy*. 'cannot recognize them by counting or by colour.'

[4] *Dhūmaṇ*. *Comy*. 'against mosquitoes, etc.'

[5] *Cf*. *D*. i, 70; *A*. ii, 16; *K.S*. iv. 63.

[6] *Cf*. *G.S*. i, 101.

[7] *Attha-veda* and *Dhamma-veda (= somanassa)* seem explained by the following sentences. *Comy*. at *MA*. i. 173 explains 'unwavering confidence in. '*Vedo ti gantho pi ñāṇam pi somanassam pi*. *Cf*. above, § 12 of the Elevens.

[8] *Abhihatthuṇ (Comy. = abhihāritvā) pavārenti*. The two *abhihārā* are of speech and necessaries. Also infin. of *abhihaṇsati*, 'to serve till satisfied.'

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 19

Paṭhama Samādhi Suttaṃ

Concentration (c)

---

[227]

[1] Now many Monks went to see the Exalted One,
and on coming to him
saluted him and sat down at one side.

So seated they said this to the Exalted One:

"Pray sir, may it be
that a monk's winning of concentration
is of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,

in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time does perceive?"

■

"It may be so, monks.

A monk's winning of concentration may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he may perceive."

■

"But, sir, in what way
may a monk's winning of concentration
be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,

in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he may perceive?"

■

"Herein, Monks, a monk has this perception:

'This is the real,
this is the best, namely,
the calming of all activities,
the rejection of all substrate,
the ending of craving,
the fading of interest, stopping, Nibbāna.'

■

In such a way, Monks, a monk's winning of concentration may be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,

in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he does perceive."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 20

Dutiya Samādhi Suttaṃ

Concentration (d)

---

[227]

[1] Thereupon the Exalted One addressed the monks, saying:

"Monks!"

"Yes, sir," replied those monks to the Exalted One, who said this:

"May it be, monks, that a monk's winning of concentration is of such a sort that [355]
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind

unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he may be aware?"

■

"Sir, for us things are rooted in the Exalted One;
they have the Exalted One for guide,
the Exalted One for resort.

Well for us, sir,
if the meaning of this saying
were to occur to the Exalted One.

Hearing it from the Exalted One,
the monks will bear it in mind."

■

"Then, monks, do ye listen.
Pay attention carefully
and I will speak."

"We will, sir,"
replied those monks to the Exalted One
who said this:

[228] "It may be the case, monks,
that a monk's winning of concentration is of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;

that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware.

■

"But, sir, in what way
may a monk's winning of concentration
be of such a sort
that in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he may perceive?"

■

Herein, monks, a monk is conscious thus:

'This is the real,
this is the best
— namely, the calming of all activities,

the rejection of all substrate,
the ending of craving,
the fading of interest,
stopping,
Nibbāna.'

■

In such a way a monk's winning of concentration
may be of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 21

Tatiya Samādhi Suttaṃ

Concentration (e)

---

[228]

[1] Now a number of monks went to see the venerable Sāriputta, and on coming to him greeted him courteously and sat to one side.

Sitting to one side those monks addressed the venerable Sāriputta:

"May it be, venerable Sāriputta, that a monk's winning of concentration is of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind

unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he may be aware?"

■

"It may be the case, monks,
that a monk's winning of concentration is of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware."

■

"Pray, *Sāriputta,* your reverence, in what way may it be that a monk's winning of concentration
is of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,

in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware?"

■

"Herein, monks, a monk is conscious thus:

'This is the real,
this is the best
— namely, the calming of all activities,
the rejection of all substrate,
the ending of craving,
the fading of interest,
stopping,
Nibbāna.'

■

In such a way a monk's winning of concentration
may be of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,

in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta
II. Anussati Vagga

Sutta 22

Catuttha Samādhi Suttaṃ

Concentration (f)

---

[228]

[1] Now the venerable Sāriputta, addressed the monks:

"May it be the case, monks,
that a monk's winning of concentration is of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time he may be aware?"

■

"We would come a long way, your reverence,
to learn the meaning of this saying
from the venerable Sāriputta.
Well for us, sir, if the meaning of this saying
were to occur to the venerable Sāriputta.
Hearing it from the venerable Sāriputta
the monks would bear it in mind."

■

"It may be the case, monks,
that a monk's winning of concentration is of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware."

■

Pray, Sāriputta, your reverence, in what way may it be that a monk's
winning of concentration
is of such a sort that
in earth he is unaware of earth,

in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,
in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware?"

■

"Herein, monks, a monk is conscious thus:

'This is the real,
this is the best
— namely, the calming of all activities,
the rejection of all substrate,
the ending of craving,
the fading of interest,
stopping,
Nibbāna.'

In such a way a monk's winning of concentration
may be of such a sort that
in earth he is unaware of earth,
in water unaware of water,
in heat unaware of heat,
in air unaware of it,
in the sphere of unbounded space unaware of it,
in the sphere of infinite intellection unaware of it,

in the sphere of nothingness unaware of it,
in the sphere of neither-perception-nor-non-perception unaware of it;
that in this world he is unaware of this world,
in the world beyond unaware of it,
in whatsoever is seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
unaware of the seen, heard, sensed, cognized,
attained, searched into, pondered over by mind
and yet at the same time is aware."

Aṇguttara Nikāya
XI. Ekā-Dasaka Nipāta III. Untitled

Sutta 23

Anicc-ā-nupassanā Suttaṃ

The Cowherd (b)

---

[228]

[1] [359] "Monks, possessing eleven qualities
a cowherd cannot become the man
to lead about a herd
and make it prosperous.

[1] Herein, monks, a cowherd knows not bodily forms
[2] and is unskilled in distinguishing the marks;
[3] he does not remove flies' eggs
[4] or dress wounds;
[5] he makes no fumigation;
[6] he knows not the ford,
[7] the watering-place
[8] or the road;
[9] he is unskilled in pastures;
[10] he milks dry;
[11] pays no special respect to the bulls,
the sires and leaders of the herd.

Possessing these eleven qualities
a cowherd cannot become the man

to lead about a herd
and make it prosperous.

§

In the same way
a monk possessing eleven qualities[ed1]
cannot become the man
to reach growth, increase and maturity
in this Dhamma-discipline.

What eleven?

[1] Herein a monk knows not objects,
[2] is unskilled in the marks;
[3] removes no flies' eggs,
[4] dresses not a wound,
[5] makes no fumigation,
[6] knows not the ford,
[7] knows not the watering-place,
[8] knows not the road,
[9] is unskilled in pastures,
[10] milks dry,
[11] pays no special respect
to those elder monks
who have gone forth many a day,
who are sires of the Order,
leaders of the Order.

§

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in eye.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye.

■

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing impermanence in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in ear.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in nose.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in nose.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in nose.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in nose.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing fading in nose.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in nose.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in nose.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in tongue.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in tongue.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in tongue.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in tongue.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in tongue.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in tongue.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in tongue.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in body.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in body.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing not-self in body.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in body.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in body.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in body.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in body.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in mind.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in mind.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in mind.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in mind.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in mind.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in mind.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing giving-up in mind.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in objects.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sounds.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing dissolution in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sounds.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in scents.

■

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing impermanence in savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in savours.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in tangibles.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing fading in tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tangibles.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in mental states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in mental states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in mental states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mental states.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing not-self in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye-consciousness.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing giving-up in ear-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear-consciousness.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose-consciousness.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose-consciousness.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in nose-consciousness.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in nose-consciousness.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in nose-consciousness.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in nose-consciousness.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose-consciousness.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing dissolution in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue-consciousness.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body-consciousness.

■

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing impermanence in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind-consciousness.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in eye-contact.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing fading in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in eye-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in ear-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in ear-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in ear-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in ear-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in ear-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in nose-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in nose-contact.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing not-self in nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in nose-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in tongue-contact.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing giving-up in tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in tongue-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in body-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind-contact.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing dissolution in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in mind-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man

to live seeing dissolution in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of eye-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man

to live seeing giving-up in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of ear-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of nose-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man

to live seeing not-self in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of tongue-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in
feeling that is born of body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in
feeling that is born of body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in
feeling that is born of body-contact.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man

to live seeing fading in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of body-contact.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in
feeling that is born of mind-contact.

■

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing impermanence in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in perception of objects.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in perception of objects.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in perception of objects.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in perception of objects.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in perception of sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing fading in perception of sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in perception of sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in perception of sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of sounds.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in perception of scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in perception of scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in perception of scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of scents.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in perception of savours.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing not-self in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in perception of savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of savours.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in perception of tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in perception of tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in perception of tangibles.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing giving-up in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of tangibles.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in perception of **[360]** mind states.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for objects.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing dissolution in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for objects.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in craving for sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in craving for sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in craving for sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for sounds.

■

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing impermanence in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for scents.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in craving for savours.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing fading in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for savours.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for tangibles.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing not-self in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in craving for mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in craving for mind states.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing giving-up in discursive thought about objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about objects.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about sounds.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing dissolution in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in discursive thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about scents.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in discursive thought about savours.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in discursive thought about savours.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in discursive thought about savours.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about savours.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about savours.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about savours.

■

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing impermanence in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about tangibles.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing fading in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in discursive thought about **[360]** mind states.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sustained thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in sustained thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sustained thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sustained thought about objects.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about objects.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing not-self in sustained thought about sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sustained thought about sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sustained thought about sounds.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about sounds.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing giving-up in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about scents.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about savours.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities

cannot become the man
to live seeing dissolution in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about tangibles.

■

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing impermanence in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing ill in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing not-self in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing decay in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing fading in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing stopping in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing giving-up in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
cannot become the man
to live seeing dissolution in sustained thought about mind states.

§

Monks, possessing eleven qualities
a cowherd can become the man
to lead about a herd
and make it prosperous.

What eleven?

[1] Herein, monks, a cowherd knows bodily forms
[2] and is skilled in distinguishing the marks;
[3] he removes flies' eggs
[4] and dresses a wound;
[5] he makes a fumigation;
[6] he knows the ford,
[7] the watering-place
[8] and the road;
[9] he is skilled in pastures;
[10] he milks not dry;
[11] pays special respect to the bulls,
the sires and leaders of the herd.

Possessing these eleven qualities
a cowherd can become the man
to lead about a herd
and make it prosperous.

§

In the same way
a monk possessing eleven qualities
can become one

to reach growth, increase and maturity
in this Dhamma-discipline.

What eleven?

[1] Herein a monk knows objects,
[2] is skilled in the marks;
[3] removes flies' eggs,
[4] dresses a wound,
[5] makes a fumigation,
[6] knows the ford,
[7] knows the watering-place,
[8] knows the road,
[9] is skilled in pastures,
[10] does not milk dry,
[11] pays special respect
to those elder monks
who have gone forth many a day,
who are sires of the Order,
leaders of the Order.

§

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in eye.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing ill in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in eye.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in ear.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in ear.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in ear.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in ear.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in ear.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing stopping in ear.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in ear.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in nose.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in nose.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in nose.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in nose.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in nose.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in nose.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in nose.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in tongue.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in tongue.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in tongue.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in tongue.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in tongue.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in tongue.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in tongue.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in tongue.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in body.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in body.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in body.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in body.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in body.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in body.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in body.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in body.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in mind.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in mind.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in mind.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in mind.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in mind.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in mind.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in mind.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in objects.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing decay in objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in objects.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sounds.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in scents.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing ill in scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in scents.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in savours.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing stopping in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in savours.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tangibles.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in mental states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in mental states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in mental states.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in mental states.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mental states.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in mental states.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in mental states.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in mental states.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in mental states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mental states.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in eye-consciousness.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in eye-consciousness.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in ear-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in ear-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in ear-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in ear-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear-consciousness.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in nose-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in nose-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in nose-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose-consciousness.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing decay in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in nose-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose-consciousness.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in tongue-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in tongue-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in tongue-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in tongue-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in tongue-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue-consciousness.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing ill in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in body-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in body-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in body-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in body-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body-consciousness.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in mind-consciousness.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing stopping in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in mind-consciousness.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind-consciousness.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in eye-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in eye-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in eye-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in ear-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in ear-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in ear-contact.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in ear-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in nose-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in nose-contact.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in nose-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in tongue-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body-contact.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing decay in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in body-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in mind-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in mind-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in mind-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in mind-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in mind-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in
feeling that is born of eye-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in
feeling that is born of eye-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of eye-contact.

■

In the same way
a monk who has these eleven qualities
can become the man

to live seeing impermanence in
feeling that is born of ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in
feeling that is born of ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in
feeling that is born of ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of ear-contact.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in
feeling that is born of ear-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of ear-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of nose-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man

to live seeing dissolution in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in
feeling that is born of nose-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of nose-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in
feeling that is born of tongue-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man

to live seeing giving-up in
feeling that is born of tongue-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of tongue-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in
feeling that is born of body-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of body-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man

to live seeing not-self in
feeling that is born of mind-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of mind-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of mind-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in
feeling that is born of mind-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in
feeling that is born of mind-contact.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in
feeling that is born of mind-contact.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in
feeling that is born of mind-contact.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in perception of objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in perception of objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in perception of objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in perception of objects.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing stopping in perception of objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in perception of objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of objects.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in perception of sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in perception of sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in perception of sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in perception of sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of sounds.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in perception of scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in perception of scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in perception of scents.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in perception of scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of scents.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in perception of savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in perception of savours.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in perception of savours.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in perception of tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of tangibles.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of mind states.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing decay in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in perception of mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in perception of **[360]** mind states.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in craving for objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in craving for objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in craving for objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in craving for objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in craving for objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for objects.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing ill in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in craving for sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for sounds.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in craving for scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in craving for scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in craving for scents.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing stopping in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in craving for scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for scents.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in craving for savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in craving for savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for savours.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in craving for tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in craving for tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for tangibles.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in craving for mind states.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in craving for mind states.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in discursive thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in discursive thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in discursive thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in discursive thought about objects.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about objects.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about sounds.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing decay in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in discursive thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about sounds.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in discursive thought about scents.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about scents.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in discursive thought about savours.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing ill in discursive thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in discursive thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in discursive thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in discursive thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about savours.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in discursive thought about tangibles.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing stopping in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in discursive thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about tangibles.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in discursive thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in discursive thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in discursive thought about **[360]** mind states.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in sustained thought about objects.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about objects.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in sustained thought about objects.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sustained thought about objects.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sustained thought about objects.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sustained thought about objects.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about objects.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about sounds.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in sustained thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sustained thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sustained thought about sounds.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sustained thought about sounds.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing dissolution in sustained thought about sounds.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sustained thought about scents.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about scents.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about savours.

-o-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing decay in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sustained thought about savours.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about savours.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing ill in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in sustained thought about tangibles.

-º-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sustained thought about tangibles.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about tangibles.

■

In the same way
a monk who has these eleven qualities
can become the man
to live seeing impermanence in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities

can become the man
to live seeing ill in sustained thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing not-self in sustained thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing decay in sustained thought about mind states.

-o-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing fading in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing stopping in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing giving-up in sustained thought about mind states.

-°-

In the same way
a monk who has these eleven qualities
can become the man
to live seeing dissolution in sustained thought about mind states.

---

ed1 The Pali text does not give the meanings of the terms in this sutta as found in AN 11 18.

Aṇguttara Nikāya
Ekā-Dasaka Nipāta

3. Recapitulation

Sutta 24

Lust (a)

---

[1] 'Monks, for the full comprehension of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven."

Aṇguttara Nikāya
Ekā-Dasaka Nipāta

3. Recapitulation

Sutta 25

Lust (b)

---

[1] "Monks, for the full comprehension of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of lust,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

[361]'Monks, for the full comprehension of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of malice,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of delusion,
eleven qualities must be made to grow.

What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of delusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of wrath,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of ill-will,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of depreciation,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of spite,
eleven qualities must be made to grow.

What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of spite,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of jealousy,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of stinginess,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of illusion,
eleven qualities must be made to grow.

What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of illusion,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of treachery,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of stubbornness,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of impetuosity,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of pride,
eleven qualities must be made to grow.

What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of overbearing pride,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

§

"Monks, for the full comprehension of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the understanding of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the utter destruction of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the abandoning of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the ending of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the decay of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the fading of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the stopping of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the giving up of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,
of infinite consciousness,
of no-thing.

These are the eleven.'

"Monks, for the renouncing of intoxication of mind,
eleven qualities must be made to grow.
What eleven?

The first, second, third and fourth musings;
the heart's release by amity, by compassion, sympathy and equanimity;
the realization of the realm of infinite space,

of infinite consciousness,
of no-thing.

These are the eleven.'

§

Thus spake the Exalted One.
And the monks, delighted therewith,
thanked the Exalted One for what he had said.

THE BOOK OF THE ELEVENS IS ENDED

THE GRADUAL SAYINGS ARE ENDED